

ISLAMIC INDEX

(Important dates & Events in Islam)

Written & Compiled

By

Mohammed Mehboob Hussain

Teacher & Educational Consultant

Published by

SEAT_QUEST INDIA

(An Islamic Research & propagation Academy)

Hyderabad AP India

IQRA

This is a Glorious Reading, in a Book well kept, Which none but the purified Teach. This a Revelation from the Lord of the World's. (Holy Quran:-56-77-80)

Durood-O-Salam

"God and His angles Bless the Prophet, O! Men who have believed; Invoke Gods Peace and Blessings upon Him. (Holy Quran:-33:56)

PRAISE

*There are no dark eyes, finner than yours,
And no mother gave birth to a more handsome than you.
You are created without fault,
As you have wished to created.
Your praise in this world spreads
Your hand has the generosity of a vast ocean.
And the charity of a flower river
May God(Allah) protect you from the envious
Who still burn with jealousy?
Lord I am unable to give praise,
In a manner worthy of you,
I am a poor eloquence
And the poor usually fail.
My poems do not glorify Muhammed,
It is Muhammed who immortalizes my poem. (Hassan Bin Thabit)*

Preface

All Praise is for Allah (S'WT). We praise Him and ask for help and guidance. We seek refuge in Allah from the evil within ourselves and our wrong doing. Whomsoever Allah guides shall never be misguided and whomsoever Allah misguides shall never be brought aright. Therefore I bear witness that there is no deity worthy of worship except Allah, and He is alone and I bear witness that Muhammad (S'AW) was His ábd' (servant) and His last Messenger. The Holy Quran as the final word of God, full of knowledge and wisdom, covers in absolute totality mans creation and the purpose of his life. It dilates on every aspect of human life most adroitly being a complete code of life that comes down as something of a divine challenge. The Holy Quran says:- And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if ye are truthful. This Book is an attempt to inform all the readers, especially the young Muslims as to why ""Qur'an" is a Miracle & a Book of Life the purpose is that the learner opens his/her mind as the writer is providing evidence for truth, which without doubt be accepted- Inshallah. --"Truth has come and error (el-batil, the empty or inconsistent) has vanished away; verily, error is ephemeral." (Quran--xxvii: 73)

The Quran is not only the uncreated word of Allah (God) -uncreated though expressing itself through created elements such as words, sounds and letters—but also the model par excellence of the perfection of language. In Islam revelation relates essentially to the symbolism of the book the whole universe is a book whose letters are the cosmic elements—which by their innumerable combinations and under the influence of the Divine ideas, produce words, beings and things. The words and phrases of the book are the manifestations of the creative possibilities, the words in respect of the content, the phrase in respect of the container, the phrase is, in effect, like a space or a duration conveying a predestined series of compatibles and constituting" what may be called a "Divine Plan". This symbolism of the book is distinguished from that of the speech by its static character, speech is situated in duration and implies repetition whereas books contain affirmation in a mode of simultaneity; in a book there is certain leveling out, all the letters being alike; and this is moreover highly characteristic of the Islamic perception. God speaks and His speech is crystallized in the form of a book; clearly this crystallization has its prototype in God and indeed it can be affirmed that the speech" and the ""book are two sides of pure Being; which is the principle that both creates and reveals, however, it is the Quran which is the Word of God, not that the words proceeds from Quran or from the book.

First of all the "word" is Being as an eternal act of beyond being, of the Divine essence; but takes as the sum of the possibilities of manifestation Being is the Book. Then, on the level of Being itself, the word, or according to another image the Pen, is the creative act while the book is the creative substance. Finally, on the level of existing (or it could be said, of manifestation) the word is its "Divine Spirit" the central and universal intellect which gives effect to and perpetuates the Miracle of creation, as it were by

“delegation” in this case the book is the sum of the “Crystallized” possibilities, the world of innumerable creatures; the “word” is then the aspect of “dynamic” simplicity or of simple action, while the “Book” is the aspect of “Static” complexity or differentiated “Being” or it can be said that God created the world like a book and his revelation came down into the world in the form of a book; but man has to bear the Divine word in creation and by that word ascend towards God; God became Book for man and man has to become word for god, man is a Book through microcosmic multiplicity and his state of existential coagulation whereas God, when envisaged in this context, is pure word through His metacosmic unity and His pure principle activity. Pure intellect is the “immanent Quran” the uncreated Quran—the logos—is the Divine Intellect and this crystallized in the form of earthly Quran and answers “Objectively “to that other immanent and “Subjective” revelation which is the human intellect.

The world is a fabric woven of threads of ether, and into it we and all other creatures are woven. All sensory things come forth from ether, which contains all, everything is ether crystallized. The world is an immense carpet; we possess the whole world in ether breath we breathe the ether from which all things are made and we are ether. Just as the world is an immeasurable carpet in which everything is repeated in a rhythm of continual change or where everything remains similar within the framework of the law of differentiation, so too the Quran—and with it the whole of Islam—is a carpet or fabric, in which the centre is everywhere repeated in an infinity varied way and unity. The universal “Ether” of which the physical element is only a distant and grosser refection, is none other than the divine word which is everywhere ‘Being and consciousness’ and everywhere ‘creative’ and ‘liberating’ or ‘revealing’ and ‘illuminating’ The nature which surrounds us—sun, moon, stars, day and night, the seasons, the waters, mountains forests and flowers and fruits—is a kind of primordial revelation; now these three things nature, light and breadth—are profoundly linked with one another. Breathing should be linked with the remembrance of God; we should breathe with reverence, with the heart so to speak. It is said that the spirit of God—the Divine Breathe—was “Over the waters” and that it was by breathing into it that God created the Soul, as it is also said that man, who is “Born of the Spirit”, is like the wind; “thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.”

Conclusion. *Qur'an is a complete written and informative "charter of life" describing various aspects of life in great details that needs to be understood and Allah facilitated this requirement through appointment of prophet Muhammad who practically demonstrated teachings/examples in Qur'an. Muhammad (Pbuh) not only clearly delivered the message of Allah but also practically demonstrated its implementation that attracted people to accept Islam as their religion believing its genuineness, legitimacy and truth. Rich and poor, intellects and non-intellects, male or female, child or elders, youth and people of every walk of life gathered around Muhammad (Pbuh). Under the circumstances and keeping in view the mantle capabilities of every person it was not only a difficult but an impossible task to deliver the divine message. However, the last prophet of Allah, Muhammad (Pbuh) presented*

and made the Qur'anic directives, instances, guidance and issues, easy for people of every walk of life in such a way that its legitimacy was well evident and they departed from skepticism and cynicism..

In the end I am subjugated to Allah that opportunity to serve Qur'an was entrusted on me, and pray to Allah that my meager literary efforts be accepted by Allah for pardoning me and enable me and my readers and the younger Muslims benefit from this manuscript and strengthen us to put it into practice. No one but Allah can instigate.

Hyderabad-AP

Mohammed Mehboob Hussain



Dedicated

To My parents

Whose inspiration lies deep in my heart & soul.

Introduction

The Holy Qur-an is the Word of Allah (God). It was revealed to the last Messenger of Allah (God), Muhammad ﷺ in Arabic language. Although it is Guidance to entire mankind, only sincere and God fearing people are able to benefit from its Guidance. **إِنَّا أَنْزَلْنَاهُ فِي الْقُرْآنِ يُعْذِرُكَ اللَّهُ وَهُوَ الْكَافِرُ**---This is the Book (the Quran), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. Surah (Chapter) al-Baqarah (The Cow) Qur-an 2:2--The Quran is the final version of the same Message that Allah (God) had sent earlier to mankind through many of His Rusul (Messengers). The Holy Quran is the source of all Islamic religious beliefs and practices. It is the most read and the most quoted book in the world. This is the only Book, which has been memorized by millions of people by heart since its revelation. The Quran was revealed in small portions over a period of 23 years. There are 114 Chapters in the Qur-an. Each chapter of Quran is called a Surah. Each Surah (Chapter) is divided into various Ayat (Verses). Some Sura (Chapters-Plural of Surah) contain more verses while others less. Surah al-Baqarah, the second chapter of the Quran, is the biggest of all. It contains 286 Ayat (Verses). The shortest Surah of the Quran is Surah al-Kauthar (A river in Paradise). It contains only three Ayat (Verses). Though there are other Surah (Chapters-Plural of Surah) that also contain only three Ayat (Verses) but they contain more words and lengthy sentences. The other Suwar (Chapters-Plural of Surah) which contain only three Ayat (Verses) are Surah al-'Asr (The Time) and Surah an-Nasr (The Help). The Quran is also divided into thirty almost equal portions. Each of these portions is called a Juz in Arabic. The Quran was revealed to the Messenger of Allah, Muhammad ﷺ in small portions. Some portions of the Quran were revealed in Makkah while other portions of it were revealed in Madinah. The Suwar (Chapters) that were revealed in Makkah, are known as Makki Suwarh. The Suwarh (Chapters) revealed in Madinah after Hijrah (Migration), are known as Madani Suwarh. The Makkan period of revelation was from 610 AD to 622 CE. The Madani period was from 622 CE to 632 CE. Eighty-six (86) Surah's (Chapters) were revealed in Makkah, and twenty-eight (28) Surah's (Chapters) were revealed in Madinah. Makki Sura contain 4417 Ayat (Verses), Madani Sura contain 1819 Ayat (Verses). The total number of Ayat (Verses) in the Holy Qur-an is six thousand two hundred thirty six (6,236). The Messenger of Allah, Muhammad ﷺ received the first Wahi (Message from Allah) in 610 CE, in the small cave in the mountain of Hira. That mountain is now known as Jabl Nur (Mountain of Radiance). It is located about two and a half miles (Four Kilometers) away from the Ka'bah in the city of Makkah. In the first Wahi (Message from Allah), the Messenger of Allah, Muhammad ﷺ received the following first five Ayat (Verses) of Surah (Chapter) al-'Alaq (The Clot). **اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ** -Iqra" bismi Rabbik-allazi khalaq. Read in the name of your Lord who created, **خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ** Khalaqal "insana min 'alaq. Created man from a clot. **اقْرَأْ وَرَبُّكَ الْأَكْرَمُ** 'Iqra" wa Rabbukal Akram. Read, for your Lord is most generous, **الَّذِي عَلَّمَ بِالْقَلَمِ** Allazi 'allama bil qalam. Who teaches by means of the pen, **عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ** 'Allamal insana ma lam ya'lam. Teaches man what he does not know. Surah (Chapter) al-'Alaq (The Clot) Qur-an 96:1-5

The last revelation of the Quran was the two hundred eighty-first Ayah (Verse) of Surah (Chapter) al-Baqarah (The Cow). **وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ** And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly. Surah (Chapter) al-Baqarah (The Cow) Qur-an 2:281--Surah al-Fatihah (The Opening

Chapter), the first Surah (Chapter) of the Quran was the first complete chapter to be revealed and Surah an-Nasr (The Help) was the last. When the Quran was being revealed, the Messenger of Allah, Muhammad ﷺ used to recite the revealed verses to his Sahabah (Companions). They used to learn these verses by heart. Some of the companions used to write them on palm leaves, animal hides, stone tablets and any other available media. The Suwar (Chapters) and Ayat (Verses) of the Qur-an are not arranged in their chronological order of revelation. The Messenger of Allah, Muhammad ﷺ used to set the place of various Suwar (Chapters) and Ayat (Verses) himself. There were several designated Katib Al-Wahi (Writer of Messages from Allah) who used to write down the divine revelations whenever the Messenger of Allah, Muhammad ﷺ received them. After the demise of the Messenger of Allah, Muhammad ﷺ, many newly converted tribes revolted. Most of them decided to follow most principles of Islam, except the institution of Zakah (Poor Due Charity). One cannot pick and choose beliefs in Islam. There is no compromise with the basic Islamic beliefs. Abu Bakr رضي الله عنه, a prominent Sahabi (Companion of Muhammad ﷺ) became the first Khalifah (Caliph) of Muslims. Soon after assuming this responsibility, he had to face severe challenges in the form of several revolts. He also had to face challenges from several claims of false Prophethood from several apostates. He decided to firmly deal with them. He sent Muslim armies to suppress the rebellion. As a result, many of those Huffaz (Those who had memorized Qur-an by heart) died. 'Umar bin Khattab رضي الله عنه, another prominent Sahabi (Companion of Muhammad ﷺ) pondered upon the situation. He felt an urgent need to compile the scattered portions of the Quran into one volume. He suggested it to Abu Bakr رضي الله عنه, who was initially reluctant to undertake such a task. His reasoning was that since the Messenger of Allah, Muhammad ﷺ did not make any such compilation during his lifetime, so how could he? But after thinking over the matter, he agreed to 'Umar bin Khattab رضي الله عنه's suggestion. Subsequently, a committee was set up for compiling the Qur-an. It was headed by Zayd bin Thabit رضي الله عنه, the secretary of the Messenger of Allah, Muhammad ﷺ, who also was the main Katib Wahi (Writer of Messages from Allah). This team compiled the Holy Qur-an in one volume. This copy of the Qur-an was verified by all Sahabah (Companions of Muhammad ﷺ) who used to memorize each Ayah (Verse) and Surah (Chapter) of the Qur-an as it was revealed to the Messenger of Allah, Muhammad ﷺ. This copy of the Quran was kept in the custody of Hafsa bint 'Umar رضي الله عنها, a widow of the Messenger of Allah, Muhammad ﷺ. After Abu Bakr, 'Umar bin Khattab رضي الله عنه became the second Khalifah (Caliph) of Muslims, but he, for some reason, did not publish the compiled version of the Qur-an. It was during the tenure of the third Khalifah (Caliph) of Muslims, 'Uthman bin 'Affan رضي الله عنه, a standardized version of the Qur-an was made from the available document and its copies were sent to all other towns and cities. The Quran which we read today is the exact copy of the one published by the third Khalifah (Caliph) of Muslims, 'Uthman bin 'Affan رضي الله عنه.

There are three main themes of the Qur-an, Wahdah (Oneness of Allah), Risalah (Allah's Messengers and the finality of Messengers) and Akhirah (Day of Judgment and life after death). The main emphasis of the Qur-an is Tawhid i.e. the Oneness of God, and the finality of the Messengership of Allah, Muhammad ﷺ. Besides, it contains the stories of previous Messengers, moral teachings and the injunctions of Shari'ah. It also informs us about other revealed books, about angels, about the Last Day of Judgment and Paradise and Hell. The Qur-an is the most comprehensive book of law. It deals with each and every aspect of human life. Its rules are easy and simple. It does not unnecessarily stress mankind. It does not lead to asceticism. It clearly

states:...يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيسَ وَلَا يُرِيدُ لِيُثْقَلَ عَلَيْكُمُ الْعُسْرَ.....God desires ease for you while you desire hardship... Surah (Chapter) al-Baqarah (The Cow) Qur-an 2:185 S: Sallallahu 'Alayhi Wasallam R: Radiallahu Anhu

Quranic Verses Total Ayats " 6236 " .

Quran-e-Pak ki Total Ayats " 6236 " hain.

Proof :----

01, Surah Al Fatihah = 7	24, Surah An-Nur = 64
02, Surah Baqarah = 286	25, Surah Al-Furqan = 77
03, Surah Al Imran = 200	26, Surah Ash-Shuara = 227
04, Surah An Nisa = 176	27, Surah An-Naml = 93
05, Surah Al-Maidah = 120	28, Surah Al-Qasas = 88
06, Surah Al Anam = 165	29, Surah Al-Ankabut = 69
07, Surah Al Araf = 206	30, Surah Al-Rum = 60
08, Surah Al Anfal = 75	31, Surah Luqman = 34
09, Surah Al Taubah = 129	32, Surah As-Sajdah = 30
10, Surah Yunus = 109	33, Surah Al-Ahzab = 73
11, Surah Hud = 123	34, Surah Saba = 54
12, Surah Yusuf = 111	35, Surah Fatir = 45
13, Surah Ar-Rad = 43	36, Surah Ya-Sin = 83
14, Surah Ibrahim = 52	37, Surah As-Saffat = 182
15, Surah Al-Hijr = 99	38, Surah Sad = 88
16, Surah An-Nahl = 128	39, Surah Az-Zumar = 75
17, Surah Al-Isra (Surah Bani Israel) = 111	40, Surah Al Mumin (Surah Gafir) = 85
18, Surah Al-Kahf = 110	41, Surah Hamem Al-Sijda (Surah Fussilat) = 54
19, Surah Maryam = 98	42, Surah Ash-Shura = 53
20, Surah Taha = 135	43, Surah Az-Zukhruf = 89
21, Surah Al-Anbiya = 112	44, Surah Al Dukhan = 59
22, Surah Al-Hajj = 78	45, Surah Al-Jathiyah = 37
23, Surah Al-Muminun = 118	46, Surah Al-Ahqaf = 35

47, Surah Muhammad = 38	74, Surah Al-Muddaththir = 56
48, Surah Al-Fath = 29	75, Surah Al-Qiyamah = 40
49, Surah Al-Hujurat = 18	76, Surah Al-Dahar (Surah Al-Insan) = 31
50, Surah Qaf = 45	77, Surah Al-Mursalat = 50
51, Surah Adh-Dhariyat = 60	78, Surah An-Naba = 40
52, Surah At-Tur = 49	79, Surah An-Naziat = 46
53, Surah An-Najm = 62	80, Surah Abasa = 42
54, Surah Al-Qamar = 55	81, Surah At-Takwir = 29
55, Surah Ar-Rahman = 78	82, Surah Al-Infitar = 19
56, Surah Al-Waqiah = 96	83, Surah Al-Mustaffin = 36
57, Surah Al-Hadid = 29	84, Surah Al-Inshiqaq = 25
58, Surah Al-Mujadillah = 22	85, Surah Al-Buruj = 22
59, Surah AL-Hashr = 24	86, Surah Al-Tariq = 17
60, Surah Al-Mumtahanah = 13	87, Surah Al-Ala = 19
61, Surah As-Saff = 14	88, Surah Al-Ghashiyah = 26
62, Surah Al-Jumuah = 11	89, Surah Al-Fajr = 30
63, Surah Al-Munafiqun = 11	90, Surah Al-Balad = 20
64, Surah Al-Taghabun = 18	91, Surah Ash-Shams = 15
65, Surah Al-Talaq = 12	92, Surah Al-Lail = 21
66, Surah At-Tahrim = 12	93, Surah Ad-Duha = 11
67, Surah Al-Mulk = 30	94, Surah Ash-Sharh = 8
68, Surah Al-Qalam = 52	95, Surah Al-Tin = 8
69, Surah Al-Haqqah = 52	96, Surah Al-Alaq = 19
70, Surah Al-Maarij = 44	97, Surah Al-Qadr = 5
71, Surah Nuh = 28	98, Surah Al-Baiyyinah = 8
72, Surah Al- Jinn = 28	99, Surah Al-Zalzalah = 8
73, Surah Al-Muzzammil = 20	100, Surah Al-Adiyat = 11

101, Surah Al-Qariah = 11	109, Surah Al-Kafirun = 6
102, Surah Al-Takathur = 8	110, Surah Al-Nasr = 3
103, Surah Al-Asr = 3	111, Surah Al-Lahab = 5
104, Surah Al-Humazah = 9	112, Surah Al-Ikhlās = 4
105, Surah Al-Feel = 5	113, Surah Al-Falaq = 5
106, Surah Quraish = 4	114, Surah An-Nas = 6
107, Surah Al-Maun = 7	Total Suratain===== 114
108, Surah Al-Kauthar = 3	Total Ayats===== 6236

In the Name of Allah, the Most Beneficent, the Most Merciful

General Knowledge of Holy Quran(Koran) If your having some problems understanding some difficult words then i suggest you that refer to the Urdu translated Koran or see meanings in Dictionaries. Two index: Knowledge of Holy Quran & Topics of Quran---

Knowledge of Holy Quran Parts of Holy Quran.

- There are 30 parts of Holy Quran. - There are 114 Surah(Chapters) in Holy Quran. - There are 6666/6236 Verses(Ayaat) in Holy Quran. - There are 37 Surah in the 30th part of Holy Quran. - Surah Ikhlas(Tauheed) is considered as 1/3 of holy Quran. Amount of Prophets(P.B.U.H) in Holy Quran. - There are 26 Prophets(P.B.U.T) Names mentioned in Holy Quran. - Five times Muhammad(p.b.u.h) Name is mentioned in Holy Quran. Amount of Notations used in Holy Quran. - There are 105684 dots in Holy Quran. - There are 53243 over bars(zabar/fatha) in Holy Quran. - There are 39582 under bars(zayr/kasrah) in Holy Quran. - There are 8804 paysh/zamma in Holy Quran. - There are 5098 stop(Waqf) in Holy Quran. - There are 1253 Thashdeed in Holy Quran. - There are 1771 Madd in Holy Quran. - There are 12 Surah which names are without dots. - There are 540 Raku in Holy Quran. - There are 14 Sajdha in Holy Quran. - There are 86430 Kalimat in Holy Quran. Amount of letters and Words used in Holy Quran. - There are 29 letters used in Holy Quran. - There are total 267053 letters used in Holy Quran. - There are 77701 words in Holy Quran. - There are 25500 words in Surah Baqarah of Holy Quran. - There are 42 words in the smallest Surah(Qausar) of Holy Quran. - Alif letter is used for the most time in Holy Quran. - Zaa letter is used for the last time in Holy Quran. - In Surah Hamd, the letter 'Fa' did not come. Amount of repeated, started & ended words/letters. - 113 Surah starts with Bismillah Al-Rahmaan Al-Raheem. - Surah Tauba does not starts with Bismillah. - Bismillah came twice in Surah Naml. - 70 times the word 'Quran' is repeated in Holy Quran. - In Surah Hajj the name of Allah is repeated 5 times. - 5 Surah(Hamd, Inaam, Kahf, Saba & Fatr) starts with Al-Hamdullelah. - 2584 times Allah Name is repeated in Holy Quran. - 4 Surah(Fatha, Nooh, Qadr & Qausar) starts with word "Inna". - 4 Surah(Falaq, Naas, Ikhlas & Kafiroon) starts with word 'Qul'. - Surah Qaaf & Saad named as one letter which also starts with only one letter and Surah Qalam starts with letter Noon. - 29 Surah starts with the Initials(Mukette'at). - In Surah Mujadala, the name of Allah is repeated in every verse. - Surah Mulk & Furkan start with word 'Tabara Kallazi'. - Surah Mujadala & Momenoon starts with word 'Kad'. - In Surah Ikhlas, every verse ends with the letter 'Dal'. - In Surah Qausar, every verse ends with letter 'Ra'. - In Surah Naas, every verse ends with letter

'Seen'. Amount of longest & shortest Surah/Verse. - The longest Surah of Holy Quran is Surah Baqarah. - The shortest Surah of Holy Quran is Surah Qausar. - The longest verse of the Holy Quran is Al-Baqarah No: 282 Amount of, which is related to or equal to Surah/Verse. - Surah Saff has 14 verses which is equal to the number of Masumeen. - Surah Ehzaab verse 33 is related to Ahlay Bait(a.s). - Surah Adiat is related to Hazrat Ali(a.s). Amount of Surah which is named or called as. - 6 Surah(Isra, Hadeed, Hashr, Juma, Taghabun & Aala) are called Musabbahat. - Surah Hamd is called the mother of Quran. - Surah Yaseen is called the heart of Holy Quran. - Surah Koraysh is on the name of tribe of Holy Prophet. - 4 Surah(Sajdah, Fussilat, Najum & Alaq) are named as Azaiaam. - Surah Ahzaab is on the name of one Holy war. - Surah Hadeed is on the name of one metal. - Surah Rehman also called as Aroos-ul-Quran - 2 Surah(Falak & Nas) are called Muzetain. Amount of revealed Surah in Holy Quran. - Surah Hamd was revealed twice. - Surah Layl & Tabbat, if their name are reversed remain the same. - Makkah Surah revealed in 13 years. - Madani Surah revealed in 10 years. - Surah Dahr is revealed in respect of Ahlilbayet. - 86 Surah revealed in Makkah and 28 Surah in Madinah. Amount of months, nights, laws, things & animals mentioned in Holy Quran. - Milk is the best drink mentioned in Holy Quran. - Honey is the best eatable thing mentioned in Holy Quran. - Elephant is the biggest animal mentioned in Holy Quran. - Mosquito is the smallest animal mentioned in Holy Quran. - Night of Qadar(shab-e-qadar) is the best night mentioned in Holy Quran. - Ramzan is the best month mentioned in Holy Quran. - Surah Hijr verse-26 mentioned the creation of human being. - Surah Nesa mentioned the regulations for prisoner of war. - Surah Nesa mentioned the laws about marriage. - Surah Nesa mentioned the law of inheritance. - Surah Taha mentioned the story of the worship of cow of Bani Esra'iel. - Surah Anfall mentioned the Hegira of Holy Prophet. - Surah Hadeed mentioned 27 Attributes of God. Amount of disliked thing mentioned in Holy Quran. - Divorce is the most disliked thing by the God, though it is Halal.

Biography of Prophet Mohammad (PBUH)

1. When was the Prophet Muhammad (p.b.u.h.) born? He was born on Monday, 9th Rabi Al Awwal, April 22nd, 571 AC.
2. Where was the Prophet Muhammad (p.b.u.h.) born?

In Makkah
3. What is the name of the Prophet's father? Abdullah Ibn Abdul Muttalib.
4. What is the name of the Prophet's mother? Aminah Bint Wahhab Ibn Abd Manaf Ibn Zahrah.
5. When and where did his (prophet's) father die? He died in Makkah before Muhammad (p.b.u.h.) was born.
6. What is the name of the Prophet's grandfather? Abdul Muttalib.
7. What was his grandfather's position? He was the chief of his clan Bani Hashim.
8. What is the Prophet's (p.b.u.h.) lineage up to his fifth ancestor? He is Muhammad Ibn Abdullah Ibn Abdul Muttalib Ibn Hashim Ibn Abd Manaf Ibn Qusai Ibn Kilab.
9. Who suckled the Prophet Muhammad (p.b.u.h.)? First Thuyeba, the freed slave girl of his uncle Abdul Uzza known as Abu Lahab, then Haleema Bint Abu Dhuaib, best known as Haleema Al Sadiyah.
10. Who named the Prophet Muhammad (p.b.u.h.)? Abdul Muttalib.
11. What did Muhammad's (p.b.u.h.) mother name him? Ahmad.
12. Why did she (the Prophet's mother) choose this name? Because she saw an angel in a dream calling the new-born baby Ahmad.
13. How old was Muhammad (p.b.u.h.) when his mother died? Six years old.
14. Where did his mother take him? She took him to Yathrib (Madinah) to visit her relatives.
15. Where did his mother die? On her way back to Makkah, she died at Abwa and was buried there.
16. Who brought Muhammad (p.b.u.h.) back to Makkah? His father's slave girl, Umm Aiman (May Allah be pleased with her).
17. Who took the charge of his care? His grandfather Abdul Muttalib.
18. How long did The Prophet's grandfather take care of the Prophet Muhammad? For two years.
19. How was his (Abdul Muttalib's) behavior with Muhammad (p.b.u.h.)? He loved him very much and preferred him to his own sons.
20. What did Abdul Muttalib foretell about his grandson? That he would hold a prestigious position.

21. Who took care of the Prophet (p.b.u.h.) after the death of Abdul Muttalib? His uncle Abu Talib.
22. How old was Muhammad (p.b.u.h.) when his grandfather Abdul Muttalib died? About eight years old.
23. When did Muhammad (p.b.u.h.) travel to Syria and with whom? He went to Syria with his uncle Abu Talib when he was twelve years old.
24. Who was Khadijah (May Allah be pleased with her)? She was a wealthy merchant of Makkah.
25. Why did she (Khadijah) want to marry Muhammad (p.b.u.h.)? Because of his truthfulness and good conduct.
26. When did she (Khadijah) marry Muhammad (p.b.u.h.)? When she was 40 years old.
27. How old was Muhammad (p.b.u.h.) at the time of the marriage? He was 25.
28. What did he (the Prophet) give her (Khadijah) as Mahr (dowry)? Twenty camels.
29. Was Khadijah (May Allah be pleased with her) a widow? Yes. The Prophet (p.b.u.h.) was her third husband.
30. How was Muhammad (p.b.u.h.) known in the society? He was known as Al Ameen (Truthful) and Al Sadiq (trustworthy).
31. Did he get any sort of education? No, he was illiterate.
32. What should one say when the Prophet's (p.b.u.h.) name is mentioned? One should say **صَلِّ عَلَى نَبِيِّهِ وَسَلَّمَ** (May the peace and blessings of Allah be upon him).
33. How many times is the name of Muhammad mentioned in the Holy Quran? Four times.
34. What are the names of the Prophet's (p.b.u.h.) uncles? They are: Harith, Zubair, Abu Talib, Hamzah (May Allah be pleased with him), Abu Lahab, Ghidaq, Maqwam, Safar and Abbas (May Allah be pleased with him).
35. Did his uncle Abu Talib accept Islam? No, he died a polytheist.
36. In the New Testament by what name was the Prophet (p.b.u.h.) mentioned? By the name of Paraclete.
37. What is Kabah? It is the oldest house of worship on the earth.
38. Who built it? The Prophet Ibrahim and his son Ismael (May Allah be pleased with them).
39. How did Quraish arrange rebuilding of Kabah? They divided the work among various tribes. Each tribe was responsible for rebuilding a part of it.
40. Who laid the stones? A Byzantine mason called Baqum.
41. Where did the Prophet (p.b.u.h.) go into seclusion? To the Cave of Hira.

42. What was the first stage of the revelation? True dreams.
43. When did the first revelation come down to him? On Monday, 21st of Ramadan, at night (August 10th, 610 AC). He was forty years then.
44. Who brought it? Jibrael.
45. Who were the first to embrace Islam? Four persons: Khadijah his wife, Zaid Ibn Haritha his freed slave, Ali Ibn Abi Talib his cousin and Abu Bakr his friend (May Allah be pleased with them).
46. Who accepted Islam at the instance of Abu Bakr (May Allah be pleased with him)? Uthman Ibn Affan, Zubair Ibn Awwam, Abdur Rahman Ibn Awf, Sad Ibn Abi Waqqaas, Talha Ibn Ubaidullah and Saeed Ibn Zaid (Umar's son-in-law) (May Allah be pleased with them).
47. Who were the ladies to accept Islam at first? Abbas's wife Ummaul Fadl, Abu Bakr's wife Asma Bint Umais, his daughter Asma Bint Abi Bakr and Fatimah Bint Al Khattab Umar's sister (May Allah be pleased with them).
48. How was the Dawah done in the beginning? It was done in secret.
49. How many people embraced Islam in the early stage? About forty.
50. How many years did the call in secret continue? For three years.
51. During this period, where would the Muslims gather secretly? They would gather secretly in the house of a Muslim called Arqam to learn about Islam and the revelations sent down to the Prophet (p.b.u.h.).
52. When did the Prophet (p.b.u.h.) start to preach Islam openly? After three years when he received the revelation to that effect.
53. What was the impact of his public preaching? The people accepted Islam increasingly.
54. What was the main miracle of the Prophet (p.b.u.h.)? The Holy Quran.
55. Did the Prophet (p.b.u.h.) perform other miracles? Yes, the splitting of the moon was one of them.
56. Who was Abu Jahl? One of the Prophet's (p.b.u.h.) uncles.
57. Name some of the disbelievers of Makkah who supported the Prophet (p.b.u.h.), but did not embrace Islam until the end? Abu Talib, Mutim Ibn Adi and Abul Bukhtari.
58. How long did Abu Talib protect the Prophet (p.b.u.h.)? For 42 years – from the Prophet's childhood until he himself died.
59. Who was Mutim Ibn Adi? A chief of Makkah.
60. When did he (Mutim Ibn Adi) give protection to the Prophet (p.b.u.h.)? When the Prophet (p.b.u.h.) returned from Taif and wanted to enter Makkah.
61. When did he (Mutim Ibn Adi) die? He was killed in the Battle of Badr.

62. Who was Abul Bukhtari? He was a poet.
63. How did he (Abul Bukhtari) support the Prophet Muhammad (p.b.u.h.)? He spoke out against the social boycott.
64. What lead the Muslims to emigrate to Abyssinia? Their growing persecution at the hands of Quraish.
65. Which Surah lead to this emigration? Surah Az Zumar.
66. When was Abul Bukhtari killed? In the battle of Badr.
67. Who was then the King of Abyssinia? The King of Abyssinia, known as Najjashi (the Negus), during the time of the Prophet (p.b.u.h.) was As'hama.
68. When did the first group of Muslims leave for Abyssinia? In Rajab, in the fifth year of Prophethood.
69. How many persons were there in the group? 12 men and 4 women.
70. How were the emigrants received in Abyssinia? They were received warmly and hospitably.
71. When did the second group of emigrants leave for Abyssinia? In the fifth year of Prophethood.
72. How many people formed the group? 83 men and 18 women.
73. Name a prominent companion included in this group. Ja'far Ibn Abi Talib (May Allah be pleased with him).
74. What did Quraish do? They despatched two envoys to Abyssinia to demand the extradition of the emigrants.
75. How did the King respond? He refused to extradite the Muslims and assured them of his full protection.
76. When did Umar (May Allah be pleased with him) accept Islam? At the age of 27.
77. Who was Bilal Ibn Rabah (May Allah be pleased with him)? He was a slave of Umayyah Ibn Khalaf.
78. What was his (Bilal Ibn Rabah's) origin? He was of Abyssinian decent.
79. What was the name of Bilal's mother? Hamama.
80. Who was Yaser (May Allah be pleased with him)? He was a slave of Abu Jahl.
81. Who was Sumayyah (May Allah be pleased with her)? She was Yaser's (a slave of Abu Jahl) wife.
82. Who was Ammar (May Allah be pleased with him)? He was Yaser and Sumayyah's only son.
83. How did Summayah (May Allah be pleased) die? Abu Jahl murdered her with a bayonet.
84. Who was Zaid Ibn Haritha (May Allah be pleased with him)? He was a slave.

85. Who purchased him (Zaid Ibn Haritha)? Khadijah's nephew Hakim Ibn Hizam purchased him and presented him to her.
86. What did Khadijah do with Zaid Bin Haritha? She presented him to the Prophet who set him free.
87. Did Zaid Bin Haritha want to go to his parents? No, he preferred to live with the Prophet (p.b.u.h.).
88. To whom was Zaid Bin Haritha married? To Umma Aiman (May Allah be pleased with her).
89. Who was Ja'far? He was the elder brother of Ali Ibn Talib (May Allah be pleased with him).
90. Where did he (Ja'far) emigrate? To Abyssinia.
91. Who was Ali (May Allah be pleased with him)? He was the son of Abu Talib and cousin of the Prophet (p.b.u.h.).
92. When did Ali (May Allah be pleased with him) accept Islam? When he was 19.
93. What was he (Ali) called for his bravery? The "Lion of Allah".
94. Whom did Ali first marry? He first married the Prophet's (p.b.u.h.) daughter Fatimah (may Allah be pleased with her).
95. How many sons did Ali have from her? Two sons: Hasan and Husain (May Allah be pleased with them).
96. When did Sa'd bn Abi Waqqas (May Allah be pleased with him) become a Muslim? When he was 19.
97. Where did Sa'd (May Allah be pleased with him) die? He died in Al Madinah.
98. What was Sa'd's advice to Muslims? To stand united.
99. Who was Abu Bakr's father (May Allah be pleased with him) and did he accept Islam? He was Uthman (May Allah be pleased with him) (Abu Quhafah). Yes, he accepted Islam during the Conquest of Makkah.

100 Questions On Quran-Test Your Knowledge!

- 1) What is the meaning of the word "Qur'an"? A) That which is Read.
- 2) Where was the Qur'an revealed first? A) In the cave of Hira (Makkah).
- 3) On which night was the Qur'an first revealed? A) Lailatul-Qadr (Night of the Power).
- 4) Who revealed the Qur'an? A) Allah revealed the Qur'an
- 5) Through whom was the Qur'an revealed? A) Through Angel Jibraeel (Alaihis-Salaam)
- 6) To whom was the Qur'an revealed? A) To the last Prophet, Muhammed (Sallahu Alaihi Wasallam).

- 7) Who took the responsibility of keeping the Qur'an safe?A) Allah himself.
- 8) What are the conditions for holding or touching the Qur'an?A) One has to be clean and to be with wudhu (ablution).
- 9) Which is the book which is read most?A) The Qur'an.
- 10) What is the topic of the Qur'an?A) Man.
- 11) What are the other names of the Qur'an according to the Qur'an itself?A) Al-Furqaan, Al-Kitaab, Al-Zikr, Al-Noor,Al-Huda.
- 12) How many Makki Surahs (chapters) are there in the Qur'an?A) 77
- 13) How many Madani Surahs (chapters) are there in the Qur'an?A) 37
- 14) How many Manzils (stages) are there in the Qur'an?A) 7
- 15) How many Paara or Juz (parts) are there in the Qur'an?A) 30
- 16) How many Surahs (chapters) are there in the Qur'an?A) 114
- 17) How many Rukoo (paragraphs) are there in the Qur'an?A) 540
- 18) How many Aayaath (verses) are there in the Qur'an?A) 6236
- 19) How many times is the word 'Allah' repeated in the Qur'an?A) 2698
- 20) How many different types of Aayaath (verses) are there in the Qur'an?A) 10
- 21) Who is the first 'Haafiz' of the Qur'an?A) Prophet Muhammed (Sallallahu Alaihi Wasallam)
- 22) At the time of the death of Prophet Muhammed (Sallallahu Alaihi Wasallam) how many Huffaz were there? A) 22
- 23) How many Aayaath (verses) on Sajda (prostration) are there in the Qur'an?A) 14
- 24) In which Paara (part) and Surah (chapter) do you find the first verse about Sajda (prostration)?A) 9th Paara, 7th Chapter-Surah-al-Araaf, Verse 206.
- 25) How many times has the Qur'an stressed about Salaat or Namaaz (prayers)?A) 700 times.
- 26) How many times has the Qur'an emphasized on alms or charity?A) 150
- 27) How many times in the Qur'an, is the Prophet Muhammed (Sallallahu Alaihi Wasallam) addressed asYaa-Aiyu-Han-Nabi?A) 11 times
- 28) Where in the Qur'an has Prophet Muhammed (Sallallahu Alaihi Wasallam) been named 'Ahmed'?A) Paara 28th, Surah Saff, Ayath 6th.
- 29) How many times has the name of Rasool-ullah (Sallallahu Alaihi Wasallam) been mentioned in the Qur'an?A) Muhammed (Sallallahu Alaihi Wasallam) – 4 times & Ahmed (Sallallahu Alaihi Wasallam)-1 time.

- 30) Name the Prophet whose name is mentioned and discussed most in the Qur'an?A) Moosa (Alahis-Salaam).
- 31) Who were the Kaatib-e-Wahi (copyists of the revelations) of the Qur'an?A) Hazrat Abu Bakr (Radhiallahu Anhu), Hazrat Usman (Radhiallahu Anhu), Hazrat Ali (Radhiallahu Anhu), Hazrat Zaid Bin Harith (Radhiallahu Anhu), Hazrat Abdullah bin Masood (Radhiallahu Anhu) & Hazrat Ameer Muawia (Radhiallahu Anhu).
- 32) Who was the first person who counted the Aayaath (verses) of the Qur'an?A) Hazrat Ayesha (Radhiallahu Anha).
- 33) On whose advice did Abu Bakr (Radhiallahu Anhu) decide to compile the Qur'an?A) Hazrat Omer Farooq (Radhiallahu Anhu).
- 34) On whose order was the Qur'an compiled completely in written form?A) Hazrat Abu Bakr (Radhiallahu Anhu).
- 35) Who confined the recitation of the Qur'an on the style of the Quraysh tribe?A) Hazrat Usman (Radhiallahu Anhu).
- 36) Out of the copies of the Qur'an compiled by Hazrat Usman (Radhiallahu Anhu), how many and where are they at present?A) Only 2 copies. One in Tashkent and the other in Istanbul.
- 37) Which Surah of the Qur'an was Prophet Muhammed (Sallallahu AlaihiWasallam) reciting while praying, that Hazrat Jabeer Bin Muth'im Listened to and embraced Islam?A) Surah At-Toor.
- 38) Which was that Surah of the Qur'an which Prophet Muhammed SallallahuAlaihi Wasallam) had recited when one of his enemies Utba after listening to it fell in Sajda (prostration)?A) The first five Ayaaths of Ha-Meem-Sajda (Fussilat) Para 24.
- 39) Which is the first and the most ancient Mosque according to the Qur'an?A) Ka'aba
- 40) In Qur'an mankind is divided into two groups. Which are those two groups?A) Believers and disbelievers.
- 41) Who is the man about whom, Allah has said in the Qur'an that his body is kept as an admonishing example for future generations to come?A) Fir'aun. (Pharaoh).
- 42) Besides the body of Pharaoh, what is that thing which is kept as an admonishing example for future generations to come?A) Noah's Ark.
- 43) After the wreckage of Prophet Noah's Ark, which is its place of rest mentioned in the Qur'an?A) Cave of Judi.
- 44) In the Qur'an the name of which companion of Prophet Muhammed(Sallallahu Alaihi Wasallam) is mentioned?A) Hazrat Zaid Bin Harith (Radhiallahu Anhu) (Surah – Al-Ahzab) Surah # 33, Ayat # 37.
- 45) Who is the relative of the Prophet Muhammed (Sallallahu Alaihi Wasallam) whose name is mentioned in the Qur'an?A) Abu Lahab (Surah Al-Masadd) Surah # 111, Para 30.

- 46) In the Qur'an there is a mention of a Prophet who has been called by his mother's name. Who was he?A) Jesus Hazrat Isa (Alahis salaam) is mentioned as Ibn Maryam.
- 47) Which was the agreement that was titled as 'Fath-hum-Mubeen' without fighting a battle?A) Treaty of Hudaibiya (Sulhe Hudaibiya).
- 48) What are the different names used for Satan or Devil in the Qur'an?A) Iblees and Ash-Shaitaan.
- 49) Which category of creature does the Qur'an put 'Iblees' into?A) Jinn.
- 50) What were those worships and prayers that were ordered by Allah to the Community of Bani Israel and which were continued for the Muslim Ummah also?A) Salaat (Prayers) and Zakaat. (Al-Baqarah:43)
- 51) The Qur'an repeatedly warns of a certain day. Which day it is?A) Yaumul Qiyamah.(The Doomsday).
- 52) Who were those people with whom Allah was pleased and they were pleased with Him, as mentioned in the Qur'an?A) Companions / Sahaba (Radhiallahu Anhum) of our beloved Prophet Muhammed.(Sallallahu Alaihi Wasallam).
- 53) In which Holy Book of Non-Muslims the Qur'an is mentioned repeatedly?A) In the Holy Book of Sikh Community-Granth Saheb.
- 54) In which year were the vowels inserted in the Qur'an?A) 43 Hijri.
- 55) Who were the first serious students of the Qur'an?A) Ashaabus Suffah (Students who used to sit at a place in Masjid-e-Nabvi SAW).
- 56) Which is the first Residential University where the faculty of the Qur'an was established for the first time?A) Masjid-e-Nabvi.[Mosque of the Prophet (Sallallahu Alaihi Wasallam)].
- 57) By what name did the Qur'an address those noble and pious people who were selected by Allah to convey His message to mankind?A) Nabi (Prophet) and Rasool (Messenger).
- 58) What type of a person does the Qur'an want to make?A) Momin.
- 59) What is the scale or measure of one's dignity according to the Qur'an?A) Taqwa. (Piety)
- 60) What according to the Qur'an is the root cause of the evil?A) Alcohol.
- 61) What are the two most important types or kinds of Aayaath (Verses)found in the Qur'an?A) Muhakkamaat and Mutashabihaath (Orders / Instructions and Examples / Instances - lessons).
- 62) Which is the longest Surah (Chapter) in the Qur'an?A) Surah-al-Baqarah – Surah # 2.
- 63) Which is the smallest Surah in the Qur'an?A) Surah-al-Kausar – Surah # 108.
- 64) What was the age of Prophet Muhammed (Sallallahu Alaihi Wasallam) when Qur'an was first revealed to him through Hazrat Jibraeel (Alaihis-salaam)?A) 40 Years.
- 65) How long did Prophet Muhammed (Sallallahu Alaihi Wasallam) receive the revelation of the Qur'an in Makkah?A) 13 Years.

- 66) How long did Prophet Muhammed (Sallallahu Alaihi Wasallam) receive the revelation of the Qur'an in Madinah?A) 10 Years.
- 67) Where was the first Surah revealed?A) In Makkah.
- 68) Where was the last Surah revealed?A) In Madinah.
- 69) How many years did it take for the complete revelation of the Qur'an?A) 22 years, 5 months and 14 days.
- 70) Which Surah (Chapter) of the Qur'an is to be read compulsorily in each raka'at of the Salat (Namaaz)?A) Surah-al-Fatihah (The Opening) – Surah # 1.
- 71) Which is the Surah, which Allah taught as a Du'a (Prayer)?A) Surah-al-Fatihah (The Opening) – Surah # 1.
- 72) What is the reason of keeping Surah-al-Fatihah in the beginning of the Qur'an?A) It is the door to the Qur'an.
- 73) What is the Surah (Chapter) revealed completely and found first place in the Qur'an?A) Surah-al-Fatihah (The Opening) – Surah # 1.
- 74) Who was the only lady whose personal name is found in the Qur'an?A) Mariam (Alaihis-salaam).
- 75) In which Surah (Chapter) of the Qur'an do you find maximum instructions?A) Surah-al-Baqarah – Surah # 2.
- 76) When and Where did the Prophet Muhammed Sallallahu Alaihi Wasallam) and Hazrat Jibraeel (Alaihis-salaam) meet for the second time?A) On Friday,18th Ramadan,in the Cave of Hira.
- 77) What was the interval between the first and the second revelation?A) 2 years and six months.
- 78) Which is the Surah (Chapter) that does start without Bismillah?A) Surah-al-Taubah or Bara'ath – Surah # 9.
- 79) In which Surah (Chapter) of the Qur'an Bismillah is repeated twice?A) Surah-al Naml – Surah # 27.
- 80) How many Surahs (Chapters) in the Qur'an have the titles named after different Prophets?A) 6 Surahs (Chapters):a) Surah-al-Yunus – Surah # 10.b) Surah-al-Hood – Surah # 11.c) Surah-al-Yusuf – Surah # 12.d) Surah-al-Ibraheem – Surah # 14.e) Surah-al-Muhammed – Surah # 47.f) Surah-al-Nuh – Surah # 71.
- 81) In which part of the Qur'an do you find 'Ayat-ul-Kursi' (Verse of the Throne)?A) In the beginning of the third Part .(Surah # 2, Ayat # 255).
- 82) How many different names of Allah are mentioned in the Qur'an?A) 99
- 83) Who were the three non-prophets whose names are mentioned with due respect in the Qur'an?A) Luqman, Aziz of Egypt and Zulqarnain.

- 84) At the time of Hazrat Abu Bakr (Radhiallahu Anhu) how many companions had compiled the Qur'an in the form of a book?A) 75 companions.
- 85) Which is the only book that is completely memorized by millions of people in the world?A) Al-Qur'an.
- 86) What did the Jinns who heard a few Aayaath Verses) of the Qur'an say to each other?A) We have heard a unique discourse which shows the right path, verily we believe in it.
- 87) Which are the most popular translations of the Qur'an in English?A) Translation by Muhammed Marmaduke Pickthall and by Allama Yusuf Ali.
- 88) Into how many languages of the world has the Holy Qur'an been translated?A) Nearly 103 languages.
- 89) Who was the first translator of the Holy Qur'an into Urdu?A) Moulana Shah Rafiuddin Muhaddis Dehlavi.
- 90) What will be our condition on 'The day of the Judgment' according to the Qur'an?A) Everybody will be in a state of anxiety.
- 91) Who was the Prophet mentioned in the Qur'an whose three generations were prophets?A) Hazrat Ibraheem (Alaihis-salaam).
- 92) What is that book which abolished all old rules and regulations?A) Al-Qur'an.
- 93) What does the Qur'an say about property and wealth?A) They are tests of one's faith.
- 94) According to the Qur'an who is "khaatamun Nabiyyeen" (the last of the Prophets)?A) Prophet Muhammed (Sallallahu Alaihi Wasallam)
- 95) What is the name of the book that tells us clearly about the reality of the beginning and the end of the world?A) Al-Qur'an.
- 96) In the Qur'an what other name is given to the city of Makkah?A) Bakkah and Baladul Ameen.
- 97) According to the Qur'an what other name is given to the city of Madinah?A) Yathrib.
- 98) Whose Generation is known as "Bani Israel" according to the Qur'an?A) The generation of Prophet Yaqoob (Alaihis salaam) who is also known as Israel.
- 99) Which are the mosques that are mentioned in the Qur'an.a) Masjid-ul-Haram – Makkah – Surah # 17, Verse # 1 plus many other verses in the Quran.b) Masjid-ul-Zirar – Madinah (This mosque was built by Munafiqeen / Hypocrites in front of Masjid-e-Quba) – Surah # 9, Verse # 107.c) Masjid-ul-Nabawi - Madinah. ???d) Masjid-ul-Aqsa – Palestine – Surah # 17, Verse # 1.e) Masjid Quba – Madinah – Surah # 9, Verse # 108.100) The name of which angels are mentioned in the Qur'an?a) Hazrat Jibraeel Ameen. (Alaihis salaam)b) Hazrat Meekaeel. (Alaihis salaam)c) Hazrat Haroot. (Alaihis salaam)d) Hazrat Maroot. (Alaihis salaam)

The word bird is mentioned in the Glorious Quran 5 times and the word birds occur in the Noble Quran 13 times. Among the birds, the hoopoe (hud-hud in Arabic) has been specifically mentioned twice in Surah # 27, An-Naml, the following manner: "And he sought among the birds and said: How is it that I see not the hoopoe, or is he among the absent?" Surah 27:20 (Verse).• * *

Prominent scholar Dr. Hamidullah tells of an effort in Germany by the Christian scholars to gather all the Greek manuscripts of Bible as the original Bible in Aramaic is extinct. They gathered all manuscripts in the world and after examining them reported: "Some two hundred thousand contradictory narrations have been found... of these one-eighth are of an important nature.

" When the report was published, some people established an Institute for Qur'anic Research in Munich with the goal of examining Qur'an the same way. A gigantic research project was started that continued for three generations.

By 1933, 43000 photocopies of Qur'anic manuscripts had been collected. A report published shortly before World War II showed the results of the examination of these manuscripts. While some minor mistakes of calligraphy were found, not a single discrepancy in the text had been discovered! Of course the love, devotion and care that Muslim showed toward the Qur'an, and that became the immediate cause of its miraculous preservation, was inspired by the Prophet Muhammad, Salla-Allahu alayhi wa sallam. On one occasion he asked the companions in Suffa: Which of you would like to go out every morning to Buthan or Al- Aqiq (two markets near Medina) and bring two large she-camels without being guilty of sin or without severing the ties of kinship? Camels were the valuable commodity of the time, she-camels even more so. Its equivalent today may be a brand new automobile. As they showed their interest, Prophet Muhammad, Salla-Allahu alayhi wa sallam, explained: To teach or recite two verses of the Qur'an is better than getting two she-camels. And three verses are better than three she-camels. (Muslim). And so, for centuries this ummah displayed an unprecedented love and devotion for the Book of Allah. It began the education of its children by teaching them how to read Qur'an. It began its day by reciting from the Qur'an. Qur'an was divided into seven parts, each called a manzil, so it could be read completely every week. It was divided into thirty parts, each called a juz, so it could be read completely every month. Qur'an is the most read and memorized book in the world!

Today, though, we see a change. Thanks to the twin scourges of a colonial education system and the television, today we find millions of Muslim children for whom learning to read the Qur'an is not part of their education. We find millions of Muslim homes where Qur'an is read only on special occasions.

The prophet Muhammad from A to Z

Chapter.1 The prophet Muhammad (Peace and blessings of Allah be upon him) from A to Z

The following is based on books, manuscripts, texts and actual eyewitness accounts, too numerous to mention herein, preserved in original form throughout the centuries by both Muslims and non-Muslims. Many people today are discussing Prophet Muhammad, Who was he exactly? What did he teach? Why was he loved so much by some and hated so much by others? Did he live up to his claims? Was he a holy man? Was he a prophet of God? What is the truth about this man?

You be the judge. The prophet Muhammad

First before listing the A-Z Facts about Muhammad, let us begin with the very simple historical evidences.

Here are the facts as narrated by thousands of people, many of whom knew him personally.

Muhammad ibn Abdullah ibn Abdul Muttalib (Muhammad, the son of Abdullah, the son of Abdul Muttalib) was born 570 C.E. (Christian Era); died 633 C.E. Muhammad means "praised one" or "praising one"

Muhammad was born from the lineage of Abraham's (Ibrahim in Arabic) peace be upon him, his oldest son was Ishmael (Ismail in Arabic), to the noble tribe of the Quraish who were the leaders of Makkah in those days.

He never fell into the common practice of his tribesmen to worship statues, idols or man-made "gods."

He believed that God (Allah in Arabic) was truly One God, and as such, and that God was to be worshipped alone, without any other "gods" beside Him.

He held the Name of God (Allah) in the highest of reverence and never took God's Name in vain or for any vain glorious purpose.

He despised false worship and all of the complexities and degradation to which it leads.

He insisted on keeping the Commandments of Almighty God, just as prophets of old had done in the past.

He never committed adultery, and he forbid others from doing it.

He forbade usury and interest on money lending, as Jesus, peace be upon him, had done centuries before him.

He never gambled and did not allow it.

He never drank alcohol or strong drink, even though it was a very normal thing for people of his time and place.

He did not engage in gossip and used to turn away from hearing anything related to it.

He offered prayers in the manner and direction (toward Jerusalem, until Allah ordered the change toward Makkah) as was prescribed of prophets in the Bible, standing, bowing, kneeling and prostrating as they had done before him.

He fasted for days at a time to be closer to Almighty God and away from the narrowness of worldly attractions.

He taught that Jesus, peace be upon him, was the immaculate conception and miracle birth of Mary (peace be upon her), and that she (peace be upon her) was the best creation of Almighty God.

He insisted even to the Jews of Al-Madinah, that Jesus, peace be upon him, was the Messiah, the Christ, the one predicted to come in their Torah (Old Testament).

He said Jesus, peace be upon him, did many miracles by the permission of Almighty God, curing the lepers, restoring sight to the blind and even bringing a dead man back to life.

He stated clearly that Jesus, peace be upon him, was not crucified, rather Almighty God had raised him up.

He predicted Jesus, peace be upon him, is going to return again in the Last Days to lead the true believers in a victory over the evil and unrighteous people, and he will destroy the Anti-Christ.

He commanded the payment of charity to the poor and he was the defender and protector of widows, orphans and the wayfarers.

He ordered people to unite with their families and honor the ties of kinship and he restored relationships between family members.

He required his followers to engage only in lawful marriage relationships with women, and forbid sex outside of Almighty God's Ordinance.

He insisted on giving women their proper rights, dowries, inheritance and property.

His patience and humble attitude were exemplary and all who knew him had to admit to these virtues.

A. He never lied, never broke a trust, never bore false witness, he was famous with all the tribes in Makkah and was known as: "Spirit of Truth" (As-Saddiq).

B. He never once engaged in sex outside of marriage, nor did he ever approve of it, even though it was very common at the time.

C. His only relationships with women were in legitimate, contractual marriages with proper witnesses according to law.

D. His relationship to his wife Ayesha (may Allah be pleased with her) was only that of marriage. He did not marry her the first time her father offered her hand to him in marriage. He did not marry her until she reached puberty and could decide for herself. Their relationship is described in every detail by Ayesha (may Allah be pleased with her) in the most loving and respectful manner as a match truly made in heaven. Ayesha (may Allah be pleased with her) is considered as one of the highest scholars of

Islam and lived out her entire life only having been married to Muhammad , peace be upon him. She never desired any other man, nor did she ever utter a single negative statement against Muhammad .

E. He forbade any killing until the orders for retaliation came from Allah. Even then the limits were clearly spelled out and only those engaged in active combat against the Muslims or Islam were to be fought in combat. And even then, only according to very strict rules from Allah.

F. Killing any innocent life was forbidden by him .

G. There was no genocide of Jews. He offered mutual protection and forgiveness to the Jews even after they broke their covenants with him many times. They were not attacked until it was clearly proven they were traitors during time of war and tried to bring down the prophet, peace be upon him, and the Muslims at any cost. Retaliation was only to those Jews who had turned traitor and not others.

H. Slaves were common in those days for all nations and tribes. It was Islam that encouraged freeing of the slaves and the great reward from Allah for those who did so. The prophet Muhammad , gave the example of this by freeing slaves and encouraging all of his followers to do the same. Examples include his own servant (who was actually considered like a son to him) Zaid ibn Al Haritha and Bilal the slave who was bought by Abu Bakr (may Allah be pleased with him) only for the purpose of freeing him.

I. While there were many attempts of assassination made on Muhammad , his cousin Ali (may Allah be pleased with him) took his place in bed while he and Abu Bakr (may Allah be pleased with him) escaped to Madinah, he did not allow his companions to slaughter any of those who had been involved in these attempts. Proof for this is when they entered Makkah triumphantly and his first words were to command his followers not to harm such and such tribes and so and so families. This was one of the most famous of his acts of forgiveness and humbleness.

J. Military combat was forbidden for the first thirteen years of prophet hood. The desert Arabs did not need anyone to tell them how to fight or do combat. They were experts in this area and held feuds amongst tribes that lasted for decades. It was not until the proper method of warfare was instituted by Allah in the Quran, with proper rights and limitations according His Commandments, that any retaliation or combat was sanctioned. Orders from Allah made it clear who was to be attacked, how and when and to what extent fighting could take place.

K. Destruction of infrastructures was absolutely forbidden by him except when it is ordained by Allah in certain instances and then only according to His Commands.

L. Cursing and invoking evil actually came to the prophet, peace be upon him, from his enemies, while he would be praying for their guidance. Classic example is that of his journey to At-Taif where the leaders would not even hear him out nor offer so much as the normal courtesy called for and instead they set the children of the street against him , throwing rocks and stones at him until his body was bleeding so much, blood filled his sandals. He was offered revenge by the angel Gabriel (peace be upon him), if he would give the command, Almighty God would cause the surrounding mountains to fall down upon them destroying them all. Instead of cursing them or asking for their destruction, he prayed for them to be guided to worship their Lord alone, without any partners.

M. The Prophet Muhammad , claimed every person who is born is born in a state of ISLAM (submission to God on His Terms in Peace), as a Muslim (MU-Islam means; "one who does ISLAM" i.e.; submits to

God's Will and obeys His Commandments). He further stated, God has created each person in the image that is His according to His plan, and their spirit is His. Then as they grow older they begin to distort their faith according to the influence of the prevailing society and their own prejudices.

N. The Prophet Muhammad , taught his followers to believe in the God of Adam, Noah, Abraham, Jacob, Moses, David, Solomon and Jesus, (peace be upon them all) , and to believe in them as true prophets, messengers and servants of Almighty Allah. He insisted on ranking all the prophets up at the highest level without any distinction between them, and ordered his followers to say the words, "Peace be upon him" after mentioning their names.

O. He also taught his companions not only to believe in Islam but also to believe in the divine origins of both Judaism and Christianity the Torah (Old Testament), Zabur (Psalms) and Enjeel (Gospel or New Testament) and that they were all originally from the very same source as the Qur'an, from God (Allah) to his prophets (peace be upon them) via the angel Gabriel (peace be upon him). He asked the Jews to judge according to their own Book, and they tried to cover up some of it to hide the correct judgment, knowing he , could not read.

P. He prophesied, predicted and foretold of events to come and they happened as he had said. He even predicted something from the past that would come true in the future, and it has.

The Qur'an states Pharaoh was drowned in the Red Sea while chasing after Moses (peace be upon him) and Allah said He would preserve Pharaoh as a sign for the future. Dr. Maurice Bucaille in his book, "The Bible, Qur'an and Science" makes it clear this has happened and the very person of Pharaoh has been discovered in Egypt and is now on display for all to see. This event took place thousands of years before Muhammad and it came true in the last few decades, many centuries after his death.

Q. There has been more written about the prophet Muhammad , than any other person on earth. He has been praised very high even by famous non-Muslims for centuries. One of the first examples we quote from is from the Encyclopedia Britannica, as it confirms:

(Regarding Muhammad) ". . . a mass of detail in the early sources shows that he was an honest and upright man who had gained the respect and loyalty of others who were likewise honest and upright men." (Vol. 12)

R. Another impressive tribute to Muhammad , peace be upon him is in the very well written work of Michael H. Hart, "The 100: A Ranking of the Most Influential Persons in History." He states that the most influential person in all history was Muhammad , with Jesus peace be upon him as the second.

Examine his actual words:

"My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level."

Michael H. Hart, THE 100: A RANKING OF THE MOST INFLUENTIAL PERSONS IN HISTORY, New York: Hart Publishing Company, Inc., 1978, page. 33.

S. While we are reviewing statements from famous non-Muslims about Prophet Muhammad , peace be upon him, consider this:--"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer

of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?" Lamartine, HISTOIRE DE LA TURQUIE, Paris, 1854, Vol. II, pp. 276-277.

T. And then we read what George Bernard Shaw, a famous writer and non-Muslim says: "He must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness." (The Genuine Islam, Singapore, Vol. 1, No. 8, 1936)

U. Then we found that K.S. Ramakrishna Rao, an Indian (Hindu) professor of Philosophy, in his booklet "Muhammad the Prophet of Islam" calls him the "perfect model for human life."

Professor Ramakrishna Rao explains his point by saying: "The personality of Muhammad, it is most difficult to get into the whole truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes. There is Muhammad the Prophet. There is Muhammad the Warrior; Muhammad the Businessman; Muhammad the Statesman; Muhammad the Orator; Muhammad the Reformer; Muhammad the Refuge of Orphans; Muhammad the Protector of Slaves; Muhammad the Emancipator of Women; Muhammad the Judge; Muhammad the Saint. All in all these magnificent roles, in all these departments of human activities, he is alike a hero."

V. What should we think about our prophet Muhammad, when someone with the worldly status such as Mahatma Gandhi, speaking on the character of Muhammad, peace be upon him, says in 'YOUNG INDIA': "I wanted to know the best of one who holds today undisputed sway over the hearts of millions of mankind... I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the 2nd volume (of the Prophet's biography), I was sorry there was not more for me to read of the great life."

W. English author Thomas Carlyle in his 'Heroes and Hero Worship', was simply amazed as to: "How one man single handedly, could weld warring tribes and wandering Bedouins into a most powerful and civilized nation in less than two decades."

X. And Diwan Chand Sharma wrote in "The Prophets of the East": "Muhammad was the soul of kindness, and his influence was felt and never forgotten by those around him" (D.C. Sharma, The Prophets of the East, Calcutta, 1935, pp. 12)

Muhammad, peace be upon him, was nothing more or less than a human being, but he was a man with a noble mission, which was to unite humanity on the worship of ONE and ONLY ONE GOD and to teach them the way to honest and upright living based on the commands of God. He always described himself as, 'A Servant and Messenger of God' and so indeed every action of his proclaimed to be.

Y. Speaking on the aspect of equality before God in Islam, the famous poetess of India, Sarojini Naidu says: "It was the first religion that preached and practiced democracy; for, in the mosque, when the call for prayer is sounded and worshippers are gathered together, the democracy of Islam is embodied five times a day when the peasant and king kneel side by side and proclaim: 'God Alone is Great'... I have

been struck over and over again
by this indivisible unity of Islam that makes man instinctively a brother." (S. Naidu, Ideals of Islam, vide Speeches & Writings, Madras, 1918, p. 169)

Z. In the words of Professor Hurgonje: "The league of nations founded by the prophet of Islam put the principle of international unity and human brotherhood on such universal foundations as to show candle to other nations." He continues, "the fact is that no nation of the world can show a parallel to what Islam has done towards the realization of the idea of the League of Nations."

Z-2. (we went over the A-Z alphabet) Edward Gibbon and Simon Ockley, on the profession of ISLAM, writes in "History of the Saracen Empires": "-----"I BELIEVE IN ONE GOD, AND MAHOMET, AN APOSTLE OF GOD' is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honor of the Prophet have never transgressed the measure of human virtues; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion." (History of the Saracen Empires, London, 1870, p. 54)

Z-3. Wolfgang Goethe, perhaps the greatest European poet ever, wrote about Prophet Muhammad, peace be upon him. He said: "He is a prophet and not a poet and therefore his Koran is to be seen as Divine Law and not as a book of a human being, made for education or entertainment." (Noten und Abhandlungen zum Weststlichen Dvan, WA I, 7, 32) People do not hesitate to raise to divinity and even make 'gods' out of other individuals whose lives and missions have been lost in legend. Historically speaking, none of these legends achieved even a fraction of what Muhammad, accomplished. And all his striving was for the sole purpose of uniting mankind for the worship of One God on the codes of moral excellence. Muhammad, or his followers never at any time claimed that he was a son of God or the God-incarnate or a man with divinity – but he always was and is even today considered as only a Messenger chosen by God. Today after a lapse of fourteen centuries, the life and teachings of the prophet Muhammad, have survived without the slightest loss, alteration or interpolation. They offer the same undying hope for treating mankind's many ills, which they did when he was alive. This is not a claim of Muhammad's, followers, but the inescapable conclusion forced upon by a critical and unbiased history. Now it is up to you.

You are a rational thinking, concerned human being. As such, you should already be asking yourself: "Could these extraordinary, revolutionary and amazing statements, all about this one man, really be true?"

What if this is all true?

Now ask yourself the question in light of what we have just discovered about this man; "What do YOU say about the prophet Muhammad?"

Chapter.2 "What His Followers Say"

Let us now, consider what followers of the prophet Muhammad, said about him.

This is based on the work of Eng. Husain Pasha, in his writing, "His name was Muhammad "

"His name was Muhammad" To begin: You may be a Christian Protestant, Catholic, Jew, an atheist or an agnostic; or you may belong to any of many different religious denominations existing in today's world.

You might even be a communist or believe in man's democracy as the rule on earth. Whoever you are and whatever ideological or political beliefs, social habits you may hold, there is no doubt - you should understand what others have to say about this man.

The world has had its share of great personalities. But these were one sided figures who distinguished themselves in but one or two fields, such as religious thought or military leadership. The lives and teachings of these great personalities of the earth are shrouded in the mist of time. There is so much speculation about the time and place their birth, the mode and style of their life, the nature and detail of their teachings and the degree and measure of their success or failure that is impossible for humanity to reconstruct, accurately the lives and teachings of these men and women.

But this is not the case of this man, Muhammad, who accomplished so much in such diverse fields of human thought and behavior in the fullest blaze of human history. Every detail of his private life and public utterances has been accurately documented and faithfully preserved up until our day. The authenticity of the records so preserved are vouched for not only by the faithful followers but even by his prejudiced critics.

Muhammad, was a religious teacher, a social reformer, a moral guide, an administrative colossus, a faithful friend, a wonderful companion, a devoted husband, a loving father - all in one. No other man in history ever excelled or equaled him in any of these different aspects of life - but it was only for the selfless personality of Muhammad, to achieve such incredible perfection.

He, was by far, the most remarkable man that ever set foot on this earth. He, preached a religion, founded a state, built a nation, laid down a moral code, initiated numerous social and political reforms, established a powerful and dynamic society to practice and represent his teachings and completely revolutionized the worlds of human thought and behavior for all times to come.

Muhammad, was born in what was then known as Felix Arabia, fourteen hundred years ago. He, started his mission of preaching a religion of monotheism; a Way of Life based on the surrender, submission and obedience to the Commandments of Almighty God, in sincerity and peace.

The word "Islam" in Arabic means "the submission to God, in peace."

Muhammad's mission began at the age of forty and departed from this world at the age of sixty-three. During this short period of 23 years of his prophethood, he changed the complete Arabian peninsula from paganism and idolatry to worship of One God, from tribal quarrels and wars to national solidarity and cohesion, from drunkenness and debauchery to sobriety and piety, from lawlessness and anarchy to disciplined living, from utter bankruptcy to the highest standards of moral excellence. Human history has never known such a complete transformation of a people or a place before or since - and IMAGINE all these unbelievable wonders in JUST OVER TWO DECADES.

Muhammad, was nothing more or less than a human being. but he was a man with a noble mission, which was to unite humanity on the worship of ONE and ONLY ONE GOD and to teach them the way to honest and upright living, based on the commands of God. He always described himself as, 'A Servant and Messenger of God' and so indeed every action of his proclaimed to be.

Today after a lapse of fourteen centuries, the life and teachings of Muhammad, peace be upon him, have survived without the slightest loss, alteration or interpolation. They offer the same undying hope

for treating mankind's many ills, which they did when he was alive. This is not a claim of Muhammed's followers, but the inescapable conclusion forced upon by a critical and unbiased history.

The least YOU can do as a thinking and concerned human being is to stop for a moment and ask yourself: Could these statements sounding so extraordinary and revolutionary really be true? And supposing they really are true and you did not know this man Muhammad , or hear about him, isn't it time you responded to this tremendous challenge and put in some effort to know him?

It will cost you nothing, but it may prove to be the beginning of a completely new era in your life.

We invite you to make a discovery of this wonderful man, Muhammad , the like of whom never walked on the face of this earth.

Muhammad, or his followers never at any time claimed that he was a son of God or the God-incarnate or a man with divinity – but he always was and is even today considered as only a Messenger chosen by God. He insisted people praise Almighty God, alone and not to celebrate him or his companions in any way. While most people do not hesitate to raise to divinity and even make 'gods' out of other individuals whose lives and missions have been lost in legend. Historically speaking, none of these legends achieved even a fraction of what Muhammad , accomplished. Uniting mankind together for the purpose of worshipping the One God of Adam and all the other prophets, peace be upon them all, was his main motivating cause and his striving was for the sole purpose having everyone to understand and follow the codes of moral excellence set forth by Allah in His Revelations.

Today after a lapse of fourteen centuries, the life and teachings of Muhammad , have survived without the slightest loss, alteration or interpolation. They offer the same undying hope for treating mankind's many ills, which they did when he was alive. This is not a claim of Muhammad's, followers, but the inescapable conclusion forced upon by a critical and unbiased history.

Muhammad , claimed to be a servant, messenger and prophet of the Almighty God; the same God of Adam, Abraham, Moses, David and Solomon and of Jesus, the Christ, son of Mary (peace be upon them all). He claimed he was receiving revelation from Almighty God (Allah) through the Angel Gabriel, calling it the Recitation (Qur'an).

He ordered people to believe in God as One, without partners, and to follow the Commandments of Almighty God to the best of their abilities.

He forbade himself and his followers from evil practices and filthy habits, showing them the proper ways to eat, drink, use the toilet and proper behavior in all relationships.

Chapter 3---{What MORE..... of What They Say}

Almost everyone on the earth today is discussing Prophet Muhammad . People want to know, "Who was he exactly?"

How can we discover the truth and be totally honest in our judgment?

We will begin with the very simple historical evidences, facts as narrated by thousands of people, many of whom knew him personally. The following is based on books, manuscripts, texts and actual

eyewitness accounts, too numerous list herein, yet all have been preserved in original form throughout the centuries by both Muslims and non-Muslims.

A. His names: When he was born, his grandfather, Abdul Mutalib, gave him the name Muhammad. And it means "praised one" or "praising one." He was later called "As-Saddiq" (the Truthful) by all of those who knew of his truthful and honest nature. He always said only the truth. He was also called "Al - Alamin" (the Trustworthy) due to his integrity and always upholding any trust given to him. When the tribes were battling against each other, both sides would entrust him with their possessions during the fighting, even if it might be against some of his own tribesmen, because they knew he would always uphold any trust given to him. All of his names indicated the very nature of a man who was praised for his honesty, integrity and trustworthiness. He was also well known for advocating the reconciliation of kinship and relationships. He ordered his followers to always honor the "ties of the wombs" (siblings and other close relatives).

This fits right in with the prophecy mentioned in the Bible in the Book of John in chapters 14 and 16, as the coming of a prophet known as the "Spirit of Truth" or "Comforter" or "Advocate."

B. Born as a descendent of Abraham (Ibrahim in Arabic), peace be upon him, through his first born son, Ishmail (Ismail in Arabic), peace be upon him, to the noble tribe of the Quraish who were the leaders of Makkah in those days. Muhammad's blood line traces directly back to Abraham, peace be upon him.

This could certainly point to fulfillment of Old Testament (Torah) prophecies in Deuteronomy (chapter 18:15) of a prophet, like unto Moses from "their brethren."

C. He insisted on keeping the Commandments of Almighty God, just as his great grandfathers and prophets of old had done in the past (peace be upon them). Here is a statement from Muhammad, while the Qur'an was being revealed to him by the angel Gabriel (peace be upon them).

"Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your PARENTS; do not kill your children because of poverty - (Allah) provide sustenance for you and for them; do not come near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause. This He has commanded you that you may understand." (The Noble Qur'an chapter 6, verse 151)

D. Muhammad , lived in total commitment to the belief that God Allah was truly One God, and as such, He was to be worshipped alone, without any other "gods" beside Him. This is the very first commandment in the Old Testament (Exodus chapter 20 and Deuteronomy, chapter 5) and in the New Testament as well (Mark, chapter 12, verse 29)

D. Muhammad , peace be upon him, ordered his followers to obey Allah Almighty, following the true Commandments as were revealed to him by the angel Gabriel from Almighty Allah. Read below, one of many similar statements from the Qur'an:

Surely, Allah Commands absolute justice and steadfast commitment to performing your duties to Almighty Allah, in total sincerity and giving help to relatives: and He forbids evil, and disobedience and all that is prohibited by Allah (such as; illegal sexual acts, disobedience of PARENTS, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and (He Forbids) any evil (i.e. all that is

prohibited by God's Law, such as: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and all kinds of oppression, He admonishes you, that you may take heed. (The Noble Qur'an chapter 16, verse 90)

F. Muhammad , never fell into the common practice of his tribesmen to worship statues, idols or man-made "gods." He forbid his followers to ever engage in worship outside of the One True God (Allah) of Adam, Abraham, Moses and all the prophets, peace be upon them all.

And the people of the Scripture Jews and Christians did not differed amongst themselves until after there came to them clear evidence. (The Noble Qur'an 98:4)

And they were commanded only to worship Allah, and worship none but Him Alone (no gods beside God), and perform prayers and give charity: and that is the right religion. (The Noble Qur'an 98:5)

He despised false worship to any man-made gods or images or anything in creation as a god. He hated all of the complexities and degradation to which it leads.

This is in direct obedience to the second commandment in the above mentioned verses, "Thou shalt not make any graven images."

G. Muhammad , always held the Name of God (Allah) in the highest of reverence and never took God's Name in vain or for any vainglorious purpose.

He forbid his followers for ever doing anything like this and encouraged them to use names such as "Servant of Almighty God" (Abdullah).

H. Muhammad , upheld the proper worship and ceremonies of his grandfathers, Abraham and Ishmail, peace be upon them. Here is something from the second chapter of the Noble Qur'an.

Read closely;

124. "Recall when Abraham's Lord (Allah) tested him with Commands, that he fulfilled. Allah said, "Surely, I am going to make you a leader (prophet) of mankind. (Abraham said) "And my offspring, too." (Allah) said, "My Covenant (prophethood, etc.) does not include wrong-doers (thamimoon).

125. "And recall when (Allah) made the House (ka'bah in Bakkah, which later was called "Makkah") a place of resort for mankind and a place of safety. And it is your place of prayer, and (Allah) commanded Abraham and Ishmail to purify (God's House at Makkah) for those who are circling it, or staying there or bowing or prostrating themselves (there, in worship).

126. "And when Abraham said, 'My Lord, make this city (Makkah) a place of security and provide its people with fruits, for them that believe in Allah Almighty and the Last Day.' (Allah) answered, "As for him who doesn't believe, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

127. "And when Abraham and Ishmail were raising the foundations of the Sacred House (Ka'bah in Makkah), saying, 'Our Lord! Accept from us. Certainly! You are the All-Hearer, the All-Knower."

128. "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik (all the ceremonies of pilgrimage - Hajj and 'Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

129. "Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered by sending Muhammad Peace be upon him), who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and full knowledge of (Allah's) Laws and jurisprudence, and sanctify them. Verily! You are the All-Mighty, the All-Wise."

130. And who turns away from the religion of Abraham (Monotheism) except him who fools himself? Truly, (Allah) chose him in this world and verily, in the Hereafter he will be among the righteous.

131. When his Lord said to him, "Submit ("Islam" means "submission")!" He said, "I have submitted myself ("Muslim" means "one who submits") to the Lord of all that exists."

132. And this (submission to Allah) was ordered by Abraham upon his sons and by Jacob; saying, "O my sons! Allah has chosen for you the (true) religion; then die not except in the Faith of Submission (like those in true submission to God's Will)."

I. Muhammad , performed these same ceremonies in worship to what we find the prophets doing before him, bowing to toward the ground and prostrating (falling on the face) while praying and worshipping. He would face Jerusalem for his devotionals and commanded his followers to do the same (until Allah sent down the angel Gabriel (peace be upon him) with revelation to change the direction (Qibla) mentioned in the Noble Qur'an).

J. Muhammad , advocated rights for all members of the family and especially ties to the parents, both mother and father, also rights for infant girls, orphaned girls and certainly for wives, as well.

It is known from the Noble Qur'an, Muhammad , ordered his followers to be kind and respectful to their parents. They were told not to even say, "Ooh" to them while caring for them in their old age. Read from the Noble Qur'an:

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. (The Noble Qur'an chapter 17, verse 23)

K. Muhammad , was the defender of the orphans and even the newborn children. He ordered the care of orphans and feeding of the poor as the means to enter Paradise and if anyone held back the rights of those who were destitute, they could forget about ever seeing Paradise. He also forbid the killing of new born girls, as was a custom of ignorance according to primitive Arab traditions. This is referred to in the Qur'an; when, on the Day of Judgment those who practiced the evil deed of terminating the life of their own infant daughters, will have it exposed, the Qur'an says:

"And when the female (infant) buried alive (as the pagan Arabs used to do) is going to be asked; about what sin could she (as an infant) have possibly committed." (The Noble Qur'an chapter 81, verse 8)

Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve. (The Noble Qur'an 2:274)

L. The prophet Muhammad , ordered men not to "inherit women against their will," and not to marry them accept by mutual consent and never to touch their wealth or inheritance in order to improve their own financial conditions.O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the Mahr you have given them, unless they commit open illegal sexual intercourse. And live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through.it.a.great.deal.of.good. (The Noble Qur'an chapter 4, verse 19)We also notice from this verse, He forbid the common practice of wife-beating and abuse, (his own wife said he never once hit her).

M. The prophet Muhammad , ordered men to "provide and protect" women, whether it was their own mother, sister, wife or daughter or even those of others, whether they were Muslims or not.

"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support the women) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property, etc.). (The Noble Qur'an chapter 4, verse 34)

N. Muhammad , prohibited killing of children for fear of povertyand also forbade killing any innocent people.Say (O Muhammad SAW): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Law). This He has commanded you that you may understand. (The Noble Qur'an chapter 6, verse 151)

O. Muhammad , never committed adultery, and he required his followers to engage only in lawful marriage relationships with women, and forbid sex outside of Almighty God's Ordinance.

Satan (the devil) threatens you with poverty and orders you to commit Fahsha (evil deeds, illegal sexual intercourse, sins etc.); whereas Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures'.needs,.All-Knower. (The Noble Qur'an chapter 2, verse 268)

Say (O Muhammad SAW): "(But) the things that my Lord has indeed forbidden are "Al Fawahish" (great evil sins, every kind of unlawful sexual intercourse, etc.)

whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge." (The Noble Qur'an Chapter 7, verse 33.)

And come not near to the unlawful sexual intercourse. Verily, it is a Fahishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless.Allah.forgives.him). (The Noble Qur'an Chapter 17, verse 32)

The adulterer marries not but an adulteress or a Mushrikah and the adulteress none marries her except an adulterer or a Mushrik [and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer, or a Mushrik (polytheist, pagan or idolater, etc.) And the woman who agrees to marry (have

a sexual relation with) a Mushrik (polytheist, pagan or idolater) or an adulterer, then she is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress, etc.)). Such a thing is forbidden to the believers (of Islamic Monotheism). (The Noble Qur'an Chapter 24, verse 3)

Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.

(The Noble Qur'an Chapter 24 - An-Nûr. Verse 19) O Prophet! When believing women come to you to give you the pledge, that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in any Ma'ruf (Islamic Monotheism and all that which Islam ordains) then accept their Bai'a (pledge), and ask Allah to forgive them, Verily, Allah is Oft-Forgiving, Most-Merciful. (The Noble Qur'an Chapter 60 - Al-Mumtahinah. Verse 12) People committed fornication and adultery in most places around the world in Muhammad's time, yet he never once did so, and he forbade all of his followers from this evil practice.

P. Muhammad , forbade usury and interest on money lending, as Jesus, peace be upon him, had done centuries before him. It can be easily shown how usury eats away at wealth and destroys the economic systems throughout history. Yet, just as in the teachings of the prophets of old, Muhammad , peace be upon him, held that such practices were most evil and must be avoided in order to be at peace with the Creator (Allah).

Those who eat usury (deal in interest) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Satan leading him to insanity.

That is because they say: "Trading is only like usury," whereas Allah has permitted trading and forbidden usury. So whosoever receives an admonition from his Lord and stops eating usury shall not be punished for the past; his case is for Allah (to judge); but whoever returns to dealing in usury, such are the dwellers of the Fire - they will abide therein. Allah will destroy Riba (usury) and will give increase for charity, alms, etc. And Allah likes not the disbelievers, sinners. Truly those who believe, and do deeds of righteousness, and perform Salat, and give Zakat, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve. O you who believe! Be afraid of Allah and give up what remains (due to you) from usury, if you are believers. And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly, and you shall not be dealt with unjustly. (The Noble Qur'an 2:275 - 279)

Q. Muhammad , never gambled and did not allow it. Like usury, gambling takes away wealth but at an even faster pace.

"People ask you (Muhammad) about alcohol and gambling. Say, 'There is great sin in both of them and (some benefit) for humans, but the sin is greater than any benefit from them.' And they ask you what they should spend (for charity, etc.). Say, 'Whatever is above your basic needs.' So, Allah makes it clear to you His Laws in order for you to give thought." (The Noble Qur'an chapter 2, 219) Gambling had not been viewed as so evil until the time of Muhammad . Today, it is well established the damage gambling

causes to families and even mental health. The idea of getting something for nothing is not the proper way of life prescribed by the teachings of Muhammad, peace be upon him.

R. Muhammad , never drank alcohol or strong drink, even though it was a very normal thing for people of his time and place."O you believers! Intoxicating drinks, gambling, fortune telling, etc. is the hated work of the devil. So stay away from all of that horrible stuff, that you will be successful." (The Noble Qur'an chapter 5, verse 90)"The devil only wants to create hatred between you with intoxicants (alcoholic drinks, etc.) and gambling and to keep you from the remembrance of Allah and from your proper worship (prayers). So, why won't you away from them?" (The Noble Qur'an chapter 5, verse 91)

The Arabs, like most other cultures at his time, drank alcohol without concern for their health or for their altered behavior while intoxicated. Many of them were alcoholics.

In today's world there is little need to present long discussions on the evil and dangers of drinking alcohol. Besides causing diseases and ruining a person's health, alcohol is often attributed to be the cause of many traffic accidents resulting in property damage, injuries and deaths. The first order was for the followers of Muhammad , to leave off drinking while engaged in worship, then came stronger orders to leave drinking all together. Thus, offering a time for the early Muslims to break off from their addiction to strong drink.S. Muhammad did not engage in gossip or backbiting and he always turned away from hearing anything related to it.O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. (The Noble Qur'an 49:6)O you who believe! Do not allow one group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith. And whosoever does not repent, then such are indeed wrong-doers. (The Noble Qur'an 49:11)O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting) . And fear Allah. Verily, Allah is the One Who accepts repentance, Most.Merciful. (The Noble Qur'an 49:12)

Certainly, these teachings would be well appreciated in today's world where we find almost everyone engaging in the worst of gossiping and insulting of others, even the closest of relatives.

T. Muhammad , was most generous and encouraged others to be the same way in their dealings with others. He even asked them to forgive the debts of others with hope of receiving a better reward with their Lord (Allah).And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but.know. (The Noble Qur'an 2:280)And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and.they.shall.not.be.dealt.with.unjustly. (The.Noble.Qur'an.2:28.)

S. Muhammad , commanded the payment of charity to the poor and he was the defender and protector of widows, orphans and the wayfarers."Therefore, do not oppress the orphan, nor repulse the beggar."(The Noble Qur'an Chapter 93, verses 9 and 10)Charity is for the poor, who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well.

(The Noble Qur'an 2:273).U. Muhammad , taught people how to deal with the most extreme difficulties and tests the occur to us throughout our lives. He held that only through patience and a humble attitude would we find true resolution and understanding of life's complications and disappointments. He the most patient of all and was exemplary in his own humbleness. All who knew him had to admit to these virtues.O you who believe! Seek help in patience and the prayer. Truly!.Allah.is.with.the.patient.ones..(The.Noble.Qur'an.2:153).

He explained this life was a test from Allah:And certainly, Allah shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings.to.the.patient.ones. (The Noble Qur'an 2:155).Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return." (The Noble Qur'an 2:156).

V. The prophet Muhammad , fasted for days at a time to be closer to Almighty God and away from the narrowness of worldly attractions.

O you who believe! Observing the fasting is prescribed for you as it was prescribed for those before you, that you may become.pious. (The Noble Qur'an 2:183).

W. Muhammad , called for an end to racism and tribalism from the beginning to the end of his mission. He was truly the peacemaker for all times and all people.

O mankind! (Allah) has created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who is one of the pious. Verily, Allah is.All-Knowing,.All-Aware. (The Noble Qur'an 49:13).

And in another verse of the Noble Qur'an:O mankind! Have piety and be most dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an.All-Watcher.over.you.(The Noble Qur'an chapter 4, verse 1)

X. Regarding keeping up good relationships and bringing people back together after a falling out, the Noble Quran says:And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those.who.are.equitable. (The Noble Qur'an 49:9)The believers are nothing else than brothers to each other. So make reconciliation between your brothers, and fear Allah,.that.you.may.receive.mercy. (The Noble Qur'an 49:10)

Y. The prophet Muhammad , taught that Jesus, peace be upon him, was the immaculate conception and miracle birth of Mary (peace be upon her), and that she was the best creation of all women .

The prophet Muhammad insisted even to the Jews of Al-Madinah, that Jesus, peace be upon him, was the Messiah, the Christ, the one predicted to come in their Torah (Old Testament). He also taught that Jesus, peace be upon him, did many miracles by the permission of Almighty God (Allah), curing the lepers, restoring sight to the blind and even bringing a dead man back to life, and that Jesus, peace be upon him, was neither dead nor crucified, rather Almighty God (Allah) had raised him up.He also predicted that Jesus, peace be upon him, is going to return again in the Last Days to lead the true

believers in a victory over the evil and unrighteous people, and that Jesus, peace be upon him, will destroy the Anti-Christ.

Z. Muhammad , peace be upon him, forbade any killing, even when his followers were being killed, until the orders for retaliation came from Allah. Even then the limits were clearly spelled out and only those engaged in active combat against the Muslims or Islam were to be fought in combat. And even then, only according to very strict rules from Allah.

Chapter 4 {What We Say}

Considering the qualities and teachings of Muhammad , peace be upon him, testified to by some many people throughout history and even testified to by Allah Himself, we conclude the following to be only a partial list of the qualities, morals and virtues of Muhammad ..

A. Articulate – Muhammad , although unable to read or writethroughout his entire life, was able to express himself in clear and decisive terms and in the best of classical Arabic language.

B. Brave – Muhammad , was praised for his courage and bravery during and after his life by his followers and opponents alike. He has always been an inspiration to Muslims and even non-Muslims throughout the centuries.

C. Courteous – Muhammad , always put other people's feelings ahead of his own and was the most courteous of hosts and the best of guests wherever he went.

D. Dedicated – Muhammad , was determined to carry out his mission and present the message with which he had been sent, to all the world.

E. Eloquent – Muhammad , claimed he was not a poet, yet he could express himself in the most concise manner, using the least amount of words in a most classic manner. His words are still quoted by millions of Muslims and non-Muslims today everywhere.

F. Friendly – Muhammad , was noted for being the most friendly and considerate of all who knew him.

G. Generous – Muhammad , was most generous with his possessions and never wanted to keep anything if there was anyone who was in need. This was true of gold, silver, animals and even food and drink.

H. Hospitable – Muhammad , was indeed, noted to be the most gracious of hosts and taught his companions and followers to be the best of hosts to all their guests as a part of their religion.

I. Intelligent – Muhammad , has been proclaimed by many commentators who have studied his life and actions, to be of the most intelligent of all men who ever lived.

J. Just – Muhammad , was most fair and just in all of his dealings. Whether in business or in giving judgment in any matter, he practiced justice on all levels.

K. Kindness – Muhammad , was kind and considerate to everyone he met. He tired his best to present the message of worship of the Creator instead of the creations to all he met in the kindest fashion and most considerate manner.

L. Loving – Muhammad , was the most loving toward Allah and to his family members, friends, companions and even those who did not accept his message but remained peaceful to him and his followers.

M. Messenger of Mercy – Muhammad , is proclaimed in the Quran by Allah, as being sent to all of the world as the "Mercy to all mankind and jinn."

N. Noble – Muhammad , was the most noble and distinguished of all men. Everyone knew of his fine character and honorable background.

O. "Oneness" – Muhammad , is most famous for his proclamation of the "Oneness of Allah" or Monotheism (called "Tawheed" in Arabic).

P. Patient – Muhammad , was the most steadfast and forbearing in all of the trials and tests he lived through.

Q. Quiet – Muhammad , was often very quiet and never was heard to be boastful, loud or obnoxious on any occasion.

R. Resourceful – Muhammad , was most clever and resourceful in handling even the most serious of difficulties and problems confronting him and his companions.

S. Straightforward - Muhammad, was known by all to speak directly to a subject and not twist things around in his speech. He also used a minimal amount of verbiage and considered excessive talk to be vain and unproductive.

T. Tactful - Muhammad, was the most delicate and tactful in his dealings with the people. He never scratched the dignity of someone, even though unbelievers often insulted him and maligned him.

U. Unmatched - Muhammad, is known throughout the world today as the man who most influenced the lives of so many people during his own time and for all times to come.

V. Valiant - Muhammad, gave new meaning to the word valiant and he was always most honorable in all of his affairs, whether defending the rights of orphans or preserving the honor of widows or fighting for those in distress. He was not intimidated when outnumbered in battle, nor did he turn away from his duties in protecting and defending the truth and freedom.

W. Wali - The Arabic word, "wali" (plural is owliya) is a bit difficult to bring into English without some explanation. For this reason I decided to leave it in Arabic and offer from my humble understanding one of the most important aspects of the character and personality of the prophet Muhammad, peace be upon him. Some say the word means; "protectors" and others have said "darlings" or "those in whom you put full trust and confide everything" like the Catholics might do with their priests. While still others simply offered the word "friends." While discussing this subject with one of my beloved teachers, Salim Morgan, he mentioned to me the meaning might be closer to the English word, "ally." This is perhaps, a lot closer in meaning because when a person gives their pledge of allegiance to someone he or she is taking that person as a "wally" and this is called giving "bay'ah" in Arabic. Allah tells us the Quran not to take the Jews and Christians as "owliya" in place of Allah. While we understand the People of the Book (Jews and Christians) are the closest to us in faith, at the same time we are instructed here not to take anyone as our "confessor" or "intimate ally" or "one to whom we

give our pledge of allegiance” in place of Allah or His messenger, Muhammad, peace be upon him. The prophet, peace be upon him, was the living example of the most trustworthy and loyal of all human beings who ever lived on this earth. Anything mentioned to him in confidence would never be divulged nor shared with others. And when he was put in place of authority or “wali” over the people, they found him to be the best of those to be trusted.

X. "X" – Muhammad , could neither read nor write, not even his own name. In today's world he would have to use an "X" to "sign" a document. He used a signet ring worn on the little finger of his right hand to seal any documents or letters sent to the leaders of other lands.

Y. Yielding – Muhammad , would yield his own desires and forego his own ideas in favor of whatever Allah directed him to do. While considering opinions from his followers, he often accepted their ideas over his own, preferring to yield in favor of others as much as possible.

Z. Zealous – Muhammad , was the most zealous of all the prophets of Allah, in carrying out his mission of "Peace through the submission to the Will of God." He truly was the most enthusiastic in regard to delivering the message with which he had been entrusted by Allah; the message of "Laa elaha illa-Allah, Muhammadar-Rasoolulah" (There is none worthy of worship, except Allah and Muhammad is the messenger of Allah).Alief. "AJEEB" (AMAZING) - We couldn't resist the chance for one more letter - even if it is the first letter of the Arabic alphabet ("") ".Alief).The prophet Muhammad was truly amazing in every respect. He delivered a message of a complete and total way of life,encompassing everything from the time a person wakes up until time to sleep and from the cradle to the grave. And if someone were to follow this Way of Life ("Deen" in Arabic), they would achieve the greatest success here in this life and the greatest success in the Next Life as well.Before concluding our review of the prophet Muhammad from A to Z and more...., it must be mentioned, that although Muhammad is deeply loved, revered and emulated by Muslims as God's final messenger, he is NOT the object of worship for Muslims.Now it is up to you. You are a rational thinking, concerned human being. As such, you should already be asking yourself:Could these extraordinary, revolutionary and amazing statements, all about this one man, really be true? What if this is true?

You have read what famous writers, thinkers, poets, philosophers, clergy and humanitarians have said about Muhammad. You have seen the recordings of those who knew him and knew of him and what others have said, about Prophet Muhammad .So, the question now is, "What do you say about Muhammad?"

Chronology of Prophetic Events---

Preface

For centuries the Muslim world has been in confusion about the nature of the Arab calendar operating during the time of the Prophet. Consequently no one has been able to locate any of the prophetic events correctly in the Christian calendar for a comparative historical study.

The presently used Hijrah calendar was instituted six years after the Prophet with retrospective effect from his emigration to Madinah. Although from the tenth year of Hijrah, the people had abandoned intercalation and since then the years had regularly consisted of twelve months, the first nine years of the Muslim era were intercalary and consisted of 111 months. But in later centuries people erroneously held that it consisted of 108 months and considered the epochal day of the era from a point three months after the true date. Unfortunately this frame with the wrong epochal day had soon become a frame of reference for retelling the prophetic events for some of the early narrators. In the second, third and fourth centuries of Islam when the classical biographers were collecting the materials for their work these narrators, ignorant of the disastrous effect it might create later, had innocently changed the names of the months in which the events occurred from those of the pagan calendar to those of the Hijrah. For example while the change of Qiblah in the second year of emigration took place in Sha'ban of the intercalary system they had changed it to Jumada alUla, the corresponding month of the non-intercalary system and narrated it as such. Yet many of the narrators continued to narrate with reference to the old system. Unfortunately none of the narrators ever bothered to specify the frames to which they were referring. Thus the classical biographers encountered two sets of report. They however collected both and incorporated them in their works. Thus a host of apparently contradictory reports had been incorporated into the classical works. The result was chaos. The pages of history were strewn all over with impossible dates and months. In the later stages of history we could neither reconcile the apparent conflicts nor dismiss any of them boldly. Then we started casting doubts on the sources. Outwitted by the problem elsewhere, one of the researchers even recorded his painful conclusion in the following words: In the chronological analysis of almost all the important events, there are apparent contradictions and variations on such a vast scale that these narrations can hardly be regarded as history. Neither the days tally with the dates, nor the months coincide with the seasons; and one is simply left with the only conclusion that most probably all the details were simply fabrications or pious intellectual exercise on the part of the early preachers of Islam who were too innocent to visualise that their versions might be scientifically examined at some later stage of history. (Burhan, May 1964, p 266) This succinctly sums up the type of chronological mess we are in and the complexity of the problem we face in dealing with the dates of the sources. Apart from this, in the modern biographical works there was also an element that largely contributed to the chronological complications. There were scholars who had visualised that any realistic attempt to locate a prophetic event in the Julian framework for a comparative historical study must be necessarily linked to the true intercalary pagan calendar. These had made serious individual efforts to reconstruct it. But because of using wrong parameters they came up with imperfect models and ended up with a train of impossible dates in the Julian framework - thus bringing in another set of complications to the previously already confused affair. These individual efforts, though they had been undertaken with no ill motive, have made the historicity of the Prophet dimmer. Take the birth of the Prophet as an instance. Over the centuries nearly a dozen Julian dates had been suggested for it by different individuals - none of them however agreeing with the biographical data. The fate of other events was similar.

Thus presently we are thrown into a network of contradictions, errors and confusion with seemingly no way out. Unless we dig out the lost calendar from the debris of the past we shall be compelled to remain watching helplessly the historic personality of the Prophet being gradually transformed into a myth. This compelled me to undertake this research. As the traditional information on the subject was scanty and the message embedded therein somewhat cryptic, it was really trying and difficult for the researcher to make out sufficient of the calendar. Yet certain aspects of it were very clear. It was intercalary in nature and was in operation for about 450 years. Despite intercalation the annual pilgrimage, which was initially placed in autumn, had finally moved to the threshold of spring by the time intercalation was abandoned. In the tenth year of Hijrah the lunar months, which had been displaced by intercalation, had returned to their normal positions. Therefore any calendar we devise for the pagan days must necessarily fulfil all these criteria. Or else it will be a defective model and lead to misleading results. Now to the problem I made a scientific approach by exploring mathematically the possible ways in which the calendar could be designed to meet these conditions. I found that it could be done in eleven different ways - each being one calendar. Then I reconstructed all these eleven for the lifetime of the Prophet and subjected each of them individually to a critical test by screening them against the biographical data. Only one coinciding with the pagan calendar must be able to come up in perfect agreement with the biographical information as far as the weekdays of the prophetic events were concerned. My endeavour was rewarded. Amongst the eleven I could detect one which could successfully agree with the biographical data. This must be the very frame used by people then. Thus did I discover the lost calendar?

If the reader was looking for the historical Muhammad and an authentic chronological account of his life and mission, I believe, this work will help him.

THE ISLAMIC (HIJRI) CALENDAR----1. HISTORY AND MOTIVATION

The Islamic Calendar, which is based purely on lunar cycles, was first introduced in 638 C.E. by the close companion of the Prophet and the second Caliph, `Umar ibn Al-KHaTTab (592-644 C.E.). He did it in an attempt to rationalize the various, at times conflicting, dating systems used during his time. `Umar consulted with his advisors on the starting date of the new Muslim chronology. It was finally agreed that the most appropriate reference point for the Islamic calendar was the _Hijrah_. The actual starting date for the Calendar was chosen (on the basis of purely lunar years, counting backwards) to be the first day of the first month (1 MuHarram) of the year of the Hijrah. The Islamic (Hijri) calendar (with dates that fall within the Muslim Era) is usually abbreviated A.H. in Western languages from the latinized _Anno Hegirae_. MuHarram 1, 1 A.H. corresponds to July 16, 622 C.E.

The Hijrah, which chronicles the migration of the Prophet Muhammad (PBUH) from Makkah to Madinah in September 622 C.E., is the central historical event of early Islam. It led to the foundation of the first Muslim city-state, a turning point in Islamic and world history. To Muslims, the Hijri calendar is not just a sentimental system of time reckoning and dating important religious events (e.g., Siyaam (fasting) and Hajj (pilgrimage to Makkah)). It has a much deeper religious and historical significance. Muhammad Ilyes [Ilyes84] quotes Nadvi who wrote: ``It (the advent of the 15th century) is indeed, a unique occasion to ponder that the Islamic Era did not start with the victories of Islamic wars, nor with the birth or death of the prophet (PBUH), nor with the Revelation itself. It starts with Hijra, or the sacrifice for the cause of Truth and for the preservation of the Revelation. It was a divinely inspired selection. God wanted to teach man that struggle between Truth and Evil is eternal. The Islamic year

reminds Muslims every year not of the pomp and glory of Islam but of its sacrifice and prepares them to do the same." From a historical angle, Ilyes quotes Samiullah who writes: "All the events of Islamic history, especially those which took place during the life of the Holy Prophet and afterwards are quoted in the Hijra calendar era. But our calculations in the Gregorian calendar keep us away from those events and happenings, which are pregnant of admonitory lessons and guiding instructions. ...And this chronological study is possible only by adopting the Hijri calendar to indicate the year and the lunar month in line with our cherished traditions."

2. SPECIFICATION AND METHOD

The Islamic (Hijri) year consists of twelve (purely lunar) months. They are: (1) MuHarram-- (2) Safar-- (3) Raby` al-awal-- (4) Raby` al-THaany-- (5) Jumaada al-awal-- (6) Jumaada al-THaany--- (7) Rajab-- (8) Sha`baan-- (9) RamaDHaan-- (10) Shawwal-- (11) Thw al-Qi`dah-- (12) Thw al-Hijjah

The most important dates in the Islamic (Hijri) year are:--1 MuHarram (Islamic new year); 27 Rajab (Isra & Miraj); 1 RamaDHaan (first day of fasting); 17 RamaDHan (Nuzul Al-Qur'an); Last 10days of RamaDHaan which include Laylatu al-Qadar; 1 SHawwal (`iyd al-FiTr); 8-10 Thw al-Hijjah (the Hajj to Makkah); and 10 Thw al-Hijjah (`iyd al-'aDHHae).

It is considered a divine command to use a (Hijra) calendar with 12 (purely)lunar months without intercalation [Ilyes84], as evident from the following verses of the Holy Qur`an (Trans: A. Yusuf Ali): They ask thee the New Moons Say: They are but signs to mark fixed periods of time In (the affairs of) men And for Pilgrimage. (II:189) The number of months In the sight of Allah Is twelve (in a year) So ordained by Him the day He created the heavens and the earth; Of them four are sacred; That is the straight usage So wrong not yourselves Therein, and fight the Pagans. (IX: 36) Verily the transposing (Of a prohibited month) Is an addition to Unbelief: The Unbelievers are led To wrong thereby: for they make it lawful one year, And forbidden another year, Of months forbidden by Allah And make such forbidden ones Lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject Faith. (IX: 37) Since the Islamic calendar is purely lunar, as apposed to solar or luni-solar,the Muslim (Hijri) year is shorter than the Gregorian year by about 11 days,and months in the Islamic (Hijri) year are not related to seasons, which are fundamentally related to the solar cycle. This means that important Muslim festivals, which always fall in the same Hijri month, may occur in different seasons. For example, the Hajj and RamDHaan can take place in the summer as well as the winter. It is only over a 33 year cycle that lunar months take a complete turn and fall during the same season. For religious reasons, the beginning of a Hijri month is marked not by the start of a new moon, but by a physical (i.e., an actual human) sighting of the crescent moon at a given locale. From the Fiqhi standpoint, one may begin the fast in RamDHaan, for example, based on "local" sighting (IKHTILAF AL-MATALE') or based on sighting anywhere in the Muslim World (ITTEHAD AL-MATALE'). Although different, both of these positions are valid Fiqhi positions. Astronomically, some data are definitive and conclusive (i.e. the time of the BIRTH of a new moon). However, determining the VISIBILITY of the crescent is not as definitive or conclusive; rather it is dependent upon several factors, mostly optical in nature. This makes it difficult to produce (in advance) Islamic calendars that are reliable (in the sense that they are consistent with actual crescent visibility). Efforts for obtaining an astronomical criterion for predicting the time of first lunar visibility go back the the Babylonian era, with significant improvements and work done later by Muslim and other scientists. These efforts have resulted in the development in a number of criteria for predicting first possible sighting of a crescent.

However, there remains a measure of uncertainty associated with all criteria developed thus far. Moreover, there has been little work in the area of estimating crescent visibility on global (as apposed to local) scale. Until this happens, no Hijri calendar software can be 100% reliable, and actual crescent sighting remains essential especially for fixing important dates such as the beginning of RamaDHaan and the two `iyds. The slight differences in printed Islamic calendars, worldwide, can therefore be traced to two primary factors: (1) the absence of a global criterion for first visibility; and (2) the use of different visibility criterion (or method of calculation). Weather conditions and differences in the observer's location also explain why there are sometimes differences in the observances of Islamic dates, worldwide. Readers interested in further information should consult Mohammad Ilyas' excellent book ``A Modern Guide to Astronomical Calculations of Islamic Calendar, Times & Qibla," Berita Publishing, 1984, (ISBN: 967-969-009-1). The book contains a thorough discussion of the Islamic calendrical system and related historical and scientific developments. It also presents a sound proposal for a universal Islamic Calendar based on a global visibility criterion and the concept of a Lunar Day (or International Lunar Date Line). Waleed Muhanna--Tuesday 13 Jumaada al-THaany 1413 A.H. December 8, 1992

Knlowdege in the Holy Quran

In the Muslim theology, the word "ILM" is always used for religious knowledge. Abdul Haq, says, it is knowledge of religion as expressed in the Holy Book (Quran) and the "Sunnah" (Traditions) and is of two kinds, ---"Ilm u l Mabadi" elementary knlowdege, or that relating to the words and sentences of the Quran and hadith; and "Ilmul Muqaaid" perfected knowledge or that relating to faith and works, as taught in the Quran and hadith. There is also "Ilm ul Mukaashfah" revealed knowledge, or the secret knowledge, or light, which shines into the heart of the pious, whereby he or they becomes enlightened as to the truths of the religion. This spiritual knowledge is also called "Ilm ul Haqiqah" or the knowledge of truth. It is related in the Miskhat book-II ch I Arabic ed) that the prophet said-" Ilm is of three kinds "Ayutu l Muhkam, Sunnah l Qaim, and Farizatu l Adil", that whatever is beyond these three is not necessary. The learned doctors, explain these terms as follows:- Ayutu l Mahkam, the established text or verses o the Quran; Sunnatu l Qaim, the correct Ahadis or traditions; Farizatu l Adil, the lawful interpretations of the quran and traditions. The acquisition and imparting of religious knowledge is very highly commended by Muhammed(PBUH) (see Mishkatu l Masabih) " The desire of knowledge is a Divine commandment for every Muslim, and to instruct in the knowledge those who are worthy of it, is like putting pearls, jewels, and gold on the necks of swine." Whoever is asked about the knowledge which he hath, and concealth it, will be reined with a bridle of fire on the day of Resurrection." The knowledge of the following is known to us:- Ilm ul Adab-the science of philosophy. The science of polite writing is classified under twelve heads:- 1. Tughah—Lexicology 2. Sarf—accidence. 3. Ishtiqaq:- derivation-. 4. Nahw:- syntax. 5. Maa'ni:- sense or meaning. 6. Bayan:-Eloquence. 7. Aruz:--prosody. 8. Qafiyah:-Rhyme. 9. Rasmul Khat:- Caligraphy. 10. Qarz-ush shir:- verification. 11. Inshau n nasr:- prose composition. 12. Mhazarah:-dictation. These are regarded as distinct. Ilm ul Akhlaq:--Ethics or morals. Ilm ul Laktaf:- the science of diving by the shoulder blades of sheep. I lm ul Aqaid:- is also known as Ilm ul Kalam. Ilm ul Lamsa:-The knowledge of the names. Titles, attributes of Allah. Ilm ul Batin:--The Mystic science or Tassawuf. Ilm ul Falak:--The science of Astronomy. The seven planets which are called the "Nujumu e saiyarat." Or wndering stars as distinguished from fixed stars are as follows:- 1. Qamar (Moon) 2. Utraid (Mercury) 3. Zuhrah (Venus) 4. Shams (Sun) 5. Mirrakh (Mars) 6. Mushtari (Jupitar) 7. Zuhul (Saturn). The sign of the zodiac (Mintaqatu l burj) are called:--1. (Hamal) Ram. 2. (Saur) Bull. 3. (Jouza) Twins. 4 (Sartan) Crab. 5 (Asad) Lion. 6. (Sunbalah) Ear of a corn. Virgin. 7. (Mizan) scales. 8.

(Aqrab) Scorpion. 9.(Qaus) bow-archer. 10, (Jady) (the Goat) Capricorn. 11. (Dahlw) watering pot—Aquarius. 12. (Hut) fish.

ILMUL FARIAZ:- The law of inheritance—**ILMUL FIQAH:-** The Law of Jurisprudence. The partial knowledge of all subjects connected with practical religion. **ILMUL HADITH:-** The science of Traditions. **ILMUL HANDASAH:-** The science of Geometry. **ILMUL HIKMAH:-** The science of Philosophy. **ILM UL HISAB:-** The science of Arithmatic. **ILM UL ILIAHIYAT:-** A knowledge of divinity. **IL UL UNSHA:-** The art of literary composition. **ILM UL JABER:-** The science of Algebra. **ILM UL LUGHAH:-** The science of Lexicography. **ILM UL KALAM:-** The science of articles of Belief. **ILM UL MANTIQ:-** The science of logic. **ILM UL MASSHAH:-** The science of Mensuration. **ILM UL AMAH:-** The Nautical art, the science of navigating ship. **ILM UL MUSIQA:** The science of Music. **ILM UL USUL:-** The science of fundamentals.(Roots) of Islam/ Quran Ahadaish/ Ijma/Qiyas). **ILM UL YAQKIN:-** The knowledge of truth.—

AL-QURAN. The Holy Quran is the ultimate and final Miracle of Allah, the final testament, revealed to Prophet Muhammed (PBUH) on Mount Hira in 609. A.D. The great theophany of Islam is the quran; it presents itself as being discernment (Furqan) between Truth and error.

The word—“QURAN” is derived from the Arabic word, “IQARA” which occurs at the commencement of Sura (chapter) XCV, which is said to have been the first chapter revealed to the prophet Muhammed (pubh). It is usually referred as “Quran Ul Majeed” the glorious Quran, as “KALAMALLAH” word of God Allah. According to Jalaluddin Suyuti (RA) he has mentioned 55 names of the Quran in his “ITQAN” p.117, which is as follows.

1. AL-KITAB.—The Book. 2. AL-MUBIN:--The Enlightener. 3. AL_QURAN:-The Reading. 4.AL KARIM—The Good. 5. AL-KALAM:- The Word. 6. AL BURHAN:--The Proof. 7. AL-NOOR:- The Light. 8. AL-HUDA:- The Guidance. 9. AR-REHMAN:- The Mercy. 10. AL-FURQAN:--The Distinguisher. 11. ASH-SHIFAH:- The Health. 12.AL-MULZAH:- The Sermon. 13. AZ-ZIKAR:--The Remindar. 14. AL-MUBRAK:--The Blessed. 15. AL-ALI:--The Lofty. 16. AL-HIKMAH:--The Wisdom. 17. AL-HAKIM:--The Philosopher. 18. AL-MAHAMIN:--The Preserver. 19. AL-MUSADIQ:--The Establisher of Truth. 20. AL-HABL:-- The Rope. 21. AS-SIRATUL MUSTAQIM:--the straight path. 22.AL-QAIYIM:--The Strong.. 23. AL-QAULU L FASAL:--The distinguishing speech. 24. AL NABU UL AZIM:-- The Exalted news. 25. AL-HASANU LHADIS:--The Good saying. 26. AL-MASANI:--The Repitition. 27. AL MUTASHABIH:--The Uniform. 28. AT-TANZIL:--The Revelation. 29. AR-RUHH:--The Spirit. 30. AT-TANZIL:-- The revelation. 31. AL WAHY:-- The Inspiration. 32. AL ARABI:--The Arabic. 33. AL-BASIR:-- The Enlightened. 34. AL-BAYAN:--The Explanation. 35. AL-ILM:--The Knowledge. 36. AL-HAQ:--The truth. 37.AL-HADI:--The Guide. 38. AL-AJAB:--The Wonderful. 39. AL-TAZKIRAH:--The Exhortion. 40. AL-URWATU L WUSQA:--The Firm Handle. 41. AS-SADIQ:--The Rightous.42. AL-AMR:--The Order. 43. AL-MUNADI:--The Preacher. 44. AL-BUSHRA:--The Glad tidings. 45. AL-MAJID:--The Exalted. 46.AZ-ZABUR:--The Pslam. 47. AL-BASHIR:--The Herald of glad tidings. 48. ADL:--The Justice. 49. AN-NAZIR:--The Arner. 50. AL-AZIZ:--The Mighty. 51. AL-BALGH:--The Message. 52. AL-QASAR:--The Narrative. 53. AS-SUHUF:--The Phamphlets. 54. AL-MUKARRAMAH:--The Excellent. 55. AL-MARFUAH:--The Exallted. The Harf (pulural HURUF) letters of which are said to be 3,23, 671, or according to some scholars 3, 38, 606.The Kalimah (KALIMAT) words of which are 77, 934 or according to scholars 79, 934.Total Chapters—114. AYATS: Verses; 6236/6666/6238 Difference of opinion exist.

Chronology of Events in the Life of Muhammad (P.B.U.H)

The Messenger of Allah – may the peace and blessings of Allah be upon him – said: *“I have been sent close to the Hour, with the sword, so that none has the right to be worshipped except Almighty God alone, without any partner. My sustenance is beneath the shade of my spear. And humiliation and ignominy is for whosoever opposes my command. And whosoever resembles a people is from them.”*

Brief Description of the Event	Approximate Date Age of the Holy Prophet according to Lunar Calendar	Approximate Gregorian and Hijra dates BH=Before Hijra, AH=After Hijra
The Holy Prophet of Islam, Muhammad, peace be upon him, born an orphan His father Abdullah, may Allah be pleased with him, had died a few months before the birth of his son.	0 years	9 or 12 Rabi-ul-Awwal 52 or 53 BH April 570 or 571 AD
Hadrat Halima Sadiyya, may Allah be pleased with her, appointed wet nurse.	8 days	
Return to Mecca under the care of his mother	6 Years	46 BH 577 AD
Mother, Hadrat Amina, may Allah be pleased with her, passes away	6 Years	46 BH 577 AD
Grandfather, Hadrat Abdul-Muttalib, may Allah be pleased with him, died	8 Years	44 BH 579 AD
First visit to Syria with a trading caravan 12 years 40 BH, 583 AD	12 Years	40 BH 583 AD
Pledge of Fudul to help the needy and the oppressed	15 Years	37 BH 586 AD
Second journey to Syria for trade as an agent of Hadrat Khadija, may Allah be pleased with her	25 Years	28 BH 595 AD
Marriage with Hadrat Khadija, may Allah be pleased with her	25 Years	28 BH 595 AD
Birth of a son, Hadrat Qasim (may Allah be pleased with him)	28 Years	25 BH 598 AD
Birth of his daughter, Hadrat Zainab, may Allah be pleased	30 Years	23 BH 600 AD

with her		
Birth of his daughter, Hadrat Ruqayya, may Allah be pleased with her	33 Years	20 BH 603 AD
Birth of his daughter, Hadrat Um-e-Kalthum, may Allah be pleased with her	34 years	19 BH 604 AD
Renovation of Ka'aba and the placement of Hajr-e-Aswad (Black Stone)	35 years	18 BH 605 AD
Birth of his daughter, Hadrat Fatima, may Allah be pleased with her	35 years	18 BH 605 AD
Hadrat Jibrail bought the First Revelation in the Cave of Hira	40 Year	12 BH 610 AD
Revelation of the Holy Quran continues, Ministry of the Holy Prophet Muhammad (peace be upon him) is established. Hadrat Khadija (the wife), Hadrat Abu Bakr (the best friend), Hadrat Ali (the dearest cousin) and Hadrat Zaid (a freed slave and adopted son), may Allah be pleased with them all, accept Islam	40 Years 6 months	Friday 18 Ramadan 12 BH 14 August 610 AD
Open invitation to the people of Mecca to join Islam under Allah's command	43 Years	9 BH 614 AD
A group of Muslims emigrates to Abyssinia	46 Years	7 BH 615 AD
Blockade of Shi'b Abi-Talib	46 Years	7 BH 30 September 615 AD
Hadrat Hamza (paternal uncle) and Hadrat Umar, may Allah be pleased with them, accept Islam	46 Years	6 BH 616 AD
Hadrat Abu Talib, (beloved uncle and guardian) and only a few days later, Hadrat Khadija, the most beloved wife, may Allah be pleased with them, passed away	49 Years	Ramadan 3 BH January 619 AD
Marriage with Hadrat Sau'da, may Allah be pleased with her	49 Years	3 BH 619 AD
Marriage with Hadrat Aisha, may Allah be pleased with her	49 Years	3 BH 619 AD
Journey to Ta'if, about 40 miles from Mecca, for calling the citizens of Ta'if to Islam	49 Years	3 BH 619 AD
Journey of Mi'raj. Five daily prayers made obligatory for Muslims	50 Years	27 Rajab 2 BH 8 March 620 AD

Deputation from Medina accepts Islam	50 Years	2 BH 620 AD
First Pledge of 'Aq'ba'	52 Years	Dhul Haj, 1 BH 621 AD
Second Pledge of 'Aq'ba	52 Years	3 months BH June 622 AD
Hijra (migration) from Mecca to the cave of Thaur	52 Years	Friday 27 Safar 10 September 622
Emigration to Medina begins	52 Years	Monday 1 Rabi-ul-Awwal 13 September 622 AD
Arrival at Medina after the first Friday Prayer at Quba's Mosque	53 Years	12 Rabi-ul-Awwal 1st year AH 24 September 622 AD
Construction of the Holy Prophet's Mosque at Medina. Hadrat Bilal's call for Prayer (Adhan)	53 Years	1st year AH 622 AD
Brotherhood pacts between Ansar (Muslims from Medina) and Muhajirin (immigrants from Mecca)	53 Years	1st year AH 622 AD
Treaty with Jews of Medina	53 Years	1st year AH 622 AD
Permission to fight in self-defense is granted by Allah	53 Years	12 Safar 2 AH 14 August 623 AD
Ghazwa (Battle) of Waddan	53 Years	29 Safar 2 AH 31 August 623
Ghazwa (Battle) of Safwan	54 Years	2 AH 623 AD
Ghazwa (Battle) Dul-'Ashir	54 Years	2 AH 623 AD
Hadrat Salman Farsi, may Allah be pleased with him, accepts Islam	54 Years	2 AH 624 AD
Revelation and change of Qibla (direction to face for Formal Prayers, Salat) towards Ka'ba Fasting in the month of Ramadan becomes obligatory	54 Years	Sha'abn 2 AH February 624 AD
Ghazwa (Battle) of Badr	54 Years	12-17 Ramadan 2 AH March 8-13, 624 AD
Ghazwa (Battle) of Bani Salim	54 Years	25 Ramadan 2 AH 21 March 524 AD
Initiation of Eid-ul-Fitr and Zakat-ul-Fitr (Alms at the Eid-ul-Fitr).	54 Years	28 Ramadan / 1 Shawwal 2 AH 24/25 March 624 AD
Zakat becomes obligatory for Muslims	54 Years	Shawwal 2 AH April 624 AD
Nikah and Marriage ceremony of Hadrat Fatima, may Allah	54 Years	Shawwal 2 AH April 624 AD

be pleased with her		
Ghazwa (Battle) of Bani Qainuqa	54 Years	15 Shawwal 2 AH 10 April 624 AD
Ghazwa (Battle) of Sawiq	54 Years	5 Dhul-Haj 2 AH 29 May 624 AD
Ghazwa (Battle) of Ghatfan	54 Years	Muharram 3 AH July 624 AD
Ghazwa (Battle) of Bahran	55 Years	Rabi-us-Sani 3 AH October 624 AD
Marriage with Hadrat Hafsa, may Allah be pleased with her	55 Years	Shaban 3 AH January 625 AD
Ghazwa (Battle) of Uhad	55 Years	6 Shawwal 3 AH 22 March 625
Ghazwa (Battle) of Humra-ul-Asad	55 Years	8 Shawwal 3 AH 24 March 625 AD
Marriage with Hadrat Zainab Bint Khazima, may Allah be pleased with her	55 Years	Dhul-Haj 3 AH May 625 AD
Ghazwa (Battle) of Banu Nudair	56 Years	Rabi-ul-Awwal 4 AH August 625 AD
Prohibition of Drinking in Islam	56 Years	Rabi-ul-Awwal 4 AH August 625 AD
Ghazwa (Battle) of Dhatu-Riqa	56 Years	Jamadi-ul-Awwal 4 AH October 625 AD
Marriage with Hadrat Um-e-Salma, may Allah be pleased with her	56 Years	Shawwal 4 AH March 626 AD
Ghazwa (Battle) of Badru-Ukhra	56 Years	Dhul Qad 4 AH April 626
Ghazwa (Battle) of Dumatul-Jandal	57 Years	25 Rabi-ul-Awwal 5 AH
Ghazwa (Battle) of Banu Mustalaq Nikah with Hadrat Jawariya bint Harith, may Allah be pleased with her	57 Years	3 Shaban 5 AH 28 December 626 AD
Marriage with Hadrat Zainab bint Hajash, may Allah be pleased with her	57 Years	Shawwal 5 AH February 627 AD
Revelation for Hijab, rules of modesty	57 Years	1 Dhi Qa'd 5 AH 24 March 627 AD
Ghazwa (Battle) of Ahzab or Khandaq (Ditch)	57 Years	8 Dhi Qa'd 5 AH 31 March 627 AD
Ghazwa (Battle) of Bani Quraiza	57 Years	Dhul-Haj 5 AH April 627 AD
Ghazwa (Battle) of Bani Lahyan	57 Years	1 Rabi-ul-Awwal 6 AH 21 July 627 AD
Ghazwa (Battle) of Dhi Qard or Ghaiba	58 Years	Rabi-ul-Akhar 6 AH August 627 AD

Treaty of Hudaibiyya	58 Years	1 Dhi Qa'd 6 AH 13 March 628 AD
Prohibition of Marriage with non-believers	58 Years	Dhi Qa'd 6 AH March 628 AD
Marriage with Hadrat Habiba, may Allah be pleased with her	58 Years	Dhul-Haj 6 AH April 628 AD
Invitation sent to various rulers to accept Islam	58 Years	1 Muharram 7AH May 628 AD
Ghazwa (Battle) of Khaibar Return of Muslims from Abyssinia. Marriage with Hadrat Safiyya, may Allah be pleased with her. Ghazwa (Battle) of Wadiyul-Qura and Taim.	58 Years	Muharram 7 AH June 628 AD
Performance of Umra (Umratul-Qada) Marriage with Hadrat Maimuna, may Allah be pleased with her	59 Years	Dhi Qa'd 7 AH March 629 AD
Hadrat Khalid bin Walid and Hadrat Umar bin Al-'Aas, may Allah be pleased with both, accept Islam	60 Years	Safar 8 AH June 629 AD
Ghazwa of Muta	60 Years	Jamadi-ul-Awwal 8 AH August 629 AD
Ghazwa (Battle) of Mecca and Fall of Mecca	60 Years	10 Ramadan 8 AH 1 January 630 AD
Ghazwa (Battle) of Hunain (or Autas or Hawazan) and Ghazwa (Battle) of Ta'if	60 Years	Shawwal 8 AH January 630 AD
Arrival in Ja'rana Deputation from Hawazan accepts Islam	60 Years	5 Dhi Qa'd 8 AH 24 February 630 AD
Regular establishment of Department of Zakat (Alms) and Sadaqa (Charity), and appointment of administrative officers	60 Years	Muharram, 9 AH April 630 AD
Deputation from Ghadra accepts Islam	60 Years	Safar 9 AH May 630 AD
Deputation from Balli accepts Islam	61 Years	Rabi-ul-Awwal, 9 AH June 630 AD
Ummul-Muminin Hadrat Mariya, may Allah be pleased with her, gave birth to a son, Hadrat Ibrahim, may Allah be pleased with him	61 Years	Jamadi-ul-Akhar, 9 AH August 630 AD
Ghazwa (Battle) of Tabuk, the last great battle lead by the Holy Prophet, peace be upon him	61 Years	Rajab, 9 AH October 630 AD
Ordinance of Jizya, tax on non-believers seeking protection from Muslims and exemption from military service in defense of the country they were living in as its citizens	61 Years	Rajab 9 AH October 630 AD

Pilgrimage journey of Hadrat Abu Bakr Siddique, may Allah be pleased with him	61 Years	Dhi Qa'd, 9 AH February 631 AD
Hajj (pilgrimage of Ka'ba in Mecca) made Obligatory by Allah Interest is prohibited in Islam	61 Years	
Deputation Tai, Hamadan, Bani Asad and Bani Abbas, all accept Islam	61 Years	
Deputation from Ghuttan accepts Islam	62 Years	Ramadan, 10 AH 631 AD
Departure from Medina for Mecca for Hajjatul-Wida (Farewell Pilgrimage)	62 Years	25 Dhi Qa'd 10 AH 23 February 632 AD
Entry into Mecca for Hajjatul-Wida (Farewell Pilgrimage)	62 Years	4 Dhul-Haj 10 AH 1 March 632 AD
Hajjatul-Wida, departure for 'Arafat, Farewell Sermon Received the last revelation from Allah	62 Years	Friday 9 Dhul Hajj 10 AH 6 March 632 AD
Return from Mana, Hajjatul-Wida	62 Years	13 Dhul-Hajj 10 AH 10 March 632 AD
Arrival of deputations from Nakha' Last deputation received by the Holy Prophet, peace be upon him	62 Years	15 Muharram 11 AH 11 April 632 AD
Sarya Usama bin Zaid, may Allah be pleased with him, last successful military mission during the Holy Prophet's life	62 Years	28 Safar 11 AH 24 May 632 AD
The Holy Prophet, peace be upon him, falls ill	62 Years	Monday 29 Safar 11 AH 25 May 632 AD
The Holy Prophet, peace be upon him, lead the last Salat four days before his departure from this world	62 Years	Wednesday 8 Rabi-ul-Awwal 11 AH 3 June 632 AD
The Holy Prophet, peace be upon him, offered his <u>last Prayer in congregation</u> in the Mosque lead by Hadrat Abu Bakr, may Allah be pleased with him	63 Years	Monday 12 Rabi-ul-Awwal 11 AH 7 June 632 AD
The Holy Prophet, peace be upon him, passed away	63 Years	Inna lillahe Wa Inna Elaihe Rajioon
Janaza (funeral) Prayer and burial	63 Years	Wednesday 14 Rabi-ul-Awwal 11 AH 9 June 632 AD

Chronology of Early Scholars of Islam -(Caliphs from Sahabah, Isna-'Ashari(12)Imams, Fiqh Imams (4), Sihah-Sitta Imams, & others)Compiled by Khalid Shaukat (of Moonsighting.com) The chronology presented here gives an understanding of the time difference and generation gaps of famous names in early Islamic history, e.g., Imam Abu-Hanifah was early enough to have seen Sahabah, while Imam Malik, Imam Shafi'i, and Imam Ahmad bin-Hambal had not met or seen any Sahabah. Compare the time frame of Imam Bokhari & Imam Muslim with those of Imam Malik or Imam Abu-Hanifah. See the times of 12 Imams of Isna-'ashari faith (The Twelvers).

NAME	BORN	DIED	REMARKS
Hadrat Abu-Bakar Siddiq	51 BH*/573 CE*, Makkah	13 AH*/23 August 634 (Tuesday) Medinah	First Caliph (Khalifah) of Prophet Muhammad (pbuh), Khalifatur-Rasool
Hadrat Umar ibn alKhattab	41 BH/582 Makkah	24 November 644 (Sunday) Medinah	Second Caliph (Khalifah), Title "Ameerul-Momineen" was first adopted
Uthman ibn Affaan	47 BH/577 Makkah	18 Zul-Hijja 35 AH/17 June 656 (Friday) Medinah	Ameerul-Momineen, Third Caliph (Khalifah)
Imam Ali ibn Abi-Taalib(1)	13 Rajab 23BH/600 Makkah	21 Ramadhan 40AH/28 January 661 (Thur) Kufah	Ameerul-Momineen, Fourth Caliph (Khalifah)
Imam Hasan ibn Ali (2)	15 Ramadan 3 AH/28 May 625 (Tue) Medinah	Safar 49 or 50 AH/669 or 670 Medinah	Ameerul-Momineen (5th Khalifah), First son of Ali & Fatimah, Grand Child of Prophet Muhammad (pbuh), was probably poisoned
Mo'awiah ibn Abi-Sufian	12 BH/611 Makkah	60 AH/680 Dimashq	6th Khalifah (Brother-in-law of Prophet Muhammad (pbuh))
Imam Husain ibn Ali (3)	3 Sha'ban 4 AH/8 Jan 626 (Wednesday) Medinah	10 Muharram 61 AH/9 Oct 680 (Tue) Karbala, Iraq	Shaheed-e-Karbala, Second son of Ali & Fatimah, Grand Child of Prophet Muhammad (pbuh)
Imam Ali Zainul-Abideen (4)	5 Sha'ban 38 AH/5 Jan 659 (Saturday) Medinah	25 Muharram 95 AH/20 Oct 713 (Friday) Medinah	Son of Imam Husain
Imam Muhammad Baqir (5)	1 Rajab 57 AH/9 May 677 (Saturday) Medinah	7 Zul-Hijja 114 AH/28 Jan 733 (Wednesday) Medinah	Son of Imam Ali Zainul-Abideen
Imam-1: Abu-Hanifa	80 AH/699 Kufah, Iraq	150 AH/767 Baghdad	Taabai, Scholar of Fiqh (Jurisprudence), student of Imam Baqir & Imam Ja'far Sadiq
Imam Ja'far Sadiq (6)	17 Rabi-al-Awwal 83 AH/10 Apr 702 (Monday) Medinah	25 Shawwal 148 AH/13 Dec 765 (Fri) Medinah	Taabai, Son of Imam Baqir. He was Imam of Fiqh Ja'fari (Jurisprudence)
Imam-2: Maalik	93 AH/712 Medinah	179 AH/795 Medinah	Taba-Taabai, Compiler of Hadith & Scholar of Fiqh (Jurisprudence),

Imam Yusuf(Hanafi)	Abu-Kufah, Iraq	113 AH/731	187 Baghdad	AH/803	Taba-Taabai, Student of Abu-Hanifah, Scholar of Fiqh (Jurisprudence)
Up to the time of Imam Ja'far Sadiq, friends of Ali (Shi'aan-e-Ali) were not considered any different from other Muslims. Imam Ja'far Sadiq had two sons, Isma'il and Musa al-Kazim. Followers of Isma'il become the "Seveners" or "Ismailis. Followers of Musa al-Kazim become the "Twelvers" who believed that the lineage of Imam continued with Imam Musa al-Kazim. Beginning of Shi'ism was not documented before this time, but long after, when the concept of 12 Imams became the basis of Shi'as after the 12th Imam's disappearance in 878 CE.					
Imam Kazim (7)	Musa	7 Safar 129 AH/27 Oct 745 (Thurs) near Medinah	25 Rajab AH/1 Sep (Sunday) Kadhimiya	183 799	Son of Imam Ja'far Sadiq, born in Al-Abwa 7 miles from Medinah, died in prison
Imam Muhammad (Hanafi)		132 AH/750	189 Baghdad	AH/805	Student of Imam Maalik, and Imam Abu-Yusuf (Jurisprudence)
Imam-3: Shafi'i		150 AH/767	204 Egypt	AH/819	Student of Imam Maalik (Jurisprudence)
Imam Ali Reza (8)		11 Zul-Qa'da 153 AH/4 Nov 770 (Sunday) Medinah	17 Safar AH/24 Aug (Tue) Mash'had, Iran	203 818	Son of Imam Musa Kazim
Imam-4: Ahmad ibn Hambal		164 AH/780	241 Baghdad	AH/855	Student of Imam Shafi'i, Scholar of Fiqh (Jurisprudence)
Imam Bokhari		194 AH/810	256 Samarqand	AH/870	Compiler of the most authentic Hadith book
Imam Jawwad Taqi (9)		10 Rajab 195 AH/8 April 811 (Tues) Medinah	30 Zul-Qa'da 220 AH/26 Nov 835 (Fri) Kadhimiya		Full name was Imam Muhammad Jawwad Taqi Son of Imam Ali Reza
Imam Abu-Daood		202 AH/817	275 Basrah, Iraq	AH/889	Scholar and Compiler of Hadith
Imam Muslim		206 AH/821	261 Nishapur, Iran	AH/875	Compiler of 2nd most authentic Hadith book
Imam Ibn Maja		209 AH/824	273 Qazween, Iraq	AH/887	Scholar and Compiler of Hadith
Imam Tirmidhi		209 AH/824	279 Tirmidh, Balkh	AH/892	Scholar and Compiler of Hadith
Imam Nasaai		214 AH/829	303 Khurasan, Iran	AH/915	Scholar and Compiler of Hadith
Imam Ali Naqi (10)		5 Rajab 215 AH/28 Aug 830 (Sunday) Surba, Iraq	3 Rajab 254 AH/28 June 868 (Monday) Samarra, Iraq		Son of Imam Muhammad Jawwad Taqi

Imam Hasan Askari (11)	8 Rabi-al-Thani 232 AH/1 Dec 846 (Wednesday) Samarra, Iraq	8 Rabi-al-Awwal 260 AH/1 Jan 874 (Friday) Samarra, Iraq	Son of Imam Ali Naqi
Imam Muhammad Mehdi (12)	15 Sha'ban 255 AH/29 July 869 (Friday) Samarra, Iraq	Disappeared at age 9 in 878 CE	Son of Imam Hasan Askari. Followers of Isna-'ashari faith (The Twelvers) believe that he is still alive, hiding, and will re-appear near Judgment Day to establish Kingdom of Allah, to fill the world with equality and justice.

Notes: -BH = Before Hijra AH = After Hijra CE = Common Era Chronolgy for Caliphs from Sahabah is taken from various books on Islamic history. Isna-Ash'ari Imams chronology is basically taken from "Millat-e-Islamia ki Mukhtasar Tareekh" by Sarwat Saulat, Page 157 Chronology for Fiqh Imams is taken from "Tazkira Imam Abu-Hanifah" by Jamil Ahmad Sharqpuri, various pages Copyright © moonsighting.com Updated November 29, 2012

IMPORTANT DATES & EVENTS OF ISLAM.

545:Birth of Abdullah, the Holy Prophet's father.

571:Birth of the Holy Prophet. Year of the Elephant. Invasion of Makkah by Abraha the Viceroy of Yemen, his retreat.

577:The Holy Prophet visits Madina with his mother. Death of his mother.

580:Death of Abdul Muttalib, the grandfather of the Holy Prophet.

583:The Holy Prophet's journey to Syria in the company of his uncle Abu Talib. His meeting with the monk Bahira at Bisra who foretells of his prophethood.

586:The Holy Prophet participates in the war of Fijar (did not fight physically).

591:The Holy Prophet becomes an active member of "Hilful Fudul", a league for the relief of the distressed.

594:The Holy Prophet becomes the Manager of the business of Lady Khadija, and leads her trade caravan to Syria and back.

595:The Holy Prophet marries Hadrat Khadija. Seventh century

7th Century (600-699) C.E

605:The Holy Prophet arbitrates in a dispute among the Quraish about the placing of the Black Stone in the Kaaba.

610:The first revelation in the cave at Mt. Hira. The Holy Prophet is commissioned as the Messenger of God.

613:Declaration at Mt. Sara inviting the general public to Islam.

614:Invitation to the Hashimites to accept Islam.

615:Persecution of the Muslims by the Quraish. A party of Muslims leaves for Abyssinia.

616:Second Hijrah to Abyssinia.

617:Social boycott of the Hashimites and the Holy Prophet by the Quraish. The Hashimites are shut up in a glen outside Makkah.

619:Lifting of the boycott. Deaths of Abu Talib and Hadrat Khadija. Year of sorrow.

620:Journey to Taif. Ascension to the heavens.

621:First pledge at Aqaba.

622:Second pledge at Aqaba. The Holy Prophet and the Muslims migrate to Yathrib.

623:Nakhla expedition.

624:Battle of Badr. Expulsion of the Bani Qainuqa Jews from Madina.

625:Battle of Uhud. Massacre of 70 Muslims at Bir Mauna. Expulsion of Banu Nadir Jews from Madina. Second expedition of Badr.

626:Expedition of Banu Mustaliq.

627:Battle of the Trench. Expulsion of Banu Quraiza Jews.

628:Truce of Hudaibiya. Expedition to Khyber. The Holy Prophet addresses letters to various heads of states.

629:The Holy Prophet performs the pilgrimage at Makkah. Expedition to Muta (Romans).

630:Conquest of Makkah. Battles of Hunsin, Auras, and Taif.

631:Expedition to Tabuk. Year of Deputations.

632:Farewell pilgrimage at Makkah.

632:Death of the Holy Prophet. Election of Hadrat Abu Bakr as the Caliph. Usamah leads expedition to Syria. Battles of Zu Qissa and Abraq. Battles of Buzakha, Zafar and Naqra. Campaigns against Bani Tamim and Musailima, the Liar.

633:Campaigns in Bahrain, Oman, Mahrah Yemen, and Hadramaut. Raids in Iraq. Battles of Kazima, Mazar, Walaja, Ulleis, Hirah, Anbar, Ein at tamr, Daumatul Jandal and Firaz.

634:Battles of Basra, Damascus and Ajnadin. Death of Hadrat Abu Bakr. Hadrat Umar Farooq becomes the Caliph. Battles of Namaraq and Saqatia.

635:Battle of Bridge. Battle of Buwaib. Conquest of Damascus. Battle of Fahl.

636:Battle of Yermuk. Battle of Qadsiya. Conquest of Madain.

637:Conquest of Syria. Fall of Jerusalem. Battle of Jalula.

638:Conquest of Jazirah.

639:Conquest of Khuizistan. Advance into Egypt.

640:Capture of the post of Caesaria in Syria. Conquest of Shustar and Jande Sabur in Persia. Battle of Babylon in Egypt.

641:Battle of Nihawand. Conquest Of Alexandria in Egypt.

642:Battle of Rayy in Persia. Conquest of Egypt. Foundation of Fustat.

643:Conquest of Azarbaijan and Tabaristan (Russia).

644:Conquest of Fars, Kerman, Sistan, Mekran and Kharan.Martyrdom of Hadrat Umar. Hadrat Othman becomes the Caliph.

645:Campaigns in Fats.

646: Campaigns in Khurasan, Armeain and Asia Minor.

647: Campaigns in North Africa. Conquest of the island of Cypress.

648: Campaigns against the Byzantines.

651: Naval battle of the Masts against the Byzantines.

652: Discontentment and disaffection against the rule of Hadrat Othman.

656: Martyrdom of Hadrat Othman. Hadrat Ali becomes the Caliph. Battle of the Camel.

657: Hadrat Ali shifts the capital from Madina to Kufa. Battle of Siffin. Arbitration proceedings at Daumaut ul Jandal.

658: Battle of Nahrawan.

659: Conquest of Egypt by Mu'awiyah.

660: Hadrat Ali recaptures Hijaz and Yemen from Mu'awiyah. Mu'awiyah declares himself as the Caliph at Damascus.

661: Martyrdom of Hadrat Ali. Accession of Hadrat Hasan and his abdication. Mu'awiyah becomes the sole Caliph.

662: Khawarij revolts.

666: Raid of Sicily.

670: Advance in North Africa. Uqba b Nafe founds the town of Qairowan in Tunisia. Conquest of Kabul.

672: Capture of the island of Rhodes. Campaigns in Khurasan.

674: The Muslims cross the Oxus. Bukhara becomes a vassal state.

677: Occupation of Sarnarkand and Tirmiz. Siege of Constantinople.

680: Death of Muawiyah. Accession of Yazid. Tragedy of Kerbala and martyrdom of Hadrat Hussain.

682: In North Africa Uqba b Nafe marches to the Atlantic, is ambushed and killed at Biskra. The Muslims evacuate Qairowan and withdraw to Burqa.

683: Death of Yazid. Accession of Mu'awiyah II.

684: Abdullah b Zubair declares himself as the Caliph at Makkah. Marwan I becomes the Caliph at Damascus. Battle of Marj Rahat.

685: Death of Marwan I. Abdul Malik becomes the Caliph at Damascus. Battle of Ain ul Wada.

686: Mukhtar declares himself as the Caliph at Kufa.

687: Battle of Kufa between the forces of Mukhtar and Abdullah b Zubair. Mukhtar killed.

691: Battle of Deir ul Jaliq. Kufa falls to Abdul Malik.

692: The fall of Makkah. Death of Abdullah b Zubair. Abdul Malik becomes the sole Caliph.

695: Khawarij revolts in Jazira and Ahwaz. Battle of the Karun. Campaigns against Kahina in North Africa. The Muslims once again withdraw to Barqa. The Muslims advance in Transoxiana and occupy Kish.

700: Campaigns against the Berbers in North Africa.

702: Ashath's rebellion in Iraq, battle of Deir ul Jamira.

705: Death of Abdul Malik. Accession of Walid I as Caliph.

711: Conquest of Spain, Sind and Transoxiana.

712: The Muslims advance in Spain, Sind and Transoxiana.

713: Conquest of Multan.

715: Death of Walid I. Accession of Sulaiman.

716: Invasion of Constantinople.

717: Death of Sulaiman. Accession of Umar b Abdul Aziz.

720: Death of Umar b Abdul Aziz. Accession of Yazid II.

724: Death of Yazid II. Accession of Hisham.

725: The Muslims occupy Nimes in France.

732: The battle of Tours in France.

737: The Muslims meet reverse at Avignon in France.

740: Shia revolt under Zaid b Ali. Berber revolt in North Africa. Battle of the Nobles.

741: Battle of Bagdoura in North Africa.

742: The Muslim rule restored in Qiarowan.

743: Death of Hisham. Accession of Walid II. Shia revolt in Khurasan under Yahya b Zaid.

744: Deposition of Walid II. Accession of Yazid II and his death. Accession of Ibrahim and his overthrow. Battle of Ain al Jurr. Accession of Marwan II.

745: Kufa and Mosul occupied by the Khawarjites.

746: Battle of Rupa Thutha, Kufa and Mosul occupied by Marwan II.

747: Revolt of Abu Muslim in Khurasan.

748: Battle of Rayy.

749: Battles of Isfahan and Nihawand. Capture of Kufa by the Abbasids. As Saffah becomes the Abbasid Caliph at Kufa.

750: Battle of Zab. Fall of Damascus. End of the Umayyads.

751: Conquest of Wasit by the Abbasid. Murder of the Minister Abu Salama.

754: Death of As Saffah. Accession of Mansur as the Caliph.

755: Revolt of Abdullah b Ali. Murder of Abu Muslim. Sunbadh revolt in Khurasan.

756: Abdul Rahman founds the Umayyad state in Spain.

762: Shia revolt under Muhammad (Nafs uz Zakia) and Ibrahim.

763: Foundation of Baghdad. Defeat of the Abbasids in Spain.

767: Khariji state set up by Ibn Madrar at Sijilmasa. Ustath Sees revolt in Khurasan.

772: Battle of Janbi in North Africa. Rustamid. state set up in Morocco.

775: Death of the Abbasid Caliph Mansur, Accession of Mahdi,

777: Battle of Saragossa in Spain.

785: Death of the Caliph Mahdi. Accession of Hadi.

786: Death of Hadi. Accession of Harun ur Rashid.

788: Idrisid state set up in the Maghrib. Death of Abdul Rahman of Spain, and accession of Hisham.

792: Invasion of South France.

796: Death of Hisham in Spain; accession of al Hakam.

799: Suppression of the revolt of the Khazars. Ninth century.

800: The Aghlabid rule is established in North Africa.

803: Downfall of the Barmakids. Execution of Jafar Barmki.

805: Campaigns against the Byzantines. Capture of the islands of Rhodes and Cypress.

809: Death of Harun ur Rashid. Accession of Amin.

814: Civil war between Amin and Mamun. Amin killed and Mamun becomes the Caliph.

815: Shia revolt under Ibn Tuba Tabs.

816: Shia revolt in Makkah; Harsama quells the revolt. In Spain the Umayyads capture the island of Corsica.

817: Harsama killed.

818:The Umayyads of Spain capture the islands of Izira, Majorica, and Sardinia.

819:Mamun comes to Baghdad.

820:Tahir establishes the rule of the Tahirids in Khurasan.

822:Death of Al Hakam in Spain; accession of Abdul Rahman. II.

823:Death of Tahir in Khurasan. Accession of Talha and his deposition. Accession of Abdullah b Tahir.

827:Mamun declares the Mutazila creed as the state religion.

833:Death of Mamun. Accession of Mutasim.

836:Mutasim shifts the capital to Samarra. 837 Revolt of the Jats.

838:Revolt of Babek in Azarbaijan suppressed.

839:Revolt of Maziar in Tabaristan. The Muslims occupy South Italy. Capture of the city of Messina in Sicily.

842:Death of Mutasim, accession of Wasiq.

843:Revolts of the Arabs.

847:Death of Wasiq, accession of Mutawakkil.

850:Mutawakkil restores orthodoxy.

849:Death of the Tahirid ruler Abdullah b Tahir; accession of Tahir II.

852:Death of Abdur Rahman II of Spain; accession of Muhammad I.

856:Umar b Abdul Aziz founds the Habbarid rule in Sind.

858:Mutawakkil founds the town of Jafariya.

860:Ahmad founds the Samanid rule in Transoxiana.

861:Murder of the Abbasid Caliph Mutawakkil; accession of Muntasir.

862:Muntasir poisoned to death; accession of Mutasin.

864:Zaidi state established in Tabaristan by Hasan b Zaid.

866:Mutasim flees from Samarra, his deposition and accession of Mutaaz.

867:Yaqub b Layth founds the Saffarid rule in Sistan.

868:Ahmad b Tulun founds the Tulunid rule in Egypt.

869:The Abbasid Caliph Mutaaz forced to abdicate, his death and accession of Muhtadi.

870:Turks revolt against Muhtadi, his death and accession of Mutamid.

873:Tahirid rule extinguished.

874:Zanj revolt in South Iraq. Death of the Samanid ruler Ahmad, accession of Nasr.

877:Death of Yaquubb Layth in Sistan, accession of Amr b Layth.

885:Death of Ahmad b Tulun in Egypt, accession of Khamar- wiyah.

866:Death of Muhammad I the Umayyad ruler of Spain, accession of Munzir. Death of Abdullah bin Umar the Habbari ruler of Sind.

888:Death of Munzir the Umayyad ruler of Spain, accession of Abbullah.

891:The Qarmatian state established at Bahrain.

892:Death of the Samanid ruler Nasr, accession of Ismail.

894:The Rustamids become the vassals of Spain.

896:Death of the Tulunid ruler Khamarwiyah; accession of Abul Asakir Jaish.

897:Assassination of Abul Asakir Jaish; accession of Abu Musa Harun.

898:Qarmatians sack Basra,

902:Death of the Abbasid Caliph Muktafi; death of the Saffarid ruler Amr.

903:Assassination of the Qarmatian ruler Abu Said; accession of Abu Tahir.

905:Abdullah b Hamdan founds the Hamdanid rule in Mosul and Jazira. End of the Tulunid rule in Egypt.

907:Death of the Abbasid Caliph Muktafi; accession of Muqtadir,

908:End of the Saffarid rule, annexation of their territories by the Samanids.

909:Ubaidullah overthrows the Aghlabids and founds the Fatimid rule in North Africa.

912:Death of the Umayyad Amir Abdullah in Spain, accession of Abdur Rahman III.

913:Assassination of the Samanid ruler Ahmad II, accession of Nasr II.

928:Mardawij b Ziyar founds the Ziyarid rule in Tabaristan.

929:Qarmatians sack Makkah and carry away the Black Stone from the Holy Kaaba. In Spain, Abdur Rahman III declares himself as the Caliph.

931:Deposition and restoration of the Abbasid Caliph Muqtadir. Death of the Qarmatian ruler Abu Tahir; accession of Abu Mansur.

932:Death of the Abbasid Caliph Muqtadir; accession of Al Qahir.

934:Deposition of the Abbasid Caliph Al Qahir; accession of Ar Radi. Death of the Fatimid Caliph Ubaidullah ; accession of Al Qaim.

935:Assassination of the Ziyarid ruler Mardawij; accession of Washimgir. Death of Hamdanid ruler Abdullah b Hamdan accession of Nasir ud Daula.

936:By coup Ibn Raiq becomes the Amir ul Umara.

938:By another coup power at Baghdad is captured by Bajkam.

940:Death of the Abbasid Caliph Ar Radi, accession of Muttaqi.

941:Assassination of Bajkam, capture of power by Kurtakin.

942:Ibn Raiq recaptures power.

943:Al Baeidi captures power. The Abbasid Caliph Muttaqi is forced to seek refuge with the Hamdanids. Sail ud Daula captures power at Baghdad and the Caliph returns to' Baghdad. Power is captured by Tuzun and Sail ud Daula retires' to Mosul. Death of the Samanid ruler Nasr II, accession of Nuh.

944:Muttaqi is blinded and deposed, accession of Mustakafi.

945:Death of Tuzun. Shirzad becomes Amir ul Umra. The Buwayhids capture power. Deposition of the Abbasid Caliph Mustakafi.

946:Death of the Fatimid Caliph A1 Qaim. accession of Mansur. Death of the Ikhshid ruler Muhammad b Tughj, accession of Abul' Qasim Ungur.

951:The Qarnaatiana restore the Black Stone to the Holy Kaaba.

954:Death of the Sasanid ruler Nuh, accession of Abdul Malik.

961:Death of the Samanid ruler Abdul Malik, accession of Manauf. Alptgin founds the rule of the Ghazanavids. Death of the Umayyad Caliph Abdul Rahman III in Spain; accession of Hakam. Death of the Ikhshid ruler Ungur accession of Abul Hasan Ali.

965:Death of the Qarmatian ruler Abu Mansur; accession of Hasan Azam. Assassination of the Ikhshid ruler Abul Hasan Ali; power captured by Malik Kafur.

967:Death of the Buwayhid Sultan Muiz ud Daula, accession of Bakhtiar. Death of the Hamdanid ruler Sail ud Daula.

968:Byzantines occupy Aleppo. Death of the Ikhshid ruler Malik Kafur; accession of Abul Fawaris.

969:The Fatimids conquer Egypt.

972:Buluggin b Ziri founds the rule of the Zirids Algeria.

973:Shia Sunni disturbances in Baghdad; power captured in Baghdad by the Turkish General Subuktgin.

974:Abdication of the Abbasid Caliph Al Muttih; accession of At Taii.

975:Death of the Turk General Subuktgin. Death of the Fatimid Caliph Al Muizz.

976:The Buwayhid Sultan Izz ud Daula recaptures power with the help of his cousin Azud ud Daula. Death of the Samanid ruler Mansur, accession of Nuh II. In Spain death of the Umayyad Caliph Hakam, accession of Hisham II.

978:Death of the Buwayhid Sultan Izz ud Daula, power captured by Azud ud Daula. The Hamdanids overthrown by the Buwayhids.

979:Subkutgin becomes the Amir of Ghazni.

981:End of the Qarmatian rule at Bahrain.

982:Death of the- Buwayhid Sultan Azud ud Daula; accession of Samsara ud Daula.

984:Death of the Zirid ruler Buluggin, accession of Mansur.

986:The Buwyhid Sultan Samsara ud Daula overthrown by Sharaf ud Daula.

989:Death of the Buwayhid Sultan Sharaf ud Daula, accession of Baha ud Daula.

991:Deposition of the Abbasid Caliph At Taii, accession of Al Qadir.

996:Death of the Zirid ruler Mansur, accession of Nasir ud Daula Badis.

997:Death of the Samanid ruler Nuh II, accession of Mansur II.

998:Death of the Samanid ruler Mansur II, accession of Abdul Malik II. Mahmud becomes the Amir of Ghazni.

999 End of the Samanids.

1001:Mahmud Ghazanavi defeats the Hindu Shahis.

1004:Mahmud captures Bhatiya.

1005:Mahmud captures Multan and Ghur.

1008:Mahmud defeats the Rajput confederacy.

1010:Abdication of Hisham II in Spain. accession of Muhammad.

1011:In Spain Muhammad is overthrown by Sulaiman.

1012:In Spain power is captured by Bani Hamud. Death of the Buwayhid Baha ud Daula, accession of Sultan ud Daula.

1016:Death of the Zirrid ruler Nasir ud Daula Badis; accession of Al Muizz.

1018:In Spain power is captured by Abdul Rahman IV.

1019:Conquest of the Punjab by Mahmud Ghazanavi.

1020:The Buwayhid Sultan ud Daula is Overthrown by Musharaf ud Daula, Death of the Fatimid Caliph Al Hakim, accession of Al Zahir.

1024:In Spain assassination of Abdul Rahman IV, accession of Mustafi.

1025:Death of the Buwayhid Mushgraf ud Daula, accession of Jalal ud Daula.

1029:In Spain death of Mustaft, accession of Hisham III.

1030:Death of Mahmud Ghazanavi.

1031:In Spain deposition of Hisharn III, and end of the Umayyad rule. Death of the Abbasid Caliph Al Qadir, accession of Al Qaim.

1036:Death of the Fatimid Caliph Al Zahir, accession of Mustansir. Tughril Beg is crowned as the king of the Seljuks.

1040:Battle of Dandanqan, the Seljuks defeat the Ghazanavids. Deposition of Masud the Ghazanavid Sultan, accession of Muhammad. Al Moravids come to power in North Africa.

1041:The Ghazanavid Sultan Muhammad is overthrown by Maudud.

1044:Death of the Buwayhid Jalal ud Daula, accession of Abu Kalijar.

1046:Basasiri captures power in Baghdad.

1047:The Zirids in North Africa repudiate allegiance to the Fatimid and transfer allegiance to-the Abbasids.

1048:Death of the Buwayhid Abu Kalijar, accession of Malik ur Rahim.

1050:Yusuf b Tashfin comes to power .in the Maghrib.

1055:Tughril Beg overthrows the Buwayhids.

1057:Basasiri recaptures power in Baghdad, deposes Al Qaim and offers allegiance to the Fatimid Caliph.

1059:Tughril Beg recaptures power in Baghdad, al Qaim is restored as the Caliph.

1060:Ibrahim becomes the Sultan of Ghazni. Yusuf b Tashfin founds the city of Marrakesh. The Zirids abandon their capital Ashir and establish their capital at Bougie.

1062:Death of the Zirid ruler Al Muizz, accession of Tamin.

1063:Death of the Seljuk Sultan Tughril Beg; accession of Alp Arsalan.

1071:Battle of Manzikert, the Byzantine emperor taken captive by the Seljuks.

1073:Death of Alp Arsalan, accession of Malik Shah.

1077:Death of the Abbasid Caliph Al Qaim, accession of Al Muqtadi.

1082:The A1 Moravids conquer Algeria.

1086: Battle of Zallakha. The Al Moravids defeat the Christians in Spain. Death of the Rum Seljuk Sultan Sulaiman, accession of Kilij Arslan.

1091: The Normans conquer the island of Sicily; end of the Muslim rule.

1092: Death of the Seljuk Sultan Malik Shah, accession of Mahmud.

1094: Death of Mahmud; accession of Barkiaruk. Death of the Abbasid Caliph Al Muqtadi, accession of Mustahzir.

1095: The first crusade.

1099: The crusaders capture Jerusalem.

1101: Death of the Fatimid Caliph Al Mustali, accession of Al Aamir.

1105: Death of the Seljuk Sultan Barkiaruk, accession of Muhammad.

1106: Death of the Al Motavidi Yusuf b Tashfin.

1107: Death of the Rum Seljuk Sultan Kilij Arslan, succession of Malik Shah.

1108: Death of the Zirid ruler Tamin, accession of Yahya.

1116: Death of the Rum Seljuk Sultan Malik Shah. accession of Rukn ud Din Masud.

1118: Death of the Seljuk Sultan Muhammad; accession of Mahmud II. Death of the Abbasid Caliph Mustahzir, accession of Mustashid. In Spain the Christians capture Saragossa.

1121: Death of the Fatimid Caliph Al Aamir, accession of Al Hafiz.

1127: Imad ud Din Zangi establishes the Zangi rule in Mosul.

1128: Death of the Khawarizam Shah Qutb ud Din Muhammad; accession of Atsiz.

1130: Death of the Seljuk Sultan Mahmud II; accession of Tughril Beg II.

1134: Assassination of the Abbasid Caliph Mustashid; accession of Al Rashid. Death of the Seljuk Sultan Tughril Beg II, accession of Masud.

1135: Deposition of the Abbasid Caliph Al Rashid, accession of Al Muktafi.

1144: Imad ud Din Zangi captures Edessa from the Christians, second crusade.

1146: Death of Imad ud Din Zangi, accession of Nur ud Din Zangi.

1147: In the Maghrib Al Moravids overthrown by the Al Mohads under Abul Mumin.

1148: End of the Zirid rule in North Africa.

1149: Death of the Fatimid Caliph Al Hafiz, accession of Al Zafar.

1152:Death of the Seljuk Sultan Masud, accession of Malik Shah II. Hamadid rule extinguished in North Africa.

1153:Death of the Seljuk Sultan Malik Shah I, accession of Muhammad II.

1154:Death of the Fatimid Caliph Al Zafar, accession of Al Faiz.

1156:Death of the Rum Seljuk Sultan Rukn ud Din Masid, accession of Arsalan II.

1159:Death of the Seljuk Sultan Muhammad II, accession of Gulaiman.

1160:Death of the Abbasid Caliph Al Mukta, accession of Al Mustanjid. Death of the Fatimid Caliph Al Faiz, accession of Al Azzid.

1161:Death of the Seljuk Sulaiman, accession of Arsalan Shah.

1163:Death of the Al Mohad ruler Abul Mumin, accession of Abu Yaqub Yusuf.

1170:Death of the Abbasid Caliph Mustanjid, accession of Al Mustazii.

1171:Death of the Fatimid Caliph Al Azzid. End of the Fatimids. Salah ud Din founds the Ayyubid dynasty in Egypt.

1172:Death of the Khawarzem Shah Arsalan, accession of Sultan Shah.

1173:The Khawarzem Shah Sultan Shah is overthrown by Tukush Shah.

1174:Salah ud Din annexes Syria.

1175:The Ghurids defeat the Guzz Turks and occupy Ghazni.

1176:Death of the Seljuk Sultan Arsalan Shah, accession of Tughril Beg III.

1179:Death of the Abbasid Caliph Al Mustazaii, accession of Al Nasir. Shahab ud Din Ghuri captures Peshawar.

1185:Death of the Al Mohad ruler Abu Yaqub Yusuf, accession of Abu Yusuf Yaqub.

1186:The Ghurids overthrow the Ghaznavids in the Punjab.

1187:Salah ud Din wrests Jerusalem from the Christians, third crusade.

1191:Battle of Tarain between the Rajputs and the Ghurids.

1193:Death of Salah ud Din; accession of Al Aziz. Second battle of Tarain.

1194:Occupation of Delhi by the Muslims. End of the Seljuk rule.

1199:Death of the Khawarzem Shah Tukush Shah; accession of Ala ud Din. Death of the Al Mohad ruler Abu Yusuf Yaqub; accession of Muhammad Nasir. Conquest of Northern India and Bengal by the Ghurids.

1202:Death of the Ghurid Sultan Ghias ud Din; accession of Mahmud.

1204:Shahab ud Din Ghuri defeated by the Ghuzz Turks.

1206:Death of Shahab ud Din Ghuri. Qutb ud Din Aibik crowned king in Lahore.

1210:Assassination of the Ghurid Sultan Mahmud, accession of Sam. Death of Qutb ud Din Aibak, accession of Aram Shah in India.

1211:End of the Ghurid rule, their territories annexed by the Khawarizam Shahs. In India Aram Shah overthrown by Iltutmish.

1212:Battle of Al Uqab in Spain, end of the Al Mohad rule in Spain. The Al Mohads suffer defeat by the Christians in Spain at the Al-Uqba. The Al Mohad Sultan An Nasir escapes to Morocco where he dies soon after. Accession of his son Yusuf who takes over title of Al Mustansir.

1214:In North Africa death of the Al Mohad ruler Al Nasir, accession of Al Mustansir. The Banu Marin under their leader Abdul Haq occupy the north eastern part of Morocco.

1216:The Banu Marin under their leader Abdul Haq occupy north eastern part of Morocco. The Al Mohads suffer defeat by the Marinids at the battle of Nakur. The Banu Marin defeat the Al Mohads at the battle of Nakur.

1217:The Marinids suffer defeat in the battle fought on the banks of the Sibu river. Abdul Haq is killed and the Marinids evacuate Morocco. In the battle of Sibu the Marinids suffer defeat; their leader Abdul Haq is killed and they evacuate Morocco.

1218:Death of the Ayyubid ruler Al Adil, accession of Al Kamil. The Marinids return to Morocco under their leader Othman and occupy Fez.

1220:Death of the Khawarizam Shah Ala ud Din, accession of Jalal ud Din Mangbari.

1222:Death of the Zangi ruler Nasir ud Din Mahmud, power captured by Badr ud Din Lulu.

1223:Death of the Al Mohad ruler Muntasir, accession of Abdul Wahid. Death of Yusuf Al Mustansir, accession of Abdul Wahid in Morocco.. In Spain a brother of Yusuf declares his independence and assumes the title of Al Adil. In Spain Abu Muhammad overthrows Al Adil. Al Adil escapes to Morocco and overthrows Abdul Wahid.

1224:Death of the Al Mohad ruler Abdul Wahid, accession of Abdullah Adil.

1225:Death of the Abbasid Caliph Al Nasir, accession of Al Mustansir.

1227:Death of the Al Mohad ruler Abdullah Adil, accession of Mustasim. Assassination of Al Adil, accession of his son Yahya who assumes the throne under the name of Al Mustasim.

1229:Death of the Al Mohad ruler Mustasim, accession of Idris. The Ayyubid Al Kamil restores Jerusalem to the Christians. Abu Muhammad dies in Spain and is succeeded by Al Mamun. Al Mamun invades Morocco with Christian help. Yahya is defeated and power is captured by Al Mamun. He denies the Mahdship of Ibn Tumarat.

1230:End of the Khawarizam Shah rule.

1232:Death of the Al Mohad ruler Idris, accession, of Abdul Wahid II. Assassination of Al Mamun; accession of his son Ar-Rashid.

1234:Death of the Ayyubid ruler Al Kamil, accession of Al Adil.

1236:Death of Delhi Sultan Iltutmish. Accession of Rukn ud Din Feroz Shah.

1237:Accession of Razia Sultana as Delhi Sultan.

1240:Death of Ar-Rashid; accession of his son Abu Said.

1241:Death of Razia Sultana, accession of Bahram Shah.

1242:Death of Bahram Shah, accession of Ala ud Din Masud Shah as Delhi Sultan. Death of the Al Mohad ruler Abdul Wahid, accession of Abu Hasan. Death of the Abbasid Caliph Mustansir, accession of Mustasim.

1243:Death of the Al Mohad ruler Abdul Walid II, accession of

1244:The Al Mohads defeat the Marinids at the battle of Abu Bayash. The Marinids evacuate Morocco.

1245:The Muslims reconquer Jerusalem.

1246:Death of the Delhi Sultan Ala ud Din Masud Shah, accession of Nasir ud Din Mahmud Shah.

1248:Death of the Al Mohad ruler Abul Hasan, accession of Omar Murtaza. Abu Said attacks Tlemsen, but is ambushed and killed; accession of his son Murtada.

1250:The Marinids return to Morocco, and occupy a greater part thereof.

1258:The Mongols sack Baghdad. Death of the Abbasid Caliph Mustasim. End of the Abbasid rule. Fall of Baghdad, end of the Abbasid caliphate. The Mongol Il-Khans under Halaku establish their rule in Iran and Iraq with the capital at Maragah. Berek Khan the Muslim chief of the Golden Horde protests against the treatment meted out to the Abbasid Caliph and withdraw his Contingent from Baghdad.

1259:Abu Abdullah the Hafsid ruler declares himself as the Caliph and assumes the name of Al Mustamir.

1260:Battle of Ayn Jalut in Syria. The Mongols are defeated by the Mamluks of Egypt, and the spell of the invincibility of the Mongols is broken. Baybars becomes the Mamluk Sultan.

1262:Death of Bahauddin Zikriya in Multan who is credited with the introduction of the Suhrawardi Sufi order in the IndoPakistan sub-continent.

1265:Death of Halaku. Death of Fariduddin Ganj Shakkar the Chishti saint of the Indo-Pakistan sub-continent.

1266:Death of Berek Khan the first ruler of the Golden Horde to be converted to Islam. The eighth crusade. The crusaders invade Tunisia. Failure of the crusade.

1267:Malik ul Salih establishes the first Muslim state of Samudra Pasai in Indonesia. Murtada seeks the help of the Christians, and the Spaniards invade Morocco. The Marinids drive away the Spaniards from Morocco. Assassination of Murtada; accession of Abu Dabbas.

1269:Abu Dabbas is overthrown by the Marinids, End of the Al Mohads. End of the rule of the Al Mohads in Morocco, the Marinids come to power in Morocco under Abu Yaqub.

1270:Death of Mansa Wali the founder of the Muslim rule in Mali.

1272:Death of Muhammad I the founder of the state of Granada. Yaghmurason invades Morocco but meets a reverse at the battle

1273:Death of Jalaluddin Rumi.

1274:Death of Nasiruddin Tusi. The Marinids wrest Sijilmasa from the Zayanids. Ninth crusade under Edward I of England. The crusade ends in fiasco and Edward returns to England.

1277:Death of Baybars.

1280:Battle of Hims.

1283:Death of Yaghmurason. Accession of his son Othman.

1285:Tunisia splits in Tunis and Bougie.

1286:Death of Ghiasuddin Balban. Death of Abu Yusuf Yaqub. Bughra Khan declares his independence in Bengal under the name of Nasiruddin.

1290:End of the slave dynasty Jalaluddin Khilji comes into power. Othman embarks on a career of conquest and by 1290 C.E. most of the Central Maghreb is conquered by the Zayanids.

1291:Saadi.

1296:Alauddin Ghazan converted to Islam.

1299:Mongols invade Syria. The Marinids besiege Tlemsen the capital of the Zayanids.

1301:In Bengal, Death of Ruknuddin the king of Bengal, succeeded by brother Shamsuddin Firuz.

1302:In Granada, Death of Muhammad II; succession of Muhammad III.

1304:In the Mongols Il Khans empire, Death of Ghazan, succession of his brother Khudabanda Ul Jaytu. In Algeria, Death of Othman, succession of his son Abu Zayan Muhammad.

1305:In the Khiljis empire, Alauddin Khilji conquers Rajputana.

1306:In the Chughills empire, Death of Dava, succession of his son Kunjuk.

1307:In the Marinids empire, Assassination of the Marinid Sultan Abu Yaqub Yusuf; accession of Abu Thabit

1308:In the Chughills empire, Deposition of Kunjuk, power captured by Taliku. In Algeria, Death of Abu Zayan Muhammad, succession of his brother Abu Hamuw Musa. In the Marinids empire, Abu Thabit overthrown by Abu Rabeah Sulaiman.

1309:In the Chughills empire, Assassination of Taliku, accession of Kubak. In Granada, Muhammad III overthrown by his uncle Abul Juyush Nasr.

1310:In the Chughills empire, Kubak overthrown by his brother Isan Buga. In the Marinids empire, Abu Rabeah Sulaiman overthrown by Abu Said Othman. In the Khiljis empire, Alauddin conquers Deccan.

1312:In Tunisia, In Tunis Abul Baqa is overthrown by Al Lihiani.

1313:In the Mongols II Khans empire, Invasion of Syria, the Mongols repulsed. In the Golden Horde empire, Death of Toktu, accession of his nephew Uzbek.

1314:In Kashmir, Rainchan an adventurer from Baltistan overthrows Sinha Deva the Raja of Kashmir. Rainchan is converted to Islam and adopts the name of Sadrud Din. In Granada, Abul Juyush overthrown by his nephew Abul Wahid Ismail.

1315:In Tunisia, War between Bougie and Tunis, Lihani defeated and killed. Abu Bakr becomes the ruler of Bougie and Tunis.

1316:In the Mongols II Khans empire, Death of Khudabanda Ul Jaytu, succession of Abu Said. In the Khiljis empire, Death of Alauddin, accession of Shahabuddin Umar, usurpation of power by Malik Kafur, a Hindu convert.

1318:In the Khiljis empire, Assassination of Malik Kafur, deposition of Shahabuddin Umar, accession of Qutbuddin Mubarak. In the Chughills empire, Isan Buga overthrown by Kubak.

1320:In the Khiljis empire, Assassination of Qutbuddin Mubarak, usurpation of power by Khusro Khan a Hindu convert. Khusro Khan overthrown by Ghazi Malik. End of the rule of Khiljis. In Tunisia, Abu Bakr expelled from Tunis by Abu Imran. In the Tughluqs empire, Ghazi Malik founds the rule of the Tughluq dynasty.

1321:In the Chughills empire, Death of Kubak, succession of Hebbishsi who is overthrown by Dava Temur.

1322:In the Chughills empire, Dava Temur overthrown by Tarmashirin, who is converted to Islam. In Bengal, Death of Shamsuddin Firuz. The kingdom divided into two parts. Ghiasuddin Bahadur became the ruler of East Bengal with the capital at Sonargaon, Shahabuddin became the ruler of West Bengal with the capital at Lakhnauti.

1324:In Bengal, Shahabuddin dies and is succeeded by his brother Nasiruddin.

1325:In the Tughluqs empire, Death of Ghazi Malik (Ghiasuddin Tughluq); accession of his son Muhammad Tughluq. In Granada, Assassination of Abul Wahid Ismail, succession of his son Muhammad IV. Assassination of Muhammad IV. Accession of his brother Abul Hallaj Yusuf. In the Samudra Pasai empire, Death of Malik al Tahir I, accession of Malik al Tahir II. In Bengal, With the help of Ghiasuddin Tughluq, Nasiruddin over-throws. Ghiasuddin Bahadur and himself become's the ruler of United Bengal.

1326:In the Ottoman Turks empire, Death of Othman, succession of Orkhan. Orkhan conquers Bursa and makes it his capital.

1327:In the Ottoman Turks empire, The Turks capture the city of Nicaea.

1329:In the Tughluqs empire, Muhammad Tughluq shifts the capital from Delhi to Daulatabad in Deccan.

1330:In the Chughills empire, Death of Tramashirin, succession of Changshahi. Amir Hussain establishes the rule of the Jalayar dynasty at Baghdad. In Tunisia, Abu Bakr overthrows Abu Imran and the state is again united, under him. In Bengal, Muhammad b Tughluq reverses the policy of his father and restores Ghasiuddin Bahadur to the throne of Sonargeon.

1331:In the Marinids empire, Death of Abu Said Othman, succession of Abul Hasan. In Bengal, Annexation of Bengal by the Tughluqs.

1335:In the Mongols II Khans empire, Death of Abu Said, power captured by Arpa Koun. In the Chughills empire, Assassination of Changshahi, accession of Burun.

1336:In the Mongols II Khans empire, Arpa defeated and killed, succeeded by Musa. Birth of Amir Temur. In the Jalayar empire, Death of Amir Hussain, succession of Hasan Buzurg. In the Ottoman Turks empire, The Turks annex the state of Karasi. In Bengal, The Tughluq Governor at Sonargeon assassinated by armour bearer who captured power and declared his independence assuming the name of Fakhruddin Mubarak Shah.

1337:In the Mongols II Khans empire, The rule of Musa overthrown, Muhammad becomes the Sultan. In the Sarbadaran empire, On the disintegration of the II-Khan rule, Abdur Razaq a military adventurer establishes an independent principality in Khurasan with the capital at Sabzwar. In the Muzaffarids empire, On the disintegration of the II Khan rule Mubarakud Din Muhammad established the rule of the Muzaffarid dynasty. In the Ottoman Turks empire, The Turks capture the city of Nicomedia. In Algeria, Algeria is occupied by Marinids.

1338:In the Mongols II Khans empire, Muhammad overthrown, succession of Sati Beg. Sati Beg marries Sulaiman who becomes the co-ruler.

1339:In Kashmir, Death of Sadrud Din, throne captured by a Hindu Udyana Deva. In the Chughills empire, Deposition of Burun, accession of Isun Temur. In Bengal, The Tughluq Governor at Lakhnauti-Qadr Khan assassinated and power is captured by the army commander-in-chief who declares his independence and assumes the title of Alauddin Ali Shah.

1340:In the Muzaffarids empire, The Muzaffarids conquer Kirman. In the Chughills empire, Deposition of Isun Temur, accession of Muhammad.

1341:In the Golden Horde empire, Death of Uzbek, succession of his son Tini Beg.

1342:In the Golden Horde empire, Tini Beg overthrown by his brother Jani Beg.

1343:In the Chughills empire, Muhammad overthrown, power captured by Kazan. In Bengal, Ilyas an officer of Alauddin murders his patron and captures the throne of West Bengal.

1344:In the Mongols II Khans empire, Deposition of Sulaiman, succession of Anusherwan.

1345:In the Samudra Pasai empire, Death of Malik al Tahir II, accession of Tahir III. His rule lasted throughout the fourteenth century. In Bengal, Ilyas captures East Bengal and under him Bengal is again united. He establishes his capital at Gaur.

1346:In the Chughills empire, Deposition of Kazan, accession of Hayan Kuli. In Tunisia, Death of Abu Bakr, succession of his son Fadal. In Kashmir, Death of Udyana Deva, throne captured by Shah Mirza who assumed the name of Shah Mir, and rounded the rule of Shah Mir dynasty.

1347:The Marinids capture Tunisia. In the Bahmanids empire, Hasan Gangu declares his independence and establishes a state in Deccan with the capital at Gulbarga.

1349:In Kashmir, Death of Shah Mir, accession of his son Jamsbed. In Algeria, The Zayanids under Abu Said Othman recapture Algeria.

1350:In the Sarbadaran empire, Revolt against Abdur Razaq. Power captured by Amir Masud. In Tunisia, Deposition of Fadal, succession of his brother Abu Ishaq. In Kashmir, Jamshed overthrown by his step brother Alauddin Ali Sher.

1351:In the Marinids empire, Death of Abul Hasan, succession of Abu Inan. In the Tughluqs empire, Death of Muhammad Tughluq accession of Firuz Shah Tughluq.

1352:In Algeria, The Marinids again capture Algeria. Abu Said Othman is taken captive and killed.

1353:End of the Mongol II Khan rule. In the Ottoman Turks empire, The Turks acquire the fortress of Tynpa on the European side of the Hollespoint. In the Muzaffarids empire, The Muzaffarids conquer Shiraz and establish their capital there.

1354:In the Muzaffarids empire, The Muzaffarids annex Isfahan. In Granada, Assassination of Abu Hallaj Yusuf, succession of his son Muhammad V.

1356:In the Jalayar empire, Death of Hasan Buzurg, succession of his son Owaia.

1357:In the Golden Horde empire, Death of Jani Beg, succession of Kulpa.

1358:In the Bahmanids empire, Death of Hasan Gangu, accession of his son Muhammad Shah. In the Muzaffarids empire, Death of Mubarazuddin Muhammad; accession of Shah Shuja. In the Marinids empire, Assassination of Abu Inan, succession of Abu Bakr Said. In Bengal, Death of Ilyas, succession of his son Sikandar Shah.

1359:In the Ottoman Turks empire, Death of Orkhan, succession of Murad. In the Muzaffarids empire, Shah Shuja deposed by his brother Shah Mahmud. In Tunisia, Abul Abbas a nephew of Abu Ishaq revolts and establishes his rule in Bougie. In Algeria, The Zayanids under Abu Hamuw II recapture Algeria. In the Marinids empire, Abu Bakr Said overthrown by Abu Salim Ibrahim. In Granada, Muhammad V loses the throne in palace revolution, succeeded by Ismail.

1360:In the Muzaffarids empire, Death of Shah Mahmud. Shah Shuja recaptures power. In the Chughills empire, Power captured by Tughluq Temur. In Granada, Ismail overthrown by his brother-in-law Abu Said.

1361:In the Ottoman Turks empire, Murad conquers a part of Thrace and establishes his capital at Demolika in Thrace. In the Golden Horde empire, Kulpa overthrown by his brother Nauroz. In the Marinids empire, Abu Salim Ibrahim overthrown by Abu Umar. Abu Umar overthrown by Abu Zayyan.

1362:In the Golden Horde empire, State of anarchy. During 20 years as many as 14 rulers came to the throne and made their exit. In Granada, Abu Said overthrown by Muhammad V who comes to rule for the second time. In Kashmir, Death of Alauddin Ali Sher, succeeded by his brother Shahabuddin.

1365:In the Ottoman Turks empire, The Turks defeat the Christians at the battle of Matiza, the Byzantine ruler becomes a vassal of the Turks.

1366:In the Marinids empire, Assassination of Abu Zayyan, succession of Abu Faris Abdul Aziz.

1369:Power captured by Amir Temur. End of the rule of the Chughills. Amir Temur captures power in Transoxiana. In Tunisia, Death of Abu Ishaq. Succession of his son Abu Baqa Khalid.

1370:In Tunisia, Abu Baqa overthrown by Abul Abbas under whom the state is reunited. In the Sarbadaran empire, Death of Amir Masud, succession of Muhammad Temur.

1371:In the Ottoman Turks empire, Invasion of Bulgaria, Bulgarian territory upto the Balkans annexed by the Turks.

1372:In the Marinids empire, Death of Abu Faris, succession of Abu Muhammad.

1374:In the Marinids empire, Abu Muhammad overthrown by Abul Abbas.

1375:In the Sarbadaran empire, Deposition of Muhammad Temur, power captured by Shamsuddin. In the Jalayir empire, Death of Owais, succession by his son Hussain.

1376:In Kashmir, Death of Shahabuddin, succeeded by his brother Qutbuddin.

1377:In the Bahmanids empire, Death of Muhammad Shah, succeeded by his son Mujahid.

1378:In the Bahmanids empire, Mujahid assassinated, throne captured by his uncle Daud.

1379:Turkomans of the Black Sheep empire, Bairam Khawaja found the independent principality of the Turkomans of the Black Sheep and established his capital at Van in Armenia. In the Bahmanids empire, Assassination of Daud; accession of Muhammad Khan.

1380:In the Golden Horde empire, Power is captured by Toktamish, a prince of the White Horde of Siberia. In Amir Temur's empire, Amir Temur crosses the Oxus and conquers Khurasan and Herat. Amir Temur invades Persia and subjugates the Muzaffarids and Mazandaran.

1381:In Amir Temur's empire, Annexation of Seestan, capture of Qandhar.

1384:In Amir Temur's empire, Conquest of Astrabad, Mazandaran, Rayy and Sultaniyah. In the Muzaffarids empire, Death of Shah Shuja, accession of his son Zainul Abidin. In the Marinids empire, Abul Abbas overthrown by Mustansir. Turkomans of the Black Sheep empire, Death of Bairam Khawaja, succession of Qara Muhammad.

1386:In Amir Temur's empire, Annexation of Azarbaijan, Georgia overrun. Subjugation of Gilan and Shirvan. Turkomans of the Black Sheep defeated. In the Marinids empire, Death of Mustansir, succession of Muhammad.

1387:In the Marinids empire, Muhammad overthrown by Abul Abbas who comes to power for the second time.

1388:In Algeria, Death of Abu Hamuw II, succession of Abu Tashfin. In the Tughluqs empire, Death of Firuz Shah Tughluq, succeeded by his grandson Ghasiuddin Tughluq II.

1389:In the Muzaffarids empire, Death of the poet Hafiz Shirazi. In the Tughluqs empire, Death of Ghasiuddin Tughluq II, accession of Abu Bakr Tughluq Shah. Turkomans of the Black Sheep empire, Death of Qara Muhammad. succession of Qara Yusuf.

1390:In the Tughluqs empire, Abu Bakr overthrow by Nasiruddin Tughluq. In Bengal, Death of Sikandar Shah, accession of his son Ghasiud. In the Burji Mamluks empire, The rule of the Burji Mamluks rounded by Saifuddin Barquq.

1391:In Amir Temur's empire, Annexation of Fars. In the Muzaffarids empire, Annexation of the Muzaffarids by Amir Temur. In Granada, Death of Muhammad V, succession of his son Abu Hallaj Yusuf II.

1392:In the Jalayar empire, Death of Hussain, succession of his son Ahmad. In Granada, Death of Abu Hallaj ; succession of Muhammad VI.

1393:Amir Temur defeats Tiktomish, the ruler of the Golden Horde. Capture of the Jalayar dominions by Amir Temur. In the Marinids empire, Death of Abul Abbas; succession of Abu Faris II.

1394:Amir Temur defeats the Duke of Moscow. In the Tughluqs empire, Death of Nasiruddin Tugluq, accession of Alauddin Sikandar Shah. In Kashmir, Death of Qutbuddin. Turkomans of the White Sheep empire, Qara Othman established the rule of the White Sheep Turkomans in Diyarbekr.

1395:In the Golden Horde empire, Amir Temur defeated Toktamish and razes Serai to the ground. End of the rule of the Golden Horde. Annexation of Iraq by Amir Temur. In the Tughluqs empire, Death of Sikandar Shah. Accession of Muhammad Shah.

1396:In the Amir Temur's empire, Destruction of Sarai, and of the rule of the Golden Horde. In the Sarbadaran empire, Principality annexed by Amir Temur.

1397:In the Bahmanids empire, Death of Muhammad Khan.

1398:In the Amir Temur's empire, Campaign in India. In the Marinids empire, Death of Abu Faris II. In the Tughluqs empire, Invasion of Amir Timur, Mahmud Shah escapes from the capital. In Morocco, Death of the Marinid Sultan Abu Faris II; succession of his son Abu Said Othman.

1399:In the Amir Temur's empire, Campaign in Iraq and Syria. In the Burji Mamluks empire, Death of Saifuddin Barquq, succession of his son Nasiruddin in Faraj.

1400:In the Burji Mamluks empire, The Mamluks lost Syria which was occupied by Amir Timur.

1401:In the Golden Horde empire, Death of Timur Qutluq, the ruler, installed by Amir Timur. accession of Shadi Beg.

1402:In the Ottoman Turks empire, Defeat of Bayazid at the battle of Ankara, taken captive Amir Timur.

1403:In the Ottoman Turks empire, Muhammad I, the son of Bayazid ascended the throne.

1405:In the Timurids empire, Death of Amir Timur, succession of his son Shah Rukh.

1407:In the Golden Horde empire, Deposition of Shadi Beg, installation of Faulad Khan by the king maker Edigu.

1410:In the Golden Horde empire, Deposition of Faulad Khan, installation of Timur.

1412:In the Golden Horde empire, Deposition of Timur, installation of Jalaluddin. In the Burji Mamluks empire, Death of Nasiruddin Faraj, succession of Al Muayyad.

1413:In the Golden Horde empire, Deposition of Jalaluddin, installation of Karim Bardo.

1414:In the Golden Horde empire, Deposition of Karim Bardo, installation of Kubak Khan.

1416:In the Golden Horde empire, Deposition of Kubak Khan, installation of Jahar Balrawi. Deposition of Jahar Balrawi, installation of Chaighray.

1419:In the Golden Horde empire, Death of Edigu, overthrow of Chaighray, power captured by Ulugh Muhammad.

1420:In the Golden Horde empire, Ulugh Muhammad overthrown by Daulat Bairawi. 1420:Turkomans of the Black Sheep empire, Death of Qara Yusuf; succession of his son Qara Iskandar. In Morocco, Assassination of Abu Said Othman; succession of his infant son Abdul Haq.

1421:In the Ottoman Turks empire, Death of Muhammad I; accession of his son Murad II. In the Burji Mamluks empire, Death of Al Muayyad, succession of Muzaffar Ahmad. Muzaffar Ahmad overthrown by Amir Saifuddin Tata, Death of Saifuddin Tata, succession of his son Muhammad. Muhammad overthrown by Amir Barsbay.

1424:In the Golden Horde empire, Death of Daulat Bairawi, succession of Berk. In Algeria, The Halsida of Tunisia occupy Algeria. This state of affairs continued throughout the fifteenth century.

1425:In the Uzbeks empire, Abul Khayr, a prince of the house of Uzbek declare his independence in the western part of Siberia,

1427:In the Golden Horde empire, Berk overthrown by Ulugh Muhammad who captured power for the second time.

1430:In the Uzbeks empire, Abul Khayr occupies Khawarazm.

1434:Turkomans of the Black Sheep empire, Deposition of Qara Iskandar; installation of his brother Jahan Shah. Turkomans of the White Sheep empire, Death of Qara Othman, succession of his son Ali

Beg. In Tunisia, Death of Abul Faris after a rule of forty years, succession of his son Abu Abdullah Muhammad.

1435:In Tunisia, Deposition of Abu Abdullah Muhammad, power captured by Abu Umar Othman.

1438:In the Burji Mamluks empire, Death of Barsbay, accession of his minor son Jamaluddin Yusuf; Yusuf overthrown and power captured by the Chief Minister Saifuddin Gakmuk. Turkomans of the White Sheep empire, Ali Beg overthrown by his brother Hamza.

1439:In the Golden Horde empire, Ulugh Muhammad withdrew from Sarai and found the principality of Qazan. Said Ahmad came to power in Sarai.

1440:Turkomans of the White Sheep empire, Hamza overthrown by Jahangir a son of Ali Beg.

1441:In the Golden Horde empire, Crimea seceded from Sarai.

1446:In the Timurids empire, Death of Shah Rukh, succession of Ulugh Beg. In the Ottoman Turks empire, Second battle of Kossova resulting in the victory of the Turks. Serbia annexed to Turkey and Bosnia became its vassal.

1447:In the Golden Horde empire, Astra Khan seceded from Sarai.

1449:In the Uzbeks empire, Abul Khayr captures Farghana. In the Timurids empire, Death of Ulugh Beg, succession of Abdul Latif.

1450:In the Timurids empire, Assassination of Abdul Latif, accession of Abu Said.

1451:In the Ottoman Turks empire, Death of Murad II; accession of his son Muhammad II.

1453:In the Ottoman Turks empire, Capture of Constantinople by the Turks. Turkomans of the White Sheep empire, Death of Jahangir; accession of his son Uzun Hasan. In the Burji Mamluks empire, Death of Gakmuk. succession of his son Fakhruddin Othman. Othman overthrown by the Mamluk General Saifuddin Inal.

1454:In the Ottoman Turks empire, Attack against Wallachia, Wallachia became a vassal state of Turkey.

1456:In the Ottoman Turks empire, Annexation of Serbia.

1461:In the Ottoman Turks empire, Annexation of Bosnia and Herzegovina. In the Burji Mamluks empire, Death of Saifuddin Inal, succession of his son Shahabuddin Ahmad. Shahabuddin Ahmad overthrown by the Mamluk General Saifuddin Khushqadam.

1462:In the Ottoman Turks empire, Annexation of Albania.

1465:In the Golden Horde empire, Death of Said Ahmad, succession of his son Khan Ahmad. In Morocco, Assassination of Abdul Haq. End of the Marinid rule. Power snatched by Sharif Muhammad al Jati.

1467:Turkomans of the Black Sheep empire, Death of Jahan Shah, end of the rule of the Black Sheep Turkoman rule. Turkomans of the White Sheep empire, Jahan Shah of the Black Sheep attacked the

White Sheep. Jahan Shah was defeated and the Black Sheep territories annexed by the White Sheep. In the Burji Mamluks empire, Death of Khushqadam, accession of his son Saifuddin Yel Bey. Deposition of Yel Bey, power captured by the Mamluk General Temur Bugha.

1468:In the Uzbegs empire, Death of Abul Khayr, succession of his son Haidar Sultan. Turkomans of the White Sheep empire, Uzun Hasan defeated the Timurids at the battle of Qarabagh whereby the White Sheep became the masters of Persia and Khurasan. In the Burji Mamluks empire, Deposition of Femur Bugha, power captured by the Mamluk General Qait Bay.

1469:In the Timurids empire, Death of Abu Said, disintegration of the Timurid state. In Khurasan Hussain Baygara came to power and he ruled during the remaining years of the fifteenth century.

1472:In Morocco, Sharif Muhammad al Jati overthrown by the Wattisid chief Muhammad al Shaikh who establishes the rule of the Wattisid dynasty.

1473:In the Ottoman Turks empire, War against Persia; Persians defeated.

1475:In the Ottoman Turks empire, Annexation of Crimea. War against Venice. Tukey became the master of the Aegean Sea.

1478:Turkomans of the White Sheep empire, Death of Uzun Hasan, succession of his son Khalil.

1479:Turkomans of the White Sheep empire, Khalil overthrown by his uncle Yaqub.

1480:In the Golden Horde empire, Assassination of Khan Ahmad, succession of his son Said Ahmad II.

1481:In the Golden Horde empire, Said Ahmad I1 overthrown by his brother Murtada. In the Ottoman Turks empire, Death of Muhammad II, accession of Bayazid II.

1488:In the Uzbegs empire, Death of Haider Sultan, succession of his nephew Shaybani Khan. In Tunisia, Death of Abu Umar Othman after a rule of 52 years, succession of Abu Zikriya Yahya.

1489:In Tunisia, Abu Zikriya Yahya overthrown by Abul Mumin.

1490:In Tunisia, Abul Mumin overthrown, power recaptured by Abu Yahya.

1493:Turkomans of the White Sheep empire, Death of Yaqub. accession of his son Bayangir.

1495:Turkomans of the White Sheep empire, Bayangir overthrown by his cousin Rustam.

1496:In the Burji Mamluks empire, Abdication of Qait Bay, succession of his son Nasir Muhammad.

1497:Turkomans of the White Sheep empire, Rustam overthrown by Ahmad. Anarchy and fragmentation.

1498:In the Burji Mamluks empire, Deposition of Nasir Muhammad, power captured by Zahir Kanauh.

1499:In the Uzbegs empire, Shayhani Khan conquered Transoxiana. In the Golden Horde empire, Death of Murtada, succession of Said Ahmad III." In the Ottoman Turks empire, The Turks defeated the Venetian fleet in the battle of Lepanto.

1500:In the Burji Mamluks empire, Zahir Kanauh overthrown by Ashraf Gan Balat.

1501:Isamil I establishes the Safavid dynasty in Persia, and the Twelve-Imam Shi'ism becomes the state religion.

1507:The Portuguese under d'Albuquerque establish strongholds in the Persian Gulf.

1508:Turkomans of the White Sheep empire, End of the White Sheep dynasty and the annexation of their territories by the Safawids.

1511:D'Albuquerque conquers Malacca from the Muslims.

1517:The Ottoman Sultan Selim Yavuz ("the Grim") defeats the Mamluks and conquers Egypt.

1520:The reign of Sulayman the Magnificent begins.

1526:Louis of Hungary dies at the Battle of Mohacs.

1526:The Battle of Panipat in India, and the Moghul conquest; Babur makes his capital at Delhi and Agra.

1528:The Ottomans take Buda in Hungary.

1529:Unsuccessful Ottoman siege of Vienna.

1550:The architect Sinan builds the Suleymaniye mosque in Istanbul.

1550:The rise of the Muslim kingdom of Atjeh in Sumatra.

1550:Islam spreads to Java, the Moluccas, and Borneo.

1556:The death of Sulayman the Magnificent.

1568:Alpujarra uprising of the Moriscos (Muslims forcibly converted to Catholicism) in Spain.

1571:The Ottomans are defeated at the naval Battle of Lepanto, and their dominance in the Mediterranean is brought to a close.

1578:The Battle of the Three Kings at Qasr al-Kabir in Morocco. King Sebastian of Portugal is killed.

1588:Reign of Safavid Sultan Shah Abbas I begins.

1591:Mustaili Ismailis split into Sulaymanis and Daudis.

17th Century (1600-1699) C.E

1600:Sind annexed by the Mughals. End of the Arghun rule in Sind.

1601:Khandesh annexed by the Mughals.

1603:Battle of Urmiyah. Turks suffer defeat. Persia occupies Tabriz, Mesopotamia. Mosul and Diyarbekr. Death of Muhammad III, Sultan of Turkey, accession of Ahmad I. In Morocco al Shaikh died.

1604:In Indonesia death of Alauddin Rayat Shah, Sultan of Aceh, accession of Ali Rayat Shah III.

1605:Death of the Mughal emperor Akbar; accession of Jahangir.

1607:Annexation of Ahmadnagar by the Mughals.

1609:Annexation of Bidar by the Mughals

1611:Kuch Behar subjugated by the Mughals.

1612:Kamrup annexed by the Mughals.

1617:Death of Ahmad I, Sultan of Turkey, accession of Mustafa; Deposition of Mustafa: accession of Othman II.

1618:Tipperah annexed by the Mughals.'

1620:In Turkey deposition of Mustafa, accession of Othman II.

1623:In Turkey Mustafa recaptured power.

1625:In Turkey deposition of Mustafa, accession of Murad IV.

1627:Death of the Mughal emperor Jahangir, accession of Shah Jahan.

1628:Reign of Safavid Sultan Shah Abbas I comes to an end.

1629:In Persia death of Shah Abbas; accession of grandson Safi.

1631:Death of Mumtaz Mahal, wife of Mughal Emperor Shah Jahan and the lady of Taj Mahal, Agra.

1637:Death of Iskandar Muda in Indonesia; accession of Iskandar II.

1640:Death of Otthman Sultan Murad IV. accession of his brother Ibrahim.

1641:Turks capture Azov. In Indonesia death of Iskandar II; accession of the Queen Tajul Alam.

1642:In Persia death of Shah Safi, accession of Shah Abbas II.

1648:In Turkey Ibrahim deposed; accession of Muhammad IV.

1656:Muhammad Kuiprilli becomes the Grand Minister in Turkey.

1658:Deposition of the Mughal emperor Shah Jahan, accession of Aurangzeb.

1661:Death of Muhammad Kuiprilli, accession of his son Ahmad Kuiprilli.

1667:Death of Shah Abbas II; accession of Shah Sulaiman.

1675:Execution of the Sikh Guru Tegh Bahadur. In Indonesia death of the queen Tajul Alam, accession of the queen Nur ul Alam.

1676:Death of the Grand Wazir of Turkey Ahmad Kuiprilli, succession by Kara Mustafa.

1678:In Indonesia death of the queen Nur ul Alam, accession of the queen Inayat Zakia.

1680:Death of Marhatta chieftain Shivaji.

1682:Assam annexed by the Mughals. Aurangzeb shifts the capital to Aurangabad in the Deccan.

1683:The Turks lift the siege of Vienna and retreat. Kara Mustafa the Grand Wazir executed for the failure of the expedition.

1686:Annexation of Bijapur by the Mughals.

1687:Golkunda annexed by the Mughals. Second battle of Mohads. Defeat of the Turks by Austria. Deposition of Muhammad IV. Accession of Sulaiman II.

1688:In Indonesia death of queen Inayat Zakia, accession of the queen Kamalah.

1690:Death of the Ottoman Sultan Sulaiman II, accession of Ahmad II.

1692:Death of the Turk Sultan Ahmad II, accession of Mustafa II.

1694:In Persia death of Shah Safi, accession of Shah Hussain.

1699:In Indonesia death of Queen Kamalah.

1700:Murshid Quli Khan declares the independence of Bengal and establishes his capital at Murshidabad.

1703:Ahmad 11I becomes the Ottoman Sultan. Birth of Shah Wali Ullah. Birth of the religious reformer Muhammad b Abdul Wahab.

1707:Death of the Mughal emperor Aurangzeb, accession of his son Bahadur Shah.

1711:War between Turkey and Russia. Russia defeated at the battle of Pruth.

1712:Death of the Mughal emperor Bahadur Shah, accession of Jahandar Shah.

1713:Jahandar Shah overthrown by his nephew Farrukh Siyar.

1718:In the war against Austria, Turkey suffers defeat. By the treaty of Passarowich Turkey loses Hungary.

1719:Deposition of the Mughal emperor Farrukh Siyar Muhammad Shah ascends the throne. In Sind the Kalhoras came to power under Nur Muhammad Kalhora.

1722:Saadat Khan found the independent state of Oudh. Battle of Gulnabad between the Afghans and the Persians. The Persians were defeated and the Afghans under Shah Mahmud became the masters of a greater part of Persia. Shah Hussain taken captive, accession of Shah Tahmasp II.

1730:Zanzibar freed from Portugese rule and occupied by Oreart.

1747:Ahmad Shah Durrani established Afghan rule in Afghanistan.

1752:Death of Shah Abdul Latif Bhitai, writer of Sassi Pannu, Sohni Mahinwal and Umer Marvo.

1752:Ahmed Shah Durrani captured Punjab, Kashmir and Sind.

1761:Death of Shah Waliullah Dehlavi.

1761:Battle of Panipat. Ahmad Shah Durrani came to India at the invitation of Shah Waliullah Dehlavi and smashed rising Maratha power in the battle of Panipat.

1764:Conversion to Islam of Areadi Gaya. ruler of Futa Bandu State in West Sudan.

1773:Death of Ahmad Shah Durrani.

1783:End of Kalhora rule in Sind.

1797:Death of Muhammad Khan Qachar, king of Persia.

1797:Russia occupied Daghestan.

1799:Ranjit Singh declared himself Maharajah of Punjab defeating Afghans.

1799:Khoqand declared independent Islamic State.

19th Century (1800-1899) C.E.

1803:Shah Abdul Aziz ibn Saud assassinated by a Shia fanatic. Shah Shuja proclaimed as King of Afghanistan.

1805:Ibn Saud captured Madinah defeating the Turk garrison.

1804:Othman Dan Fodio established Islamic State of Sokoto in Central Sudan.

1805:Faraizi movement launched in Bengal. Muhammad Ali appointed Pasha of Egypt by the Turks.

1806:Khanate of Khiva came into limelight under the rule of Muhammad Rahim Khan.

1807:Darqawi sect revolted against Turkish domination. Tunisia repudiated suzerainty of Algeria.

1811:Birth of Ali Muhammad Bab founder of Bab movement.

1811:British occupied Indonesia.

1812:Madina fell to Egyptians.

1813:Makkah and Taif captured by Egyptian forces and Saudis expelled from Hijaz.

1814:Iran executed treaty of alliance with the British known as Definitive Treaty.

1814:Death of Ibn Saud II.

1814:King Othman of Tunisia assassinated by his cousin Mahmud.

1816:British withdrew from Indonesia restoring it to the Dutch.

1822:Death of Maulay Ismail in Morocco.

1827:Malaya became a preserve of the British according to Anglo- Netherland treaty in 1824.

1828:Russia declared war against Turkey.

1829:Treaty of Adrianople.

1830:French forces landed near Algiers and occupied Algeria ending 313 years rule of Turks.

1831:Syed Ahmad Barelvi and Shah Ismail leaders of Jihad movement in India fell fighting the Sikhs in Balakot.

1832:Turks defeated in the battle of Konia by Egyptian forces.

1832:Sayyid Said, King of Oman, shifted his capital to Zanzibar.

1834:Abdul Qadir recognised as ruler of the area under his control by the French.

1839:Defeat of Turkey by the Egyptians in the battle of Nisibin.

1840:Quadruple Alliance by the European powers to force Egypt to relinquish Syria.

1840:British frees occupied Aden.

1841:State of Adamawa established by Adams adjacent to Nigeria.

1842:Amir Abdul Qadir, ousted from Algeria by the French. crossed over to Morocco.

1842:Shah Shuja assassinated ending the Durrani rule in Afghanistan.

1847:Amir Abdul Qadir surrendered to France under the condition of safe conduct to a Muslim country of his choice but France violated its pledge and sent him as a captive to France.

1849:Death of Muhammad Ali pasha.

1850:Ali Muhammad Bab arrested and executed by Iranian government. Qurratul Ain Tabira, a renowned poetess and staunch advocate of Babism also shot dead.

1852:Release of Amir Abdul Qadir by Napoleon III. He settled in Turkey.

1855:Khiva annexed by Russia.

1857:British captured Delhi and eliminated Mughal rule in India after 332 years. Last Mughal Emperor Bahadur Shah Zafar was exiled to Rangoon in Burma. This was also the end of 1000 years of Muslim rule over India.

1859:Imam Shamil laid down arms before Russian forces and the Islamic State of Daghestan became a Russian province.

1860:Maulay Muhammad defeated by Spain.

1861:Death of Sultan Abdul-Majid of Turkey.

1862:Faraizi movement fizzled out after the death of Dadu Miyan..

1865:Khoqand State liquidated by Russia.

1869:Jamaluddin Afghani exiled from Afghanistan. He proceeded to Egypt.

1871:Tunisia recognised suzerainty of Turkey through a Firman.

1876:Britain purchased shares of Khediv Ismail in the Suez canal and got involved in Egyptian affairs.

1878:Turkey handed over Cyprus to Britain.

1878:Adrianople fell to Russia.

1879:Jamaluddin Afghani exiled from Egypt.

1879:Treaty of Berlin. Turkey lost 4/5 th of its territory in Europe.

1881:France invaded Tunisia and the Bey acknowledged supremacy of France as a result of the treaty of Bardo.

1881:Muhammad Ahmad declared himself Mahdi in northern Sudan.

1882:Egypt came under British military occupation.

1883:Death of Amir Abdul Qadir in Damascus.

1885:Muhammad Ahmad declared free Government of Sudan under his rule.

1885:Death of Mahdi Sudani five months after the occupation of Khartum.

1890:End of Banbara State.

1895:Afghanistan got Wakhan corridor by an understanding with Russia and British India making Afghan border touch China.

1895:Mirza Ghulam Ahmad of Qadian claimed prophethood.

1897:State of Bagirimi occupied by the French,

1899:Fall of Mahdi State occupied by the British and the Egyptians jointly.

1901:Ibn Saud (Abd al-Aziz) captures Riyadh.

1901:French forces occupy Morocco.

1904:Morocco becomes a French protectorate under the Conference of Algeiras.

1904:The Presian constitution is promoted.

1905:The beginning of the Salafiyyah movement in Paris with it's main sphere of influence in Egypt.

1907:The beginning of the Young Turks movement in Turkey.

1912:The beginning of the Muhammadiyyah reform movement in Indonesia.

1914:Under Ottoman rule, secret Arab nationalist societies are formed.

1914:World War I.

1916:Arab revolt against Ottoman (Turkish) rule. Lawrence of Arabia leads attacks on the Hijaz Railway.

1918:Armistice signed with Ottomans on October 30.

1918:World War I ends on November 11.

1918:Syria and Damascus become a French protectorate.

1921:Abd Allah bin Husayn is made King of Transjordan. His father was the Sharif of Mecca.

1921:Faysal bin Husayn is made King of Iraq. His father was the Sharif of Mecca.

1921:Abd al-Karim leads a revolt against colonial rule in Moroccan Rif, and declares the "Republic of the Rif".

1922:Mustafa Kemal abolishes the Turkish Sultanate.

1924:The Turkish Caliphate is abolished.

1924:King Abd al-Aziz conquers Mecca and Medina, which leads to the unification of the Kingdoms of Najd and Hijaz.

1925:Reza Khan seizes the government in Persia and establishes the Pahlavi dynasty.

1926:Abd al-Aziz (Ibn Saud) assumes title of King of Najd and Hijaz.

1927:Death of Zaghlul, an Egyptian nationalist leader.

1928:Turkey is declared a secular state.

1928:Hasan al-Banna founds the Muslim Brotherhood.

1932:Iraq granted independence by League of Nations.

1934:War between King Abd al-Aziz and Imam Yahya of the Yemen.

1934:Peace treaty of Ta'if.

1934:Asir becomes part of Saudi Arabia.

1935:Iran becomes the official name of Persia.

1936:Increased Jewish immigration provokes widespread Arab-Jewish fighting in Palestine.

1939:World War II.

1941:British and Russian forces invade Iran and Reza Shah is forced to abdicate in favor of his son Mohammad Reza Shah in Iran.

1943:Beginning of Zionist terrorist campaign in Palestine.

1945:End of World War II.

1946:Jordan, Lebanon, and Syria are granted independence from Britain and France.

1947:Creation of Pakistan from Muslim Majority area in India.

1948:Creation of state of Israel. Arab armies suffer defeat in war with Israel.

1949:Hasan al-Banna, leader of the Muslim Brotherhood, is assassinated.

1951:Libya becomes independent.

1952:King Faruq of Egypt forced to abdicate.

1953:General Zahedi leads coup against Musaddeq, Shah returns to power.

1953:Death of King Abd al-Aziz (Ibn Saud) of Saudi Arabia.

1953:The foundation stone is laid to enlarge the Prophet's mosque in Medina.

1956:Morocco becomes independent.

1956:Tunisia becomes independent.

1957:The Bey of Tunisia is deposed, and Bourguiba becomes president.

1957:Enlargement of the Haram in Mecca begins.

1962:Algeria becomes independent.

1962:Death of Zaydi Imam of Yemen (Ahmad). Crown Prince Bahr succeeds him and takes the title Imam Mansur Bi-Llah Muhammad.

1965:Malcom X is assassinated.

1968:The enlargement of the Haram in Mecca is completed.

1969:King Idris of Libya is ousted by a coup led by Colonel Qadhdhafi.

1973:King Zahir Shah of Afghanistan is overthrown.

1975:Death of Elijah Mohammad, leader of Nation of Islam among African Americans in North America.

1975:Wallace Warith Deen Mohammad assumes leadership of Nation of Islam and shifts movement toward Islamic Orthodoxy renaming it American Muslim Mission.

1978:Imam Musa Sadr is apparently assassinated after he disappears on a trip to Libya. He was the religious leader of the Lebanese Twelve-Imam Shi'ites. He promoted the resurgence of Shi'ites in Lebanon and set the foundation of Amal.

1979:The Shah leaves Iran on January 15, thus bringing the Pahlavi dynasty to an end.

1979: On 1 Muharram AH 1400/21 November, the first day of the 15th Islamic century, fanatics led by students of the Theological University of Medina attempt to promote one of their group as Mahdi and thus fulfill a certain prophetic Hadith: "A man of the people of Medina will go forth, fleeing to Mecca, and certain of the people of Mecca will come to him and will lead him forth against his will and swear fealty to him between the rukn (Black Stone corner of the Kabah) and the Maqam Ibrahim." They hold the Haram of Mecca against the army for two weeks. Sixty-three of the 300 fanatics are captured alive, the mosque is recovered, and the conspirators are all put to death.

1980: Beginning of the Iran-Iraq war.

1989: Iran-Iraq comes to an end with much loss of life.

1990: Military annexation of Kuwait by Iraq, under Ba'athist leader Saddam Hussain, is reversed in by a coalition of United States-led forces.

1992

January 8 - Bosnian Serbs declare their own republic within Bosnia and Herzegovina in protest to the decision by Bosniaks and Bosnian Croats to seek EC recognition.

February 18 - Iraq disarmament crisis: The Executive Chairman of UNSCOM details Iraq's refusal to abide by UN Security Council disarmament resolutions.

April 6 - Serbian troops, as a result of a mass rebellion of Serbs in Bosnia and Herzegovina against the Bosnian declaration of independence from Yugoslavia, besiege the city of Sarajevo (the beginning of the Bosnian War).

December 6 - Hindu activists destroy the Babri Mosque in Ayodhya, India, triggering religious violence around the country.

1993

January 19 - Iraq disarmament crisis: Iraq refuses to allow UNSCOM inspectors to use its own aircraft to fly into Iraq, and begins military operations in the demilitarized zone between Iraq and Kuwait, and the northern No-Fly Zone. US forces fire approximately 40 Tomahawk cruise missiles at Baghdad factories linked to Iraq's illegal nuclear weapons program. Iraq then informs UNSCOM that it will be able to resume its flights.

April 30 - The World Wide Web was born at CERN

September 13 - PLO leader Yasir Arafat and Israeli prime minister Yitzhak Rabin shake hands in Washington D.C., after signing a peace accord.

1994

April 25 - End of term for Sultan Azlan Muhibbuddin Shah ibni Almarhum Sultan Yusuff Izzudin Shah Ghafarullahu-lahu as 9th Yang di-Pertuan Agong of Malaysia.

April 26 - Tuanku Jaafar ibni Almarhum Tuanku Abdul Rahman, Yang di-Pertuan Besar of Negeri Sembilan becomes the 10th Yang di-Pertuan Agong of Malaysia.

June 15 - Israel and the Vatican establish full diplomatic relations.

July 25 - Israel and Jordan sign the Israel-Jordan Treaty of Peace, which formally ends the state of war that has existed between the nations since 1948.

September-October - Iraq disarmament crisis: Iraq threatens to stop cooperating with UNSCOM inspectors and begins to once again deploy troops near its border with Kuwait. In response, the U.S. begins to deploy troops to Kuwait.

1995

January - Javed Ahmad Ghamidi launches the first Islamic e-periodical, "Renaissance: A Monthly Islamic Journal

July 11 - Bosnian Serbs march into Srebrenica while UN Dutch peacekeepers leave. The Srebrenica massacre was killing of up to an estimated 8,106 Bosniak males, ranging in age from teenagers to the elderly, in the region of Srebrenica in Bosnia and Herzegovina by a Serb Army of Republika Srpska under general Ratko Mladić including Serbian state special forces

1996

January 20 - Yasser Arafat is re-elected president of the Palestinian Authority.

April 18 - Over 100 Lebanese civilians were killed after Israel shelled the UN compound in Qana.

September 27 - In Afghanistan, the Taliban capture the capital city of Kabul, after driving out President Burhanuddin Rabbani and executing former leader Mohammad Najibullah.

December 27 - Taliban forces retake the strategic Bagram air base, which solidifies their buffer zone around Kabul.

January 19 - Yasser Arafat returns to Hebron after more than 30 years, and joins celebrations over the handover of the last Israeli-controlled West Bank city.

April 22 - Haouch Khemisti massacre in Algeria; 93 villagers killed.

April 23 - Omaria massacre in Algeria; 42 villagers killed.

May 10 - An earthquake near Ardekul, in northeastern Iran, kills at least 2,400.

July 27 - Si Zerrouk massacre in Algeria; about 50 people killed.

August 20 - Souhane massacre in Algeria; over 60 people killed, 15 kidnapped.

September 5 - Beni-Messous massacre in Algeria; over 87 killed.

September 22 - Bentalha massacre in Algeria; over 200 villagers killed.

October 12 - Sidi Daoud massacre in Algeria; 43 killed at a fake roadblock.

November 27 - Second Souhane massacre in Algeria; 25 killed.

1998

January 4 - Wilaya of Relizane massacres of 4 January 1998 in Algeria; over 170 killed in three remote villages.

January 11 - Sidi-Hamed massacre in Algeria; over 100 people killed.

February - Iraq disarmament crisis: The United States Senate passes Resolution 71, which urged President Bill Clinton to "take all necessary and appropriate actions to respond to the threat posed by Iraq's refusal to end its weapons of mass destruction programs."

March 14 - An earthquake measuring 6.9 on the Richter scale hits southeastern Iran.

April 6 - Pakistan tests medium-range missiles capable of hitting India.

May 11 - India conducts three underground nuclear tests in Pokhran, including one thermonuclear device.

May 28 - Nuclear testing: In response to a series of Indian nuclear tests, Pakistan explodes five nuclear devices of its own in the Chaghai hills of Baluchistan.

August 7 - 1998 U.S. embassy bombings: Bombing of the United States embassies in Dar es Salaam, Tanzania, and Nairobi, Kenya kills 224 people and injures over 4,500. The bombings were linked to Osama Bin Laden.

August 20 - 1998 U.S. embassy bombings: The United States military launches cruise missile attacks against alleged Al-Qaeda camps in Afghanistan and a suspected chemical plant in Sudan. The al-Shifa pharmaceutical factory in Khartoum is destroyed in the attack.

September 3 - In Somalia, the southern port of Kismayo is declared the capital of independent Jubaland under Muhamed Said Hersi.

November 20 - A court in Taliban-controlled Afghanistan declares accused Osama bin Laden "a man without a sin" in regard to the 1998 U.S. embassy bombings in Kenya and Tanzania.

1999

February 7 - King Hussein of Jordan dies from cancer, and his son Abdullah II inherits the throne.

February 16 - In Uzbekistan, a bomb explodes and gunfire is heard at the government headquarters, in an apparent assassination attempt against President Islam Karimov.

March 20 - Serbs launch an offensive in Kosovo.

April 7 - Kosovo War: Kosovo's main border crossings are closed by Serbian forces to prevent ethnic Albanians from leaving.

April 9 - Ibrahim Baré Maïnassara, president of Niger, is assassinated.

April 25 - End of term for Tuanku Jaafar ibni Almarhum Tuanku Abdul Rahman as the tenth Yang di-Pertuan Agong of Malaysia.

April 26 - Sultan Salahuddin Abdul Aziz Shah ibni Almarhum Sultan Hisamuddin Alam Shah Al-Haj, Sultan of Selangor, becomes the eleventh Yang di-Pertuan Agong of Malaysia.

May 27 - The International Criminal Tribunal for the Former Yugoslavia in The Hague, Netherlands indicts Slobodan Milošević and four others for war crimes and crimes against humanity committed in Kosovo.

June 9 - Kosovo War: The Federal Republic of Yugoslavia and NATO sign a peace treaty.

July 23 - Mohammed VI of Morocco becomes king, upon the death of his father Hassan II.

October 12 - Pakistani Prime Minister Nawaz Sharif attempts to dismiss Army Chief General Pervez Musharraf and install ISI director Khwaja Ziauddin in his place. Senior Army generals refuse to accept the dismissal. Musharraf, who was out of the country, attempts to return in a commercial airliner. Sharif orders the Karachi airport to not allow the plane to land. The generals lead a coup, ousting Sharif's administration and taking over the airport. The plane lands with only a few minutes of fuel to spare, and Musharraf takes control of the government.

December 12 - President Lt. General Umar Hasan Ahmad al-Bashir of Sudan dismisses the National Assembly, during an internal power struggle between him and speaker of the Parliament Hasan al-Turabi.

2000 CE - 1421/22 AH

June 10 - Hafez al-Assad, Syria's longest serving president dies.

July 10 - Bashar al-Assad is confirmed as Syria's leader in a national referendum.

July 11- Israel's prime minister Ehud Barak and PLO head Yasser Arafat meet at Camp David, but fail to reach an agreement.

September 28 - Ariel Sharon visits the Temple Mount, protected by a several-hundred-strong Israeli police force. Palestinian riots erupt, leading into a full-fledged armed uprising called the Al-Aqsa Intifada.

2001 CE - 1422/23 AH

January 26 - An earthquake hits Gujarat, India, causing more than 20,000 deaths and destroying most of the historical city.

February - Iraq disarmament crisis: British and U.S. forces carry out bombing raids, attempting to disable Iraq's air defences network.

June 20 - Pervez Musharraf becomes President of Pakistan after the resignation of Rafiq Tarar.

September 9 - Suicide bomber wounds Ahmed Shah Massoud, military commander and a terrorist of Northern Alliance in Afghanistan. He dies September 14.

September 11 – Some 2,602 are killed in the September 11, 2001 Attack on the World Trade Center in New York City, The Pentagon in Arlington, Virginia, and rural Shanksville, Pennsylvania.

October 7 - The United States invades Afghanistan, with some participation from the United Kingdom.

The USA 'War on Terrorism' starts.

2002 CE - 1423/24 AH

April 2 - Israeli forces surround the Church of the Nativity in Bethlehem.

May 20 - Oil rich East Timor is formed following the UN-sponsored act of self-determination, Indonesia relinquished control of the territory, which achieved full independence, becoming the first new country of the 21st century. With the Philippines, East Timor is one of only two predominantly Roman Catholic countries in Asia.

May 21 - US State Department releases report citing seven State-Sponsors of Terrorism; Iran, Iraq, Cuba, Libya, North Korea, Sudan and Syria.

September 19 - Ivorian Civil War starts in Côte d'Ivoire, a predominantly Muslim country.

2003 CE - 1424/25 AH

January 30 - Iraq disarmament crisis: The leaders of Britain, Spain, Italy, Portugal, Hungary, Poland, Romania, Denmark, and the Czech Republic release a statement, The Letter of the Eight, demonstrating support for the United States' plans for an invasion of Iraq.

February 15 - Global protests against Iraq war - more than fifteen million people protest in over 600 cities worldwide, the largest war protest to take place before the war occurred.

March 17 - Iraq disarmament crisis: U.S. President George W. Bush gives an ultimatum: Iraqi leader Saddam Hussein and his sons must either leave Iraq, or face military action at a time of the U.S.'s choosing.

March 19 - First American bombs dropped on Baghdad, Iraq. President Saddam Hussein and his sons do not comply with President Bush's 48 hour mandate demanding their exit from Iraq.

March 20 - Iraq war: Land troops from United States, United Kingdom, Australia and Poland invade Iraq.

March 22 - The United States and the United Kingdom begin their shock and awe campaign, with a massive air strike on military targets in Baghdad.

April 3 - U.S. forces seize control of Saddam International Airport, changing the airport's name to Baghdad International Airport.

April 9 - U.S. forces seize control of Baghdad, apparently ending the regime of Saddam Hussein.

August 11 - NATO takes over command of the "peacekeeping force" in Afghanistan, marking its first major operation outside Europe in its 54-year-history.

October 31 - Mahathir Mohamad resigns as Prime Minister of Malaysia after 22 years in power.

December 13 - Saddam Hussein, former President of Iraq, is captured in Tikrit by the U.S. army.

December 26 - A massive earthquake devastates south-eastern Iran. Over 40,000 people are reported to have been killed in the city of Bam.

2004 CE - 1425/26 AH

February 1 - A hajj stampede in Mina, Saudi Arabia, kills 251 pilgrims.

February 3 - The CIA admits that there was no imminent threat from 'weapons of mass destruction' before the 2003 invasion of Iraq.

March 15 - The new Spanish government announces that it will withdraw Spain's 1,300 troops in Iraq.

March 21 - The 2004 Malaysian general election takes place. The incumbent Barisan Nasional party wins 198 out of 219 seats in the Malaysian Parliament.

March 22 - Palestinians protest in the streets after Israeli helicopter gunship fires US supplied hellfire missiles at the entourage of Sheikh Ahmed Ismail Yassin who was a partially blind and paraplegic, in Gaza City, killing Yassin and 8 others, injuring more than 20.

April 17 - Israeli helicopters fire US made hellfire missiles at a convoy of vehicles in the Gaza Strip, killing the Gaza leader of Hamas, Abdel Aziz al-Rantissi.

April 28 - Abuse of prisoners at the Abu Ghraib prison in Iraq is revealed.

May 9 - Chechen President Akhmad Kadyrov is killed by a landmine placed under a VIP stage during a World War II memorial parade in Grozny.

June 30 - The preliminary hearings begin in Iraq in the trial of former president Saddam Hussein, for war crimes.

July 22 - The Old Bridge of Mostar in Bosnia-Herzegovina is reconstructed and reopened after being destroyed by Bosnian Croat forces on November 9, 1993. The Stari Most "The Old Bridge" is a 16th century bridge it was originally commissioned by Suleiman the Magnificent in 1557 to replace an older wooden suspension bridge of dubious stability

September - Iraq war, 100,000 excess deaths - estimated in the September 2004 Lancet survey of mortality before and after the 2003 invasion of Iraq.

October 10 - Abdullahi Yusuf is chosen as the new transitional president of Somalia.

November 11 - Yasser Arafat, leader of the Palestinian Authority, dies in a Paris hospital. Reports later emerged that Arafat was allegedly poisoned by Israel.

December 26 - One of the worst natural disasters in recorded history hits south-eastern Asia when the strongest earthquake in 40 years hits the entire Indian Ocean region. The massive 9.3 magnitude earthquake, epicentre just off the west coast of the Indonesian island of Sumatra, generates enormous tsunami waves that crash into the coastal areas of a number of nations. The official death toll in the affected countries stands at 229,866 with 186,983 dead while more than 42,883 people are still missing.

2005 CE - 1426/27 AH

January 9 - Mahmoud Abbas is elected to succeed Yasser Arafat as Palestinian Authority President in the Palestinian election.

January 20 - George W. Bush is inaugurated in Washington, D.C. for his second term as the 43rd President of the United States.

April 9 - Hundreds of thousands of demonstrators marched through Baghdad denouncing the U.S. occupation of Iraq, two years after the fall of Saddam Hussein.

April 26 - Facing international pressure, Syria withdraws the last of its 14,000 troop military garrison in south Lebanon ending its twenty nine year military domination. Later on this move will prove to be devastating for Lebanon as Israel will wage its longest ever war, to reoccupy south Lebanon.

August 1 - King Fahd of Saudi Arabia dies, succeeded by his half-brother Abdullah of Saudi Arabia.

August 3 - Mahmood Ahmadi-Nejad (Ahmadinejad) born October 28, 1956 is elected the sixth president of the Islamic Republic of Iran.

August 31 - A crowd crush on the Al-Aaimmah Bridge in Baghdad kills over a thousand civilians.

October 8 - An earthquake in Pakistan, India and Kashmir kills about 80,000 people and leaves over a million homeless.

December 6 - An Iranian C-130 Hercules airplane crashes into a ten-story building in a civilian area of Tehran, the capital of Iran, killing all 94 people aboard and 34 residents of the building - a total of 128 people.

2006 CE - 1427/1428 AH

January 5 - A hotel in Makkah, Saudi Arabia collapses, killing 76 pilgrims visiting to perform hajj.

January 25 - Hamas wins the majority of seats in the Palestinian Legislative Council elections.

February 22 - A blast heavily damages the Al Askari Mosque, a Shiite holy site in Samarra, Iraq, causing a wave of protests and counterattacks across Iraq.

March 11 - Slobodan Milošević, former Yugoslav president, dies of a heart attack in his prison cell in The Hague, Netherlands.

June 10 - President Mahmoud Abbas sets July 26 as the date for a national referendum in Palestine.

July 12 - The 2006 Israel-Lebanon conflict is a military conflict in Lebanon and northern Israel, between Hezbollah and Israel, which started on 12 July 2006. A United Nations-brokered ceasefire went into effect on 14 August 2006.

Israel dead & destruction	Lebanon dead & destruction
<ul style="list-style-type: none"> • 116 soldiers • 43 civilians • 800+ homes damaged • 800+ treated for shock 	<ul style="list-style-type: none"> • 55 Hezbollah • 1,109 civilians • 900 factories, markets, farms and other commercial buildings • 29 airports, ports, water- and sewage-treatment plants, dams and electrical plants • 23 fuel stations • 145 bridges and over-passes---600km of roads.

11 October Iraq war - The second survey by The Lancet, estimated 655,000 deaths related to the war, or 2.5% of the population since the March 2003 military invasion of Iraq.

29th December 2006 - 9th Zulhijjah 1427: Hajj takes place on Friday, over 3 million worshippers participate, 23,000 from UK alone.

30th December - 10th Zulhijjah: Former Iraqi President Saddam Hussein Abd al-Majid al-Tikriti **صدام حسين عبد المجيد التكريت** (B. April 28, 1937 - D. December 30, 2006) hanged by the United State backed Iraqi government at 6am Iraqi dawn. He ruled Iraq from July 16, 1979 until April 9, 2003, when he was deposed during the United States-led 2003 invasion of Iraq.



Compiled by M M Hussain

WORD REPETITIONS IN THE QUR'AN

Apart from the miraculous characteristics of the Qur'an which we have looked into so far, it also contains what we can term "mathematical miracles." There are many examples of this fascinating Qur'anic aspect. One example of this is the number of repetitions of certain words in the Qur'an. Some related words are surprisingly repeated the same number of times. Below is a list of such words and the number of repetitions in the Qur'an. The statement of "seven heavens" is repeated seven times. "The creation of the heavens (khalq as-samawat)" is also repeated seven times. "Day (yawm)" is repeated 365 times in singular form, while its plural and dual forms "days (ayyam and yawmayn)" together are repeated 30 times. The number of repetitions of the word "month" (shahar) is 12.

The number of repetitions of the words "plant" and "tree" is the same: 26 The word "payment or reward" is repeated 117 times, while the expression "forgiveness" (mughfirah), which is one of the basic morals of the Qur'an, is repeated exactly twice that amount, 234 times. When we count the word "Say," we find it appears 332 times. We arrive at the same figure when we count the phrase "they said." The number of times the words, "world" (dunya) and "hereafter" (akhira) are repeated is also the same: 115

The word "satan" (shaitan) is used in the Qur'an 88 times, as is the word "angels" (malaika). The word faith (iman) (without genitive) is repeated 25 times throughout the Qur'an as is also the word infidelity (kufr).

The words "paradise" and "hell" are each repeated 77 times. The word "zakah" is repeated in the Qur'an 32 times and the number of repetitions of the word "blessing" (barakah) is also 32. The expression "the righteous" (al-abraar) is used 6 times but "the wicked" (al-fujjaar) is used half as much, i.e., 3 times.

The number of times the words "Summer-hot" and "winter-cold" are repeated is the same: 5. The words "wine" (khamr) and "intoxication" (saqara) are repeated in the Qur'an the same number of times: 6

The number of appearances of the words "mind" and "light" is the same: 49. The words "tongue" and "sermon" are both repeated 25 times.

The words "benefit" and "corrupt" both appear 50 times. "Reward" (ajr) and "action" (fail) are both repeated 107 times. "Love" (al-mahabbah) and "obedience" (al-ta'ah) also appear the same number of times: 83

The words "refuge" (maseer) and "for ever" (abadan) appear the same number of times in the Qur'an: 28. The words "disaster" (al-musibah) and "thanks" (al-shukr) appear the same number of times in the Qur'an: 75.

"Sun" (shams) and "light" (nur) both appear 33 times in the Qur'an. In counting the word "light" only the simple forms of the word were included. The number of appearances of "right guidance" (al-huda) and "mercy" (al-rahma) is the same: 79

The words "trouble" and "peace" are both repeated 13 times in the Qur'an. The words "man" and "woman" are also employed equally: 23 times. Will they not ponder the Qur'an? If it had been from

other than Allah, they would have found many inconsistencies in it. (Qur'an, 4:82) The number of times the words "man" and "woman" are repeated in the Qur'an, 23, is at the same time that of the chromosomes from the egg and sperm in the formation of the human embryo. The total number of human chromosomes is 46; 23 each from the mother and father. "Treachery" (khiyanah) is repeated 16 times, while the number of repetitions of the word "foul" (khabith) is 16.

"Human being" is used 65 times: the sum of the number of references to the stages of man's creation is the same: i.e. Human being 65 ---Soil (turab) 17 Drop of Sperm (nutfah) 12 Embryo ('alaq) 6 A half formed lump of flesh (mudghah) 3 Bone ('idham) 15 Flesh (lahm) 12 TOTAL 65

The word "salawat" appear five times in the Qur'an, and Allah has commanded man to perform the prayer (salat) five times a day. The word "land" appears 13 times in the Qur'an and the word "sea" 32 times, giving a total of 45 references. If we divide that number by that of the number of references to the land we arrive at the figure 28.888888888889%. The number of total references to land and sea, 45, divided by the number of references to the sea in the Qur'an, 32, is 71.111111111111%. Extraordinarily, these figures represent the exact proportions of land and sea on the Earth today.238. The Quran is the Word of your Creator who challenges you to produce a chapter like it if you can!!!

Mathematical Miracles of the Qur'an--- Words repeated in the Arabic Qura'n

An eminent Islamic scholar, Dr. Tarig Al Swaidan discovered some verses in the Holy Qur'an that mention one thing is equal to another, i.e. men are equal to women. Although this makes sense grammatically, the astonishing fact is that the number of times the word man appears in the Qur'an is 24 and number of times the word woman appears is also 24, therefore not only is this phrase correct in the grammatical sense but also true mathematically, i.e. 24 = 24. Upon further analysis of various verses, he discovered that this is consistent throughout the whole Qur'an, where it says one thing is equal to another. Furthermore, Mr. Adnan Oktar (pen name: Harun Yahya) - a prominent Turkish intellectual and author of many Islamic books, pointed out some more statistics in various categories. Read the astonishing result of the words mentioned number of times in Qur'an: (Arranged Alphabetically)

Left Words comparing to Right Words

Aakhirat (Life after this world) 115 Dunia (one name for life) 115

Benefit (Profit) 50 Corrupt (Loss) 50

Deeds 108 Reward 108

Eblees (King of devils) 11 Seek refuge from Eblees 11

Gold 8 Easy life 8

Hardship 114 Patience 114

Humanity 65 Stages of Human Birth 65

Life 145 Death 145

Love 83 Faithfulness 83

Magic	60	Fitnah (Dissuasion, Misleading)	60
Malaika (Angels)	88	Shayateen (Satan)	88
Man	24	Woman	24
Mind	49	Noor (Light)	49
Muhammed	4	Sharee'ah (Muhammad's teachings)	4
Museebah (Calamity)	75	Thanks	75
Muslimeen	41	Jihad	41
People	50	Messengers	50
People who are mislead	17	Dead people	17
Speaking publicly	18	Publicising	18
Spending (Sadaqah)	73	Satisfaction	73
Tongue	25	Sermon	25
Tree	26	Plant	26
Winter	5	Summer	5
Zakat (Muslim Tax pay to the poors)	32	Barakah (Increasing of wealth)	32

And amazingly have a look how many times the following words appear:-Sea 32, Land 13 ---Sea + land = 32+13= 45 -Sea = $32/45 \times 100 = 71.11111111\%$ ---Land = $13/45 \times 100 = 28.88888889\%$ ---Sea + land =100.00% --Modern science has recently proven that the water covers 71.111% of the earth, while the land covers 28.889%.

Salat:-- 5

Month: 12

Day (singular) 365

Day (plural) 30—Sky: -7

Muslims Contribution to Sciences---These Muslims whose multi-disciplinary contributions sparked the flame of learning and productivity. Without whom the European Renaissance would not have begun and come to maturity. The basic understanding of sciences, mathematics, medicine, technology, sociology, and philosophy are being used by the West without giving rightful credit to them. This subject has largely been left to few obscure intellectual discourses on world history and human development. It is rarely mentioned in formal education, and if at all mentioned, their names are Latinized or changed with the effect of obscuring their identity and origin, and their association with the Islamic Civilization. The Muslims contribution to humanity and Islamic Civilization is huge. This interactive Flash Movie below lists the names and contributions of the leading Muslims.

This is a partial list of some of the leading Muslims. Major Muslim contributions continued beyond the fifteenth century. Contributions of more than one hundred other major Muslim personalities can be found in several famous <u>publications</u> by Western historians.		
Jabir Ibn Haiyan (Geber)	Chemistry (Father of Chemistry)	Died 803 C.E.
Al-Asmai	Zoology, Botany, Animal Husbandry.	740 - 828
Al-Khwarizmi (Algorizm)	Mathematics, Astronomy, Geography. (<u>Algorithm</u>, Algebra, calculus)	770 - 840
'Amr ibn Bahr Al-Jahiz	Zoology, Arabic Grammar, Rhetoric, Lexicography	776 - 868
Ibn Ishaq Al-Kindi (Alkindus)	Philosophy, Physics, Optics, Medicine, Mathematics, Metallurgy.	800 - 873
Thabit Ibn Qurrah (Thebit)	Astronomy, Mechanics, Geometry, Anatomy.	836 - 901
'Abbas Ibn Firnas	Mechanics of Flight, Planetarium, Artificial Crystals.	Died 888
Ali Ibn Rabban Al-Tabari	Medicine, Mathematics, Caligraphy, Literature.	838 - 870
Al-Battani (Albategnius)	Astronomy, mathematics, Trigonometry.	858 - 929
Al-Farghani (Al-Fraganus)	Astronomy, Civil Engineering.	C. 860
Al-Razi (Rhazes)	Medicine, Ophthalmology, Smallpox,	864 - 930

	Chemistry, Astronomy.	
Al-Farabi (Al-Pharabius)	Sociology, Logic, Philosophy, Political Science, Music.	870 - 950
Abul Hasan Ali Al-Masu'di	Geography, History.	Died 957
Al-Sufi (Azophi)	Astronomy	903 - 986
Abu Al-Qasim Al-Zahravi (Albucasis)	Surgery, Medicine. (Father of Modern Surgery)	936 - 1013
Muhammad Al-Buzjani	Mathematics, Astronomy, Geometry, Trigonometry.	940 - 997
Ibn Al-Haitham (Alhazen)	Physics, Optics, Mathematics.	965 - 1040
Al-Mawardi (Alboacen)	Political Science, Sociology, Jurisprudence, Ethics.	972 - 1058
Abu Raihan Al-Biruni	Astronomy, Mathematics. (Determined Earth's Circumference)	973-1048
Ibn Sina (Avicenna)	Medicine, Philosophy, Mathematics, Astronomy.	981 - 1037
Al-Zarqali (Arzachel)	Astronomy (Invented Astrolabe).	1028 - 1087
Omar Al-Khayyam	Mathematics, Poetry.	1044 - 1123
Al-Ghazali (Algazel)	Sociology, Theology, Philosophy.	1058 - 1111
Fall of Muslim Toledo (1085), Corsica and Malta (1090), Provence (1050), Sicily (1091) and Jerusalem (1099). Several Crusades. First wave of devastation of Muslim resources, lives, properties, institutions, and infrastructure over a period of one hundred years.		
Abu Bakr Muhammad Ibn Yahya (Ibn Bajjah)	Philosophy, Medicine, Mathematics, Astronomy, Poetry, Music.	1106 - 1138
Ibn Zuhr (Avenzoar)	Surgery, Medicine.	1091 - 1161

Al-Idrisi (Dreses)	Geography (World Map, First Globe).	1099 - 1166
Ibn Tufayl, Abdubacer	Philosophy, Medicine, Poetry.	1110 - 1185
Ibn Rushd (Averroes)	Philosophy, Law, Medicine, Astronomy, Theology.	1128 - 1198
Al-Bitruji (Alpetragius)	Astronomy	Died 1204
<p>Second wave of devastation of Muslim resources, lives, properties, institutions, and infrastructure over a period of one hundred and twelve years. Crusader invasions (1217-1291) and Mongol invasions (1219-1329). Crusaders active throughout the Mediterranean from Jerusalem and west to Muslim Spain. Fall of Muslim Cordoba (1236), Valencia (1238) and Seville (1248). Mongols devastation from the eastern most Muslim frontier, Central and Western Asia, India, Persia to Arab heartland. Fall of Baghdad (1258) and the end of Abbasid Caliphate. Two million Muslims massacred in Baghdad. Major scientific institutions, laboratories, and infrastructure destroyed in leading Muslim centers of civilization. Refer to "A Chronology of Muslim History Parts III, IV."</p>		
Ibn Al-Baitar	Pharmacy, Botany	Died 1248
Nasir Al-Din Al-Tusi	Astronomy, Non-Euclidean Geometry.	1201 - 1274
Jalal Al-Din Rumi	Sociology	1207 - 1273
Ibn Al-Nafis Damishqui	Anatomy	1213 - 1288
Al-Fida (Abdulfeda)	Astronomy, Geography, History.	1273 - 1331
Muhammad Ibn Abdullah (Ibn Battuta)	World Traveler. 75,000 mile voyage from Morocco to China and back.	1304 - 1369
Ibn Khaldun	Sociology, Philosophy of History, Political Science.	1332 - 1395
Ulugh Beg	Astronomy	1393 - 1449
<p>Third wave of devastation of Muslim resources, lives, properties, institutions, and infrastructure. End of Muslim rule in Spain (1492). More than one million volumes of Muslim works on science, arts, philosophy and culture was burnt in the public square of Vivarrambla in Granada. Colonization began in Africa, Asia, and the Americas. Refer to "A Chronology of Muslim History Parts IV, V (e.g., 1455, 1494, 1500, 1510, 1524, and 1538)"</p>		

Two hundred years before a comparable development elsewhere, Turkish scientist Hazarfen Ahmet Celebi took off from Galata tower and flew over the Bosphorus. Logari Hasan Celebi, another member of the Celebi family, sent the first manned rocket, using 150 okka (about 300 pounds) of gunpowder as the firing fuel.

Tipu, Sultan of Mysore [1783-1799] in the south of India, was the innovator of the world's first war rocket. Two of his rockets, captured by the British at Srirangapatana, are displayed in the Woolwich Museum Artillery in London. The rocket motor casing was made of steel with multiple nozzles. The rocket, 50mm in diameter and 250mm long, had a range performance of 900 meters to 1.5 km.

The dates in the table are converted from the Islamic calendar (A.H.) which begins with Hejira, the migration of Prophet Muhammad (s) from Makkah to Medinah. The calendar is based on lunar monthly cycles. 1 A.H. = 622 C.E.

Country	Population	Muslim%	Muslims	APGR%
Brunei ^{[UN](1991)}	407,297	67.17	273,581	1.904
Cambodia ^{[KH](2008)}	15,048,610	1.92	288,933	1.643
Indonesia ^{[UN](2000)}	232,676,007	88.22	205,266,773	1.179
Laos ^{[LA](2005)}	6,434,702	0.02	1,287	1.808
Malaysia ^{[UN](2000)}	27,936,164	60.36	16,862,268	1.705
Myanmar ^[DOS] (Burma)	50,454,947	10.00	5,045,495	0.870
Philippines ^{[UN](2000)}	93,652,595	5.06	4,738,821	1.815
Singapore ^{[UN](2000)}	4,855,632	14.90	723,489	2.507
Thailand ^{[UN](2000)}	68,207,210	4.56	3,110,249	0.654
Timor-Leste ^{[TL](2004)} (East Timor)	1,171,331	0.32	3,748	3.329
Vietnam ^{[VN](1999)}	89,077,289	0.08	71,262	1.145
Total	589,921,784	40.07	236,385,907	1.247

Country	Population	Muslim%	Muslims	APGR%
Bangladesh ^{[BD](2001)}	164,530,786	89.58	147,386,678	1.424
Bhutan ^[BT]	709,385	5.00	35,469	1.728
India ^{[UN](2001)}	1,215,146,699	13.43	163,194,202	1.431
Maldives ^[CIA]	313,824	100.00	313,824	1.420
Nepal ^{[UN](2001)}	29,871,653	4.20	1,254,609	1.845
Pakistan ^{[PK](1998)}	184,718,975	96.50	178,253,811	2.163
Sri Lanka ^{[UN](2001)}	20,416,024	8.45	1,725,154	0.881
Total	1,615,707,346	30.46	492,163,747	1.515

Islamic Personalities

Features:

It include brief inter-linked biographies of Muslim scholars since the time of Companions of Prophet Muhammad (ﷺ), arranged by century (AH) and areas of interest. It also include all known companions (Sahaba, RA), famous Successors (Taba'een), their Followers (Taba' Taba'een) and later scholars including all known hadeeth narrators.

Information can be searched in many different ways (including Arabic name). Tags are used for easy grouping/searching/Events (like Abyssinia, Aqaba, Badr). Each scholar is assigned an unique Id so that it can be referenced(linked) from other entries. A book database is also created to list scholarly work performed by the scholar. Entries made by users/visitors are reviewed for authenticity before it can be made available on the web site. 4 level/generation family tree. Interactive Scholar's Timeline (New). [See Samples] Suggest as you type (the companion names). Information can be analysed/accessed/compared using interactive Trees and Timelines. Option to produce possible chains (of narrators) to Companion by processing the teacher list.

Benefits: This is believed to be first extensive work/translation in English on hadeeth narrators. The huge database of resources (Arabic) containing multi-volume books (see the list below) on hadeeth narrators and scholars are available for easy access. The scholar information is interlinked within these resources, enabling access to original information about a particular scholar/narrator. Different variations of name and kunya for a particular narrator/scholar are captured. Known family members (parents, siblings, spouses, children) are also recorded. Information like date of birth/death, places of stay, teacher and student list and narrator grade/rank provide useful details about hadeeth narrators. [More..] Student of hadeeth sciences can greatly benefit in the field of 'ilm al-rijal (knowledge of men/authorities), tabqat al-ruwat (classes of narrators) and al-jarh wa'l-ta'dil (impugnment & validation). [More..] This website/database can also serve as a resource for takhreej al-hadeeth. Quick access to all related

The Compilation of Hadith by Shaykh Abdul G haffar H assan Rehmaanee --Translated by Abu H ibbaan and Abu K huzaimah

INTRODUCTION

Indeed all praise is for Allaah, we praise Him and we seek His aid and we seek His forgiveness. And we seek refuge with Allaah from the evil of our souls and from our wicked deeds. Whomsoever Allaah guides, none can misguide, and whomsoever Allaah misguides, none can guide. We further bear witness that none has the right to be worshipped except Allaah alone, without partner or associate, and we bear witness that Muhammad (sal-Allaahu 'alayhe wa sallam) is His slave and Messenger. This book is a translation of the introduction to the Urdu booklet "Intikhaab-e- Hadeeth" (The Compilation of Hadeeth) of Shaykh Abdul Ghaffar Hassan Rehmaanee. In this treatise Shaykh Abdul Ghaffar Hassan deals with the topic of the compilation of hadeeth. The Shaykh explains various issues related to the preservation and compilation of hadeeth including the method of preservation, the periods of compilation of hadeeth and the first books of hadeeth. The Shaykh goes on to explain the different sciences of hadeeth that were developed to preserve and explain the ahaadeeth and other books written on various subjects over the centuries. May Allaah reward the Shaykh for this booklet explaining the compilation of hadeeth? We ask Allaah to accept this work as a sincere act and that He place it in our scale of good deeds on the Day of Judgement. And we ask that He benefit all the Muslims generally with it. Ameen.

A BIOGRAPHY OF SH AYKH ABDUL GHAFAR HASSAN REHMAANEE

His Birth: His name is Abdul Ghaffaar Hasan the son of Shaykh Haafidh Abdus Sattaar Hasan, born in 133 1H corresponding to 1913CE in Amrpoor; a district of Muzaffarnagar. **His Family:** He was from a family who were firm upon on the Qur'aan and Sunnah and his father, grandfather and other family members were major scholars of their time. Some of them were students of the great hadeeth teacher Shaykh ul-Qul fil-Qul Mian Nazeer Muhaddith Dehlawee. **His Education:** The Shaykh completed Dars Nizaamee from Daar ul- Hadeeth Rehmaania in Delhi in 1933. He then went to the universities of Lucknow and Punjab and graduated from there in 1935 and 1940 respectively. He taught in various institutions during his life. He taught hadeeth, Arabic and its associated sciences in Madrassah Rehmaania for 7 years. He then taught in Madrassah Kawthar al-Uloom and other institutions around Pakistan; in Lahore, Sialkot, Rawalpindi, Faisalabad, Sahiwal and Karachi up until 1964.

In 1964 he was requested to teach in Jaami Islaamiyyah Madeenah Munawwarah; he taught there for 16 years. He delivered lectures on hadeeth, uloom al- hadeeth and on Islaamic beliefs. During this time he also delivered lectures in the faculties of Sharee'ah, Usool-ud-Deen and Kuliyyatul- Hadeeth. Then between 1981 and 1985 he taught the monumental work, Saheeh al-Bukhaaree in the faculty of Islaamic Education in addition to other sciences. **His Efforts in Da'wah:** Post 1985 he worked with Daar ul-Iftaa Saudia and in this regard he travelled to various countries to establish the da'wah. Some of the countries he travelled to include: • Uganda, • Kenya, • England, • Bangladesh and • India. During his stay in Kenya, he established an institution by the name of Saaniwiyyah where he started to teach the various sciences of Islaam. On his return to Saudi Arabia he was sent to London, England to help with the da'wah efforts there. He established another institution in London by the name of The Qur'aan and Sunnah Society. **His Teachers:** His teachers were: • Shaykh ul-Hadeeth Shaykh Ahmadullaah • Shaykh ul-Hadeeth Ubaidullaah Mubaarakpooree (wa Rehmaanee) • Shaykh Nazeer Ahmad A' zamee • Shaykh ul-Hadeeth Shaykh Muhammad Soortee (Ustaadh Jaamia Rehmaania) • And for a short while he

studied with the great hadeeth scholar Abdur Rahmaan Mubaarakpooree | His Students: Some of his students are: Shaykh Abdul Ghafoor Multaanee (Maktab ad-Dawah as-Saudk) Shaykh Rabee Ibn Haadee al-Madkhalee Shaykh Abu Usaamah Ibn Eed al-Hilaalee 'Allaamah Ihsaan Ilaahee Dhaheer Shaykh Abdur-Rahmaan Azhar Madanee, Lahore. Shaykh Abdullaah, Jaamia Rasheediyyah. Shaykh Mas'ood Alam, Graduate Madeenah University. Shaykh Abdul Hakeem, Jaami Masjid Ahul- Hadeeth Rawalpindi. Shaykh Muhammad Basheer Siyaalkotee, Rector Daar ul-Ilm Islamabad. Shaykh Muhammad Abdullaah Daar al-Quraan Faisalabad. Shaykh Haafidh Ahmadullaah, Shaykh ul-Hadeeth Jamia Salafiyyah. Faisalabad. • His three sons, all graduates of Madeenah University, Suhaib, Suhail and Raaghib Hasan. And many more... His Works: The Shaykh is an excellent writer and his mastery over the language is evident from his works. During his life the Shaykh authored a number of books but more so he wrote a great number of articles for the various Ahul- Hadeeth magazines in India and Pakistan. His answers to various issues, ranging from rebuttals, refutations and clarifications, would be filled with knowledge and firm adherence to the way of the Salaf. He has authored many treatises in refutation of the Qaadiyaanee's; he also wrote a book called Qasas al-Qur'aan for the Saudi government which was sent to Africa.

Some of his other well known works include: • A Selection of Hadeeth 2 • The Status of Women In Islaam • The Reality of Du'aa • Exaggeration in the Religion • The Greatness of Hadeeth 3 He is the author of Tuhfatul Ahwadhee. " This is a compilation of about 400 ahaadeeth with brief explanations.

This book is a great treasure in the field of hadeeth; it provides answers to the doubts and allegations of people who reject ahaadeeth. The Shaykh, hafidhahullaah, is alive but very feeble and weak at the age of 90 and resides in Pakistan. We make du'aa to Allaah to grant him a high station in Paradise for his services to Islaam and his life that he spent in defence of the Prophetic Sunnah. Ameen

TEXT OF THE BOOK --The protection and preservation of ahaadeeth came about in three ways: -1 . The Ummah acting upon the ahaadeeth 2. Memorisation and writing. 3. Narrating and teaching ahaadeeth in study circles. Using these methods the gathering, compilation, classification, formation and writing of ahaadeeth over time can be classified into four periods. They are:

THE FIRST PERIOD --This era extended from the lifetime of the Messenger of Allaah (sal-Allaahu alayhe wa sallam) up until the first century Hijrah In this period ahaadeeth were gathered by memorisation, teaching and compilations. The details of this are: Famous Memorizers of Hadeeth The Sahaabah (Companions) 1. Abu Hurairah (Abdur-Rahmaan) (radi- Allaahu 'anhu) d.59H at the age of 78; he narrated 5374 ahaadeeth. The number of his student's reaches 800 --2. Abdullaah Ibn Abbaas (radi- Allaahu 'anhu) d.68H at the age of 71; he narrated 2660 ahaadeeth --3. Aa'ishah Siddeeqa (radi- Allaahu 'anhaa) d.58H at the age of 67; she narrated 2210 ahaadeeth --4. Abdullaah Ibn Umar (radi- Allaahu 'anhu) d.73H at the age of 84; he narrated 1630 ahaadeeth ---5. Jaabir Ibn Abdullaah (radi- Allaahu 'anhu) d.78H at the age of 94; he narrated 1560 ahaadeeth ---6. Anas Ibn Maalik (radi- Allaahu 'anhu) d.93H at the age of 103; he narrated 1286 ahaadeeth and ---7. Abu Sa'eed al-Khudree (radi- Allaahu 'anhu) d.74H at the age of 84; he narrated 1170 ahaadeeth ---These Companions were amongst those who had memorised more than 1000 ahaadeeth. Furthermore: --8. Abdullaahlbn Amr Ibn al-Aas (radi- Allaahu 'anhu) d.63H 9. Alee Ibn Abee Taalib (radi- Allaahu 'anhu) d.40H and 10. Umar Ibn al-Khattaab (radi- Allaahu 'anhu) d.33H Are amongst those Companions who narrated between 500 and 1000 ahaadeeth. Likewise: 11. Abu Bakr as-Siddeeq (radi- Allaahu 'anhu) d. 13H 12. UthmaanIbn Affaan Dhun-Noorain (radi- Allaahu 'anhu) d.36H 13. Umm Salamah (radi- Allaahu 'anhaa) d.59H 14. Abu

Moosaa al-Asha'aree (radi- Allaahu 'anhu) d.52H 15. Abu Dharr al-Ghaffaree (radi- Allaahu 'anhu) d.32H 16. Abu Ayyoob al-Ansaaree (radi- Allaahu 'anhu) d.51H 17. Ubayy Ibn Ka'ab (radi- Allaahu 'anhu) d.19H and 18. Mu'aadhlbn Jabal (radi- Allaahu 'anhu) d.81H Are amongst those Companions who narrated more than 100 but less than 500 ahaadeeth --The Taabi'een (Successors) And we cannot forget the major Taabi'een (Successors) who, after endless striving, gathered the treasures of the Sunnah so the Ummah of Muhammad (sal-Allaahu 'alayhe wa sallam) could become enriched with it forever; from amongst them are: 1) Sa 'eed Ibn al-Mussayab:--He was born in the second year of the reign of Umar (radi-Allaahu 'anhu) in Madeenah and died in 105H. He learnt ahaadeeth and its knowledge from Uthmaan, Aa'ishah, Abu Hurairah and Zaid Ibn Thaabit (radi-Allaahu 'annum). 2) Urwah Ibn Zubair:--He was counted from amongst the great people of knowledge from Madeenah and he was the nephew of Aa'ishah (radi-Allaahu 'anhaa). He narrated mostly from his aunt. He had the pleasure of being the student of Abu Hurairah (radi-Allaahu 'anhu) and Zaid Ibn Thaabit (radi-Allaahu 'anhu). Saalih Ibn Kiyaan and Imaam az-Zuhree are counted from amongst his students. He died in the year 94H. 3) Saalim Ibn Abdullaah Ibn Umar :--He was from the 7 famous Jurists of Madeenah; he learnt ahaadeeth from his father Abdullaah Ibn Umar (radi-Allaahu 'anhu) and other Companions. Naaf i, az-Zuhree and other famous Successors were from his students. He died in 106H. 4) Naaf'i :--He was the servant of Abdullaah 4 (radi-Allaahu 'anhu). He was his special student and the teacher of Imaam Maalik (rahimahullaah). Maalik from Naaf'i from Abdullaahlbn Umar from the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) is known amongst the scholars of hadeeth as the golden chain. Naaf i died in 117H. i.e. Ibn Umar (radi-Allaahu 'anhu)

The Written Works of the First Period

1. Saaheefa Saadiqaa :--This has been attributed to Abdullaah Ibn Amr al-Aas (d.63H at the age of 77). He had a great love for writing and making notes and whatever he heard from the Prophet Muhammad (sal-Allaahu 'alayhe wa sallam), he would write down. He personally had permission from the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam). 5 This treatise is composed of about 1000 ahaadeeth It remained secure and preserved within his family for a long time. All of it can be found in the Musnad of Imaam Ahmad (rahimahullaah).

2. Saaheefa Saheehaa :--This is attributed to Humaamlbn Munabbah (rahimahullaah) (d.101H). He was from the famous students of Abu Hurairah (radi-Allaahu 'anhu); he wrote all the ahaadeeth from his teacher. Copies of this manuscript are available from libraries in Berlin (Germany) and Damascus (Syria); Imaam Ahmad Ibn Hanbal (rahimahullaah) has categorised all of this Saaheefa in his Musnad, under Abu Hurairah (radi-Allaahu 'anhu). 6 This treatise, after considerable effort by Dr. Hameedullaah, has been printed and distributed from Hyderabad (Deccan). It contains 138 narrations. This Saaheefa is a part of the ahaadeeth narrated from Abu Hurairah, most of its narration's are in Bukhaaree and Muslim; the words of the ahaadeeth are extremely similar and there are no major differences between them.

3. Saaheefa Basheer Ibn Naheek :--He was the student of Abu Hurairah (radi-Allaahu 'anhu). He also gathered and wrote a treatise of ahaadeeth which he read to Abu Hurairah (radi-Allaahu 'anhu), before they departed, and he verified it.

4. Musnad Abu Hurairah (radi-Allaahu 'anhu) :--It was written during the time of the Companions. Its copy was with the father of Umar Ibn Abdul Azeez (radi-Allaahu 'anhu), Abdul Azeez Ibn Marwaan, the Governor of Misr who died in 86H He wrote to Katheer Ibn Murrah instructing him to write down all

the hadeeth he heard from the Companions and to send them to him. Along with this command, he told him not to send the ahaadeeth of Abu Hurairah as he already had them. And the Musnad of Abu Hurairah (radi-Allaahu 'anhu) was hand-written by Ibn Taymiyyah (rahimahullaah). It is available in a library in Germany.

5. Saaheefa Alee (radi-Allaahu 'anhu) :--We find from Imaam Bukhaaree's checking that this collection was quite voluminous and it had in it issues of zakah, and from the actions that were permissible or See Mukhtasar Jaami Bayaan al-Ilm (pp. 36-37). For further details see Saaheefa Humaam of Dr. Hameedullaah and Musnad Ahmad (2/312-318). See Jaami al-Bayaan (1/72) and Tahdheeb at-Tahdheeb (1/470) See Saaheefa Humaam (p. 50) and Tabaqaat Ibn Sa'ad (7/157) Muqqadimah Tuhfatul-Ahwadhee Sharh Jaami Tirmidhee (p. 165) impermissible in Madeenah, the Khutbatul-Hajjah al-Widah and Islaamic guidelines. 10 --6. The Final Sermon of the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) On the conquest of Makkah the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) told Abu Shah Yamanee (radi-Allaahu 'anhu) to write down the final sermon. ''

7. Saaheefa Jaabir (radi-Allaahu 'anhu) :--His students, Wahb Ibn Munabbih (d.HOH) and Sulaymaan Ibn Qais Lashkaree, collected the narrations of Jaabir (radi-Allaahu 'anhu). In it they wrote down issues of Hajj and the Khutbatul-Hajjah al-Widah Narrations of Aa'ishah Siddeeqa (radi-Allaahu 'anhaa) The narrations of Aa'ishah Siddeeqa were written by her student, Urwahlbn Zubair. . Ahaadeeth of Ibn Abbaas (radi-Allaahu 'anhu) There were many compilations of the ahaadeeth of Ibn Abbaas (radi-Allaahu 'anhu). Sa'eed Ibn Jubair would compile his ahaadeeth

The Saaheefa of Anas Ibn Maalik (radi-Allaahu 'anhu) :--Sa'eed Ibn Hilaal narrates that Anas Ibn Maalik (radi-Allaahu 'anhu) would mention everything he had written by memory; whilst showing us he would say: "/ heard this narration from the Messenger of Allaah (sal-Allaahu alayhe wa sallam) myself and I would write it down and repeat it to the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) so that he would affirm it." [i

11. Amr Ibn Hazm (radi-Allaahu 'anhu) :--When he was made the Governor and sent to Yemen he was given written instructions and guidance. Not only did he protect the guidelines but he also added 21 commands of the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) and he made it into the form of a book. ' --12. Risaalah of Samurah Ibn Jundub (radi-Allaahu 'anhu) This was given to his son in the form of a will; this was a great treasure. ' 13. Sa'adlbn Ubaadah (radi-Allaahu 'anhu) He knew how to read and write from the time of Jahiliyyah. 14. Maktoob Naaf'i (radi-Allaahu 'anhu) :--Sulaymaan Ibn Moosaa narrates that Abdullaah Ibn Umar (radi-Allaahu 'anhu) would dictate and Naaf'i would write. ' 8 Saheeh al-Bukhaaree, Kitaab al-Ei'tisaam bil-Kitaab was Sunnah (1/451) Saheeh al-Bukhaaree (1/20), Mukhtasar Jaami Bayaan al-Ilm (p. 36) and Saheeh Muslim (1/439) * Tahdheeb at-Tahdheeb (4/215) Tahdheeb at-Tahdheeb (7/183) ad-Daarimee (p. 68) Saaheefa Ibn Humaam (p. 34) from Khateeb al-Baghdaadee and al-Haalcim (3/574) al-Wathaiq as-Siyaasah (p. 105), Tabaree (p. 104) Tahdheeb at-Tahdheeb (4/236) Ad-Daarimee (p. 69) and Saaheefa Ibn Humaam (p. 45) from Tabaqaat Ibn Sa'ad 15. Ma' an narrates that Abdur-Rahmaanlbn Abdullaah Ibn Mas'ood took out a book and whilst raising the cover he would say: 'My father wrote this.' If the research were to continue the number of examples and occurrences would be too great. During this time the Companions (radi- Allaahu 'annum) and the major Successors concentrated on using their memories to write. During the second period the gathering of ahaadeeth started. Mukhtasar Jaami Bayaan al-Ilm (p. 37)

THE SECOND PERIOD --The second period started from about half of the second century Hijrah During this time a major group of the Successors compiled earlier works in to the form of books. Compilers of Hadeeth 1. Muhammad Ibn Shihab az-Zuhree (d.124H) (rahimahullaah) :--He is considered from amongst the greatest Scholars of Hadeeth of his time. He acquired knowledge from great people amongst the Companions (radi-Allaahu 'annum ajma'een): • AbdullaahIbn Umar (radi-Allaahu 'anhu) • Anas Ibn Maalik (radi-Allaahu 'anhu) and • Sahllbn Sa'ad (radi-Allaahu 'anhu) And from the Taabi'een: • Sa'eed Ibn al-Mussayab (rahimahullaah) and • Mahmood Ibn Rabee' ah (rahimahullaah)

From amongst his students are: --• Imaam al-Awzaa'ee (rahimahullaah) (d.167H) • Imaam Maalik (rahimahullaah) (d.179H) and • SufyaanIbn Uyainah (rahimahullaah) (d.168H) His students are from amongst the greatest Imaams of Hadeeth. During the year 101H he was instructed by Umar Ibn Abdul Azeez (rahimahullaah) to gather and compile hadeeth. Apart from this Umar Ibn Abdul Azeez (rahimahullaah) gave guidance to the Governor of Madeenah, Abu Bakr Muhammad Ibn Amr Ibn Hazm, to write all the ahaadeeth which Umrah bint Abdur Rahman and Qasim Ibn Muhammad had. Umrah was from the main students of Aa'ishah (radi-Allaahu 'anhaa) and Qasim Ibn Muhammad her brother. Aa'ishah (radi-Allaahu 'anhaa) looked after and educated him. When Umar Ibn Abdul Azeez (rahimahullaah) commanded all the responsible people within the Islamic state to gather ahaadeeth it resulted in books. When they reached the capital Damascus, copies were sent to every corner (i.e. every corner of the Muslim lands). 21 After Imaam az-Zuhree (rahimahullaah) started collecting ahaadeeth, other people of knowledge of his time joined him. The major ones from amongst them include: -2. Abdul Maalik Ibn Juraij (rahimahullaah) (d.150H) in Makkah 3. Imaam al-Awzaa'ee (rahimahullaah) (d.157H) in Shaam (Syria) 4. Mu'ammariBn Raashid (rahimahullaah) (d.153H) in Yemen Tahdheeb at-Tahdheeb (7/172) of Ibn Hajr Tadhkiratul-Hujfaadh (1/106) and Mukhtasar Jaami Bayaan al-Ilm (p. 38) 5. Imaam Sufyaan ath-Thawree (rahimahullaah) (d.161H) in Koofah 6. Imaam Hamaad Ibn Salamah (rahimahullaah) (d.167H) in Basra 7. AbdullaahIbn al-Mubaarak (rahimahullaah) (d.181H) in Khurasaanand 8. Maalik Ibn Anas (rahimahullaah) (b.93H/d.179H) :-- [Imaam Maalik] had the position of teaching hadeeth in Madeenah after Imaam az- Zuhree; he gained knowledge from Imaam az-Zuhree, Imaam Naafi'and other great people of knowledge. The number of his teachers reaches 900 and his teachings spread to Hijaaz, Shaam, Iraaq, Palestine, Misr, Africa and Anduloos. From amongst his students are: -• Laith Ibn Sa' ad (rahimahullaah) (d. 175H) • AbdullaahIbn al-Mubaarak (rahimahullaah) (d. 181H) • Imaam ash-Shaafi'ee (rahimahullaah) (d.204H) and • Imaam Muhammad Ibn Hasan ash-Shaybaanee (rahimahullaah) (d.189H)

The Written Works of the Second Period -Other Works of the Second Period --1 . Muwatta Imaam Maalik :--During this time a number of books of hadeeth were compiled; Muwatta had a status in this period. It was written between 130H and 141H. It has approximately 1720 ahaadeeth from which: • 600 are marfoo (raised to the Prophet sal-Allaahu 'alayhe wa sallam) • 222 are mursal (omission of the Companion) 617 are mawqoof (to a Successor only) 275 are the sayings of Successors. 22 Other Books Compiled during this Time 2. Jaami Sufyaan ath-Thawree (d.161H) 3. Jaami AbdullaahIbn al-Mubaarak (d.181H) 4. Jaami Imaam al-Awzaa'ee (d.157H) 5. Jaami Ibn Juraij (d.150H) 6. Kitaab al- Akhraj of Qaadhi Abu Yoosuf (d. 1 82H) 7. Kitaab al-Athaar of Imaam Muhammad (d.189H) During this time the ahaadeeth of the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam), athaar of the Companions and verdicts of the Successors were gathered, accompanied with explanations that a particular statement was of a Companion or a Successor or a hadeeth [of the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam)]. Translator's Note: According to Shaykh Muhammad Abduh Falaah al-Pakistanee (hafidhahullaah) it has a total of 1720 ahaadeeth of which 600 are marfoo, 222 are mursal, 613 are

mawqoof, 285 are the fataawa and sayings of the Taabi'een, of which 75 are statements. Refer to his book, 'Imaam Maalik and His Muwatta. '

THE THIRD PERIOD

This period extended from about half of the second century Hijrah to the end of the fourth century Hijrah. Specificity of this Period 1. Prophetic ahaadeeth, athaar of the Companions and statements of the Successors were categorised and a distinction made between them. 2. Narration's that were accepted were gathered separately and the books of the second century were checked and authenticated.

3. During this period not only were the narrations gathered but to preserve ahaadeeth the scholars formulated thousands of books have been written ahaadeeth the scholars formulated sciences, (more than 100 23) on which Uloom al-Hadeeth (The Sciences of Hadeeth) /. As ma ar-Rijaal :-In this science the condition, births, deaths, teachers and students of narrators were gathered in detail and from these details judgments on the position of the narrators, as to whether they were truthful, trustworthy or unreliable, were made. This science is very interesting; details of over 500,000 narrators have been collated. In this science many books have been written Some of them are ,24 ■ Tahdheeb al-Kaamil of Imaam Yoosuf Muzee (d.742H), one of the most important books in this field. ■ Tahdheeb at - Tahdheeb of Haafidh Ibn Hajr, 25 who also authored the famous explanation of Bukhaaree in 12 volumes by the name of Fath ul-Baaree Sharh Saheeh al- Bukhaaree. ■ Tadhkiratul-Huffaadh of 'Allaamah Dhahabee (d.748H) 2. Ilm Masatalah al-Hadeeth (Usool of Hadeeth) :-In the light of this knowledge the standard and rules of ahaadeeth their authenticity and weakness were established. The famous books in this field are: --■ Uloom al-Hadeeth al-Ma' aroof Muqqadimah of Ibn as-Salaah by Abu Amar Uthmaan Ibn as-Salaah (d.557H). Translator's Note: Imaam Haazamee (d.784H), author of "Kitaab al-Ee'tibaar Fi Naskh..." said, "The types of sciences of Mastalah al-Hadeeth reach about 100 and each topic is knowledge in itself, if a student of knowledge was to spend all his life in this field he would not reach its end. " See Tadreeb ar-Rawee (p. 9). Muhaddith Ibn Salaah mentions 65 types in his book Uloom al-Hadeeth. 24 Translator's Note: Izz-ud-Deen Ibn al-Atheer (d.630H) has also written a book called "Asad l- Ghaabah Fee Asma as-Sahabah. " Translator's Note: Also his book "al-Isabah fee Tameez as-Sahaabah" was summarized by his student as -Suyoottee (d.911H) in Aain al-Isabah." ' Translator's Note: Shaykh Nawaab Siddeeque Hassan Khaan (d.1307H) said in his book Manhaj -al-Wusoolfi Istalaah Ahaadeeth ar-Rasool" that Imaam Ibn Katheer had written a summary of it called "al-Baa 'ith al-Hatheeth A 'la Ma 'arifah Uloom al-Hadeeth. "

Later books include: ■ Tawjeeh an-Nadhar of 'Allaamah Taahir Ibn Saalih al-Jazaa'iree (d.1338H) ■ Qawaaid at-Tahdeeth of 'Allaamah Sayyid Jamaal-ud-Deen Qaasimee (d.1332H) 3. Ilm Ghareeb al-Hadeeth In this knowledge the meaning of difficult words (in Arabic) have been investigated and researched. 2? ■ al-Faa'iq 28 of Zamaksharee (d.538H). ■ an-Nihayah 29 of al-Ma'arroof Ibn Aatheer (d.606H) 4. Ilm Takhreej al-Hadeeth From this knowledge we find where a particular hadeeth pertaining to a particular science can be found from the well known books of tafseer (Exegesis of the Qur'aan), belief and jurisprudence. For example: ■ al-Hidaayah }0 of Burhaan-ud-Deen Alee Ibn Abee Bakr al-Margi'aanee (d.592H) ■ Ihyaa Uloom ud Been of Abu Haamid Gazzaalee (d.505H) :-Both of these books have many narrations without isnaads (chains) or references. If someone wanted to find the grading of ahaadeeth in them or their reference in a well known book of hadeeth, then the first books to mention would be: --■ Haafidh Zaila'ee' s (d.792H) book Nasb ur-Rayah ■ Haafidh Ibn Hajr al-

Asqalaanee's (d.852H) book *ad-Diraayah* and ■ Haafidh Zayn-ud-Deen A'raaqi's (d.806H) work *al-Mugnee an Haml al- Asfaar*. 5. *Ilm al-Hadeeth al-Mawdoo'ah* :--In this science the people of knowledge have written books in which they separated the mawdoo (fabricated, forged) narration's from the authentic ones. And from amongst the better known books are: ■ Qaadhiash-Shawkaanee's (d.1255H) book *Fawaa' id al-Majmoo' ah*. Translator's Note: The first book authored on this subject was by Abu Ubaidah Mu'amar Ibn Muthnah Basree (d.210H) which was brief. A larger work was written by Abul-Hassan Nadar Ibn Shumeel Maaznee (d.204H). Then Abu Ubaid Qaasim Ibn Salaam (d.222H) wrote a book upon which he spent his whole life. Then Ibn Qutaibah (276H) followed him. Translator's Note: Its full name is "*al-Faiq Fee Ghareeb al-Hadeeth*. " Translator's Note: Its full name is "*An-Nihaayah Fee Ghareeb al-Hadeeth wal-Athar*. " Al- Armawee wrote an appendix to it, then tmaam as-Suyootee (d.911H) wrote a summary of "*An- Nihaayah...* " calling it "*Ad-Darr an-Natheer Talkhees Nihayah Ibn Aatheer*. " Translator's Note: A very famous book of Hanafee Fiqh containing hundreds of issues clearly contradicting the Qur'aan and ahaadeeth. ' Translator's Note: Ibn al-Jawzee (d.597H) was the first person to write a book in this field. He called it "*Kitaab al-Mawdoo'aat*". Ibn Araaq Kinaanee also wrote a book on this subject called "*Tanzee'ah as-Shari'ah al-Marfoo'ah An al-Hadeeth ash-Shanee'ah al-Mawdoo'ah*." There is also Muhammad Tahir Patni's book "*Tadhkirrah al-Mawdoo'aat Wal-Dhu'afaa*" and "*al-Mawdoo'aat al- Kabeer*" of Mulla Aleee Qaaree. Imaam Saghaanee wrote a book in the fifth century and the one authored in this century of impeccable standard was that of Imaam Muhammad Naasir-ud-Deen al- Albaanee, *Silsilah al-Ahaadeeth ad-Da' eefah*. ■ Jalaal-ud-Deen as-Suyootee's (d.911H) book *IlaAla al-Masnoo'ah*. 32 6. *Ilm Naaskh wal-Mansookh* -In this science one of the most famous works is that of Muhammad Ibn Moosaa Haazamee (d.784H at the age of 35) called *Kitaab al-Ee'tibaar*. --7. *Ilm at-TawfeeQ Bayn al-Hadeeth* --In this science the authentic (saheeh) ahaadeeth that seem to contradict each other have been explained and resolved. ■ Imaam ash-Shaafi'ee (d.204H) first talked about this subject in his *Risaalah* famously known as *Mukhtalif al-Hadeeth*. ■ Imaam at-Tahawee's (d.321H) work, *Mushkil al-Aathaar*, is also beneficial. 8. *Ilm Mukhtalif wal-Ma'atalaf* This science mentions the names of narrators, their kunyah's, titles, parents, fathers or teachers, whose names may have shown similarities and due to this a person may have made a mistake: -■ Ibn Hajr's (d.852H) book, *Ta'beer al-Munabbah*, is a great example of this. --9. *Ilm Atraaf al-Hadeeth* This science helps to find a narration, the book of hadeeth it may be found in and its narrators. For example the first part of the hadeeth: --"Actions are but by intentions... " If you wanted to find all the words of a narration and its narrators then one would need to refer to this science and the detailed books authored in it. ■ *Kitaab Tuhfaa al-Ashraaf* of Haafidh Muzanee (d.742H). It has a list of all the ahaadeeth in the six books. Muzanee spent 26 years on this work, which involved categorization, and after a great effort the books was completed.

10. *Fiqh al-Hadeeth* ---In this science all the authentic ahaadeeth related to rulings and commands were compiled. On this topic books that one may benefit from are: -■ *A'laam al-Muwaqqi'een* 3} of Shaykh-ul-Islam Ibn al-Qayyim al-Jawziyyah (d.751H) ■ Hujjatullah al-Balighaa of Shah Waleeullaah Dehlawee (d. 1 176H) Apart from these books, many others have been written concerning other subjects and topics, such as on the issue of wealth: Translator's Note: Its full name is "*Ila Ala al-Masnoo'ah fil-Ahaadeeth al-Mawdoo'ah*" It is a summary of Ibn al-Jawzee's book "*Kitaab al-Mawdoo'aat*". Translator's Note: It is the science of the abrogating (naaskh) and abrogated (mansookh) text. Some of the books authored in this field include the works of Ahmad Ibn Ishaaq Denaari (d.318H), Muhammad Ibn Bahr Isbahaanee (d.322H), Hibatullaah Ibn Salamah (d.410H) and Ibn al-Jawzee (d.597H). Translator's Note: This book has been printed in Hyderabad (India), Egypt and in Halab (Syria). Its name is "*Al-Ee'tibaar fee*

Bayaan an-Naskh wal-Mansookh Minal-Aathaar. " Translator's Note: Its full name is "A'laam al-Muwaqq' ieen An Rabbil A'lameen" ■ Abu Ubaid Qaasim Ibn Salaam's book (d.224H) Kitaab al-Amwaal is famous. ■ Qaadhi Abu Yoo suf s (d. 1 82H) book Kitaab al-Akhraj. And for those people who reject ahaadeeth then they are a target of incorrect understanding and for them these books can be beneficial, if consulted: Kitaab al-Umm of Imaam ash-Shaafi'ee (d.204H), volume 7 Ar-Risaalah of Imaam ash-Shaafi'ee (d.204H) Al-Muwaffiqaat of Imaam Abul Ishaq ash-Shaatibee (d.790H), volume 4 Sawaa'iq al-Mursalah of Ibn al-Qayyim al-Jawziyyah (d.751H), volume 2 and Al-Ahkaam of Ibn Hazm al-Anduloosee (d.456H)

And in Urdu: ---■ Muqqadimah Tarjamaan as-Sunnah of Maulana Badr Aalam Meerthy and ■ Ithbaat al-Khabr of my father Maulana Abdus-Sattaar Hasan Amrpooree (d.1916/1324H at the age of 34). 36 In the history of the knowledge of hadeeth these books have a status: ■ Muqqadimmah Fathul-Baari of Ibn Hajr al-Asqalaanee (d.852H) ■ Jaami Bayaan al-Ilm of HaafidhIbn Abdul Barr al-Anduloosee (d.463H) ■ Ma'arifah Uloom al-Hadeeth of Imaam Haakim (d.405H) and addith Mubaarakpooree £1.135311/1935) and in our time this book, in terms of its comprehensiveness and content, is indispensable. During the time of my grandfather, Haafidh Abdul Jabbaar Amrpooree, the fitnah of rejecting ahaadeeth was started by a man called Abdullaah Chakarwalee. He was refuted by him in is his monthly publication "Risaalah Zia as-Sunnah. "

Compilers of Hadeeth in the Third Period

/. Imaam Ahmad Ibn Hanbal (rahimahullaah) (b.164H d.241H) --His most important work is Musnad Ahmad; it is the composition of 30,000 ahaadeeth in 24 volumes. Most of the narrations fall into this book. Rather than categorizing the ahaadeeth by subject, Imaam Ahmad rahimahullaah) categorized them according to the narrations of certain Companions, under their names, and that which they narrated. Egypt's famous scholar and Muhaddith, Muhammad Ahmad Shaakir, has undertaken the task of categorizing the ahaadeeth into subjects and has so far published 15 parts; he is still working on it. 37

2. Imaam Muhammad Ibn Ismaa'eel Bukhaaree (rahimahullaah) (b.194H d.246H) --Saheeh al- Bukhaaree is the most important work of Imaam Bukhaaree. Its full name is "Al-Jaami' as -Saheeh al-Musnad al-Mukhtasar man Amoor Rasoolullaah sal- Attaahu 'alayhe waAlihi wa sallam waAyameh"; he spent 16 years compiling it. The number of students who read as- Saheeh with him number 90,000. Sometimes the number in one gathering would reach 30,000. Imaam Bukhaaree's standard of checking hadeeth was the most stringent of any of the other scholars of hadeeth.

3. Imaam Muslim Ibn Hajaaj al-Qushaaree (rahimahullaah) (b.202H d.261H) --Imaam Ahmad Ibn Hanbal and Imaam Bukhaaree are from amongst his teachers. Imaam' s at-Tirmidhee, Abu Haatim ar-Raazee and Abu Bakr Ibn Khuzaimah are from amongst his students. His book is rated highly in categorization.

4. Abu Daawood Isha'at Ibn Sulaimaan as-Sijastanee (rahimahullaah) (b.204H d.275H) --His important book is famous by the name of Sunan Abu Daawood. It is compromised mainly of narrations concerning ahkaam (rulings) and a compendium of fiqh issues concerning laws. It is composed of 4,800 ahaadeeth

5. Imaam Abu Eesaa at-Tirmidhee (rahimahullaah) (b.209H d.279H) His book Jaami Tirmidhee mentions issues of fiqh with detailed explanations.

6. Imaam Ahmad Ibn Shu'ayb an-Nasaa'ee (rahimahullaah) (d.303H) His book is named Sunan al-Mujtabah. His other book is as-Sunan al-Kubraa, of which some parts have printed in Bombay by Maulana Abdus-Samad al-Kaatibee.

7. Imaam Muhammad Ibn Yazeed Ibn Maajah al-Qazdi'aanee (rahimahullaah) (d.273H)

His book is famous by the name Sunan Ibn Maajah. --This treatise was written by Shaykh Abdul Ghaffaar Hassan on the 20 of November 1956 and Shaykh Ahmad Shaakir was alive then. Apart from these, more books have been compiled and published which cannot be detailed here. Bukhaaree, Muslim and Tirmidhee are called Jaami, ie. they contain ahaadeeth on A'qaid, Worship, Manners, Information and other issues. Abu Daawood, an-Nasaa'ee and Ibn Maajah are called Sunan i.e. they contain ahaadeeth pertaining to life.

Tabaqaat of Books of Hadeeth --1 . On the basis and in terms of Hadeeth and the reliability of its narrations, Muwatta Imaam Maalik, Saheeh al-Bukhaaree and Saheeh Muslim have a high ranking position.

2. Abu Daawood, at-Tirmidhee and an-Nasaa'ee. The reliability of narrators in these books does not reach the level of the first category but they are considered and confided in. This category also contains Musnad Ahmad.

3. Ad-Daarimee (d.225H), Ibn Maajah, Baihaqee, Daraqutnee (d.385H), the books of at-Tabaraanee (d.360H), writings of at-Tahaawee (d.321H), Musnad Imaam ash-Shaafi' ee and Mustadarak Haakim (d.405H). These books contain all types of hadeeth, authentic and weak.

4. Writings of Ibn Jareer at-Tabaree (d.310H), the books of Khateeb al-Baghdaadee (d.463H), Abu Nu'aym (d.403H), Ibn Asaakir (d.571H), ad-Daylaamee (d.509H) the author of Firdaus, Kaamil of Ibn Adiyy (d.365H), the writings of Ibn Maroodiyyah (d.410H), Waaqidee (d.207H) and books by other authors are in this category. These books are compilations and may contain many fabrications; if they are analyzed a lot of treasures can be gained.

THE FOURTH PERIOD --This period extends from the start of the fifth century up until today. The works done in this time are: 1. Explanations, footnotes and translations of important books of hadeeth into other languages. 2. More books on the sciences that have been mentioned and explanations and summaries of them. 3. The people of knowledge, due to their keenness and necessity for them, compiled books of hadeeth taken from those books written or compiled in the 3rd Century. From them are:

■ Mishkaat al-Masabeeh of Walee- ud-Deen Khateeb In it are narrations compiled on creed, worship, dealings/transactions and manners. ■ Riyadh us-Saaliheen 38 of Imaam Abu Zakariyyah Yahyaa Ibn Sharf an- Nawawee (d.676H), the explainer of Saheeh Muslim. 39

This has hadeeth compiled on akhlaaq and adaab in general. And according to each subject the start of each chapter is began by a using corresponding verse from the Qur'aan. This is an important feature of this book and this is also the manner in which Saheeh al-Bukhaaree was compiled.

■ Muntaqa al-Akhbaar of the Mujaddid of the Deen Abul Barakaat Abdus- Salaam Ibn Taymiyyah (d.652H). He was the grandfather of Shaykh-ul-Islam Taque-ud-Deen Ahmad Ibn Taymiyyah (d.728H). Qaadhi ash-Shawkaanee authored an explanation of this book, in 8 volumes, called Nayl al-Awtaar.

■ Buloogh al-Maraam of Ibn Hajr al-Asqalaanee (d.852H), the explainer of Bukhaaree. It is composed mainly of hadeeth pertaining to worship and transactions. An explanation of it was done by Muhammad Ismaa'eel Sana'ane (d.H82H) called Subl as-Salaam Sharh Buloogh al-Maraam and another by the name of Masak al-Khataam Sharh Buloogh al-Maraam, in Faarsee (Persian), by Shaykh Nawaab Siddeeqe Hasan Khaan al-Bhopaalee (d.1307H). It has been translated into Urdu.

Shaykh Abdul Haqq Muhaddith Dehlawee Ibn Saif Turki (d.1052H) spread the teachings of hadeeth in India. After him it was spread by Shah Waleeullaah Dehlawee (d.H76H) and by his offspring and students. After this translation started explanations, printing and distribution and this e continuous up until today and this treatise is also part of this effort. I myself authored a treatise in which I compiled approximately 400 ahaadeeth; it was printed in 1956 called ' Intikhaab-e-Hadeeth. '

Its full name is Riyadh as-Saaliheen Min Kalaam Sayyid al-Mursaleen Translator's Note: He was also responsible for the chapter headings Translator's Note: Its full name is Buloogh al-Maraam Min Adillaatul-Ahkaam.

What is the Sunnah? : A Revelation like the Quran

The Sunnah, according to the scholars of hadiths, is everything that has been related from the Messenger, may the mercy and blessings of God be upon him, of his statements, actions, tacit approvals, personality, physical description, or biography. It does not matter whether the information being related refers to something before the beginning of his prophetic mission, or after it.

Explanation of this definition:-The statements of the Prophet include everything the Prophet said for various reasons on different occasions. For example, he said:- "Verily deeds are but by intentions, and every person will have only what he intended." The actions of the Prophet include everything that the Prophet did that was related to us by his Companions. This includes how he made ablutions, how he performed his prayers, and how he made the Hajj pilgrimage. The tacit approvals of the Prophet includes everything that his Companions said or did that he either showed his favor towards or at least did not object to. Anything that had the tacit approval of the Prophet is as valid as anything that he said or did himself. An example of this is the approval that was given to the Companions when they used their discretion in deciding when to pray during the Battle of Bani Quraydhah. God's Messenger had said to them:- "None of you should perform your afternoon prayers until you arrive at Bani Quraydhah." The Companions did not arrive at Bani Quraydhah until after sunset. Some of them took the Prophet's words literally and postponed the afternoon prayer, saying: "We will not pray until we get there." Others understood that the Prophet was only indicating to them that they should hurry on their journey, so they stopped and prayed the afternoon prayer on time. The Prophet learned about what the two groups had decided, but did not criticize either of them. As for the Prophet's personality, this would include the following statement of Aishah (may God be pleased with her):-- "God's Messenger was never indecent or vulgar, nor was he loud at the marketplace. He would never respond to the abuse of others with abuses of his own. Instead, he would be tolerant and forgiving." The physical description of the Prophet is found in statements like the one related by Anas (may God be

pleased with him):--“God’s Messenger was neither overly tall nor was he short. He was neither exceedingly white nor black. His hair was neither excessively curly nor lank.”

The Relationship between the Sunnah and Revelation

The Sunnah is revelation from God to His Prophet. God says in the Quran: -- “...We have sent down to him the Book and the Wisdom...” (Quran 2:231)

The Wisdom refers to the Sunnah. The great jurist al-Shafi’i said: “God mentions the Book, which is the Quran. I have heard from people who I consider authorities on the Quran that the Wisdom is the Sunnah of God’s Messenger.” God says:--Indeed, God conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting to them His signs and purifying them and instructing them in the Book and the Wisdom. It is clear from the preceding verses that God revealed to His Prophet both the Quran and the Sunnah, and that He commanded him to convey both to the people. The Prophetic hadeeth also attest to the fact that the Sunnah is revelation. It is related from Mak’hool that God’s Messenger said:- “God gave me the Quran and what is like it from the Wisdom.” Al-Miqdam b. Ma’d-e Karab relates that God’s Messenger said:-- “I have been given the Book and with it something like it.” Hisan b. Atiyyah relates that Gabriel used to come to the Prophet with the Sunnah just like he would come to him with the Quran. An opinion from the Prophet was not merely his own thoughts or deliberations on a matter; it was what God revealed to him. In this way, the Prophet was different from other people. He was supported by revelation. When he exercised his own reasoning and was correct, God would confirm it, and if he ever made a mistake in his thinking, God would correct it and guide him to the truth. For this reason, it is related that the Caliph Umar said from the pulpit: “O people! The opinions of God’s Messenger were correct only because God would reveal them to him. As for our opinions, they are nothing but thoughts and conjecture.”

The revelation that the Prophet received was of two types:--A. Informative revelation: God would inform him of something by means of revelation in one form or another as mentioned in the following Quranic verse:-- “It is not for a human being that God should speak to him except as revelation or from behind a barrier, or by sending a Messenger who reveals by His leave whatever He wishes. Verily, He is Exalted, All-Wise.” (Quran 42:51) Aishah related that al-Harith b. Hisham asked the Prophet how revelation came to him, and the Prophet answered:-- “Sometimes, the angel comes to me like the clanging of a bell, and this is the most difficult for me. It weighs upon me and I commit to memory what he says. And sometimes the angel comes to me in the form of a man and speaks to me and I commit to memory what he says.” Aishah said:--“I had seen him when the revelation came to him on an extremely cold day. When it was over, his brow was full of perspiration.” Sometimes, he would be asked about something, but he would remain silent until revelation came to him. For example, the Meccan pagans asked him about the soul, but the Prophet remained silent until God revealed:--They ask you concerning the soul. Say: ‘The soul is from the affairs of my Lord, and of knowledge you have but little’. (Quran 17:85) He had also been asked about how inheritance was to be divided, but he did not answer until God revealed:-- “God commands you regarding your children...” (Quran 4:11)

B. Affirmative revelation: This is where the Prophet exercised his own judgment in a matter. If his opinion was correct, revelation would come to him affirming it, and if it was incorrect, revelation would come to correct him, making it just like any other informative revelation. The only difference here is that the revelation came as a result of an action that the Prophet first did on his own. In such instances, the Prophet was left to use his own discretion in a matter. If he chose what was right, then God would

confirm his choice through revelation. If he chose wrong, God would correct him to protect the integrity of the faith. God would never allow His Messenger to convey an error to other people, because this would cause his followers to fall into error as well. This would contravene the wisdom behind sending Messengers, which was that the people henceforth would have no argument against God. In this way, the Messenger was protected from falling into error, for if he ever erred, revelation would come to correct him. The Prophet's Companions knew that the tacit approval of the Prophet was actually the approval of God, because if they ever did something contrary to Islam during the Prophet's lifetime, revelation would come down condemning what they did. Jabir said: "We used to practice coitus interruptus[1] back when God's Messenger was alive." Sufyan, one of the narrators of this hadeeth, commented: "If something like this was forbidden, the Quran would have prohibited it."

Footnotes:--[1] Coitus Interruptus: Withdrawal of the penis before emission of sperm during sex. – IslamReligion.com

The Difference between the Sunnah and the Quran

The Quran is the foundation of Islamic Law. It is the miraculous speech of God that was revealed to the Messenger, may the mercy and blessings of God be upon him, by way of the angel Gabriel. It has been transmitted to us with so many chains of authority that its historical authenticity is unquestionable. It is written down in its own volume, and its recitation is a form of worship. As for the Sunnah, it is everything besides the Quran that came from God's Messenger. It explains and provides details for the laws found in the Quran. It also provides examples of the practical application of these laws. It is also either direct revelation from God, or decisions of the Messenger that were then confirmed by revelation. Therefore, the source of all the Sunnah is revelation. The Quran is the revelation that is formally recited as an act of worship, and the Sunnah is revelation that is not formally recited. The Sunnah, though, is just like the Quran in that it is revelation that must be followed and adhered to. The Quran takes precedence over the Sunnah in two ways. For one thing, the Quran consists of the exact words of God, miraculous in nature, down to the last verse. The Sunnah, however, is not necessarily the exact words of God, but rather their meanings as explained by the Prophet.

The Position of the Sunnah in Islamic Law---During the Messenger's lifetime the Quran and Sunnah were the only sources of Islamic Law.

The Quran provides the general injunctions that formed the basis of the Law, without going into all the details and secondary legislation, with the exception of a few injunctions that are established along with the general principles. These injunctions are not subject to change over time or with the changing circumstances of the people. The Quran, likewise, comes with the tenets of belief, sets down acts of worship, mentions the stories of the nations of old, and provides moral guidelines. The Sunnah comes in agreement with the Quran. It explains the meanings of what is unclear in the text, provides details for what is depicted in general terms, specifies what is general, and explains its injunctions and objectives. The Sunnah also comes with injunctions that are not provided by the Quran, but these are always in harmony with its principles, and they always advance the objectives that are outlined in the Quran. The Sunnah is a practical expression of what is in the Quran. This expression takes many forms. Sometimes, it comes as an action performed by the Messenger. At other times, it is a statement that he made in response to something. Sometimes, it takes the form of a statement or action of one of the Companions that he neither prevented nor objected to. On the contrary, he remained silent about it or expressed his approval for it. The Sunnah explains and clarifies the Quran in many ways. It explains

how to perform the acts of worship and carry out the laws that are mentioned in the Quran. God commands the believers to pray without mentioning the times that the prayers had to be performed or the manner of performing them. The Messenger clarified this through his own prayers and by teaching the Muslims how to pray. He said: "Pray as you have seen me praying." God makes the Hajj pilgrimage obligatory without explaining its rites. God's Messenger explains this by saying:-- "Take the rites of Hajj from me." God makes the Zakah tax obligatory without mentioning what types of wealth and produce it is to be levied against. God also does not mention the minimum amount of wealth that makes the tax obligatory. The Sunnah, though, makes all this clear. The Sunnah specifies general statements found in the Quran. God says:-- "God commands you regarding your children: to the male, a portion equal to that of two females..." (Quran 4:11) This wording is general, applying to every family and making every child an inheritor of his or her parents. The Sunnah makes this ruling more specific by excluding the children of Prophets. God's Messenger said:--"We Prophets leave behind no inheritance. Whatever we leave behind is charity." The Sunnah qualifies unqualified statements in the Quran. God says:-- "...and you find no water, then perform tayammum (dry ablution) with clean earth and rub therewith your faces and hands... (Quran 5:6) The verse does not mention the extent of the hand, leaving the question of whether one should rub the hands up to the wrist or the forearm. The Sunnah makes this clear by showing that it is to the wrist, because this is what God's Messenger did when he performed dry ablution. The Sunnah also comes emphasizing what is in the Quran or providing secondary legislation for a law stated therein. This includes all the hadeeth that indicate that Prayer, the Zakah tax, fasting, and the Hajj pilgrimage are obligatory. An example of where the Sunnah provides subsidiary legislation for an injunction found in the Quran is the ruling found in the Sunnah that it is forbidden to sell fruit before it begins to ripen. The basis for this law is the statement of the Quran:-Do not consume your property amongst you unjustly, except it be a trade among you by mutual consent. The Sunnah contains rulings that are not mentioned in the Quran and that do not come as clarifications for something mentioned in the Quran. An example of this is the prohibition of eating donkey flesh and the flesh of predatory beasts. Another example of this is the prohibition of marrying a woman and her aunt at the same time. These and other rulings provided by the Sunnah must be adhered to.

The Obligation of Adhering to the Sunnah--A requirement of believing in prophethood is to accept as true everything that God's Messenger said. God chose His Messengers from among His worshippers to convey His Law to humanity. God says:- "...God knows best with whom to place His Message..." (Quran 6:124) God also says:--"...Are the Messengers charged with anything but to convey the clear Message?" (Quran 16:35) The Messenger is protected from error in all of his actions. God has protected his tongue from uttering anything but the truth. God has protected his limbs from doing anything but what is right. God has safeguarded him from showing approval for anything contrary to Islamic Law. He is the most beautifully complete of God's Creations. This is clear from how God describes him in the Quran:-- "By the star when it sets. Your companion has neither gone astray nor has he erred. Nor does he speak of his own desire. It is only revelation that has been revealed." (Quran 53:1-4) We see in the hadeeth that no circumstances, no matter how trying, could prevent the Prophet from speaking the truth. Being angry never affected his speech. He never spoke falsehood even when he was jesting. His own interests never swayed him from speaking the truth. The only goal that he sought was the pleasure of God Almighty. Abdullah b. Amr b. al-Aas related that he used to write down everything that God's Messenger said. Then the tribe of Quraish forbade him from doing so, saying: "Do you write down everything that God's Messenger says, and he is but a man who speaks in contentment and in anger?"

Abdullah b. Amr stopped writing and mentioned this to God's Messenger who told him:- "Write, for by Him in Whose hand is my soul, only truth comes forth from this." ...and pointed to his mouth. The Quran, the Sunnah, and the consensus of the jurists all point to the fact that obeying God's Messenger is obligatory. God says in the Quran:--"O you who believe, obey God and obey His Messenger and those in authority among you. If you fall into dispute about a matter, refer it back to God and His Messenger if you believe in God and the Last Day..." (Quran 4:59)

The Preservation of Sunnah

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ حَافِظُونَ ---"Verily, it is We who have sent down the Dhikr, (i.e. the Qu'ran) and surely, We will guard it (from corruption)." (Al-Hijr 15:9)

In this verse, Allah ﷻ has assured the preservation of the Qur'an. This implies that the Qur'an will remain unchanged and that it shall always be transferred from one generation to the other in its real and original form, undistorted by any foreign element. The question before us is whether protection is restricted to the words of the Qur'an or does it extend to its meanings. If the Prophetic explanation is necessary to understand the Qur'an correctly, then the preservation of the Qur'anic words alone cannot serve the purpose unless the Prophetic explanations are also preserved.

رُوحًا أَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَّقُونَ -----"And We have also sent down unto you the Reminder and the Advice (the Qur'an) that you may explain clearly to the people what has been sent down for them" (An-Nahl 16:44)

The word 'Dhikr' has been used here to mean the Qur'an and it has been made clear that the people can only benefit from its guidance when they are led by the explanations of the Prophet ﷺ. Again the words "to the people" in the ayah indicate that the Prophet's explanation is always needed by everyone. If everyone in every age is in need of the Prophetic explanation, without which they CANNOT fully comprehend the Qur'an, how would it be useful for them to preserve the Qur'anic text and leave its Prophetic explanation at the mercy of distorters, extending to it no type of protection whatsoever. Therefore, once the necessity of the Prophetic explanations of the Qur'an is accepted, it will be self contradictory to claim that these explanations are unavailable today. It will amount to negating the protection, because it is in no way a wise policy to establish the necessity of the Sunnah on the one hand, and to make its discovery (preservation) impossible on the other. Such a deficiency cannot be attributed to Allah, the All-Mighty, and the All-Wise. What follows is a brief account of the measures taken by the Ummah to preserve the Sunnah of the Prophet ﷺ.

Different Ways of Preserving the Ahadith

As we shall see, the Sahabah (raa) of the Prophet ﷺ committed a large number of Ahadith to writing. Yet, the ink and paper was not the sole means of their preservation. There were many other ways.

1. Memorization

The Sahabah (raa) of the Prophet ﷺ use to learn Ahadith by heart. The Prophet ﷺ said: "May Allah bestow vigour to a person who hears my saying and learns it by heart, then conveys it to others exactly as he hears it?." (Tirmidhi)

The Sahabah (raa) were eager to follow this Hadith and used to devote a considerable amount of time for committing Ahadith to their memories. A large number of them left their homes and began to live in the Mosque of the Prophet ﷺ so that they may hear the Ahadith directly from the mouth of the Prophet ﷺ. They spent all their time exclusively in securing the Ahadith in their hearts. The Arabs had such strong memories that they would easily memorize hundreds of verses of their poetry. Nearly all of them knew by heart detailed pedigrees of not only themselves, but also their horses and camels. Even their children had enough knowledge of the pedigrees of different tribes. Hammad is a famous narrator of Arab poetry. It is reported that he knew by heart one hundred long poems for each letter from their alphabet, meaning that he knew three thousand and thirty eight long poems (Al-A'lam by Zrikli 2:131). The Arabs were so proud of their power of memorization that they placed more confidence in it than in writing. Some poets deemed it a blemish to preserve their poetry in writing. They believed that writings on paper can be tampered with, while the memory cannot be distorted by anyone. If any poets have written some of their poems, they did not like to disclose this fact, because it would be indicative of a defect in their memory (Al-Aghani V.61 P611)

The Sahabah (raa) utilized this memory for preserving Ahadith which they deemed to be the only source of guidance along with the Qur'an. It is obvious that their enthusiasm towards the preservation of Ahadith far exceeded their zeal for preserving their poetry and literature. They used their memory in respect of Ahadith with more vigor and more precaution. Abu Hurairah (ra), the famous companion of the Prophet ﷺ who has reported 5374 Ahadith, says, "I have divided my night into three parts. In one third of the night I perform Salah, in one third I sleep and in one third I memorize the Ahadith of the Prophet ﷺ." (Sunan Darimi) At one time, Marwan, the governor of Madinah, tried to test his memory. He invited him to his house where he asked him to narrate some Ahadith. Marwan simultaneously ordered his scribe Abu Zu'aizi-ah to sit behind a curtain and write the Ahadith reported by Abu Hurairah (ra). The scribe recorded the Ahadith. After a year he invited Abu Hurairah (ra) again and requested him to repeat what he narrated last year, and likewise ordered Abu Zu'aizi'ah to sit behind a curtain and compare the present words of Abu Hurairah with the Ahadith he had already written previously. Abu Hurairah (ra) began to repeat the Ahadith while Abu Zu'aizi'ah compared them. He found that Abu Hurairah did not leave a single word, nor did he change any word from his earlier narration's. (AE Bidayaah wa Nahayah and Wa Seer Alam al Niblaa' Lil Zahabi) In addition, the scholars of Hadith developed the science of Asma 'ur-Rijal by which they have deduced reliable means to test the memory power of each narrator of Ahadith. They never accepted any Hadith as reliable unless all of its narrators were proved to have high memory standards.

Thus, "memory-power" in the Science of Hadith is not a vague term of general nature. It is a technical term having specified criteria to test the veracity of narrators. A great number of scholars of the sciences of "Asma 'ur-Rijal" and "Jarh and Ta'dil" have devoted their lives to examine the reporters of Hadith on that criteria. Their task was to judge the memory power of each narrator and to record objective opinions about them.

2. Discussions

The second source of preservation of Ahadith was by mutual discussions held by the Sahabah (raa). Whenever they came to know of a new Sunnah, they used to narrate it to others. Thus, all the Sahabah (raa) would tell each other what they had learnt from the Prophet ﷺ. This was to comply with the specific directions given by the Prophet ﷺ in this respect. Here are

some Ahadith to this effect: "Those present should convey (my Sunnah) to those absent." (Bukhari) "Convey to others on my behalf, even though it be a single verse." (Bukhari) "May Allah grant vigour to a person who listens to my saying and learns it by heart until he conveys it to others." (Tirmidhi) "You hear (my sayings) and others will hear from you, then others will hear from them." (Abu Da'wud)

The Prophet ﷺ motivated the Sahabah (raa) to study the Ahadith in their meetings. The word used for this study is Tadarus which means "to teach each other." One person would narrate a particular Hadith to the other, and in turn, he would repeat it to the first, and so on. The purpose was to learn it correctly. Each one would listen to the other's version and correct his mistake, if any. The result of this Tadarus (discussion) was to remember the Ahadith as firmly as possible. The Prophet ﷺ has held this process of Tadarus to be more meritorious with Allah ﷻ than the individual rituals of worship throughout the night. The Prophet ﷺ said: "Tadarus (discussion) of knowledge for any period of time in the night, is better than spending the entire night in worship" (Jam'ia Bayan at urn Ibn Abdul Berr) [the word 'knowledge' in the era of Prophet ﷺ was used to connote knowledge related to the Qur'an and the Sunnah.] Moreover, the Prophet ﷺ has also warned, that it is a major sin to hide a word of 'knowledge' whenever it is asked for: "Whoever is questioned pertaining to such knowledge that he has and thereafter conceals it, will be bridled by a rein of fire." (Tirmidhi) At another occasion the Prophet ﷺ explained that the concealment of 'knowledge' is in itself a major sin, even thought the person having that knowledge is not asked about it. He ﷺ said: "Whoever conceals knowledge which can be benefited from, will come on the Day of Judgement bridled with a rein of fire." (Jam'ia Bayan Al Ilm Ibn Abdul Berr) The Hadith makes it clear that the disclosure of knowledge is an inherent obligation on each knowledgeable person, no matter whether he is asked about it or not. The frequent discussions have played an important role in the preservation of the Sunnah. It was by the virtue of these discussions that the Ahadith known only by some individuals were conveyed to others, and the circle of narrators gradually expanded. Since these discussions were carried out at a time when the Prophet ﷺ was himself present among them, they had the full opportunity to confirm the veracity of what has been conveyed to them in this process, and some of them actually did so.

3. Practice

The third way of preservation of the Sunnah was to bring it into practice.

The knowledge of Sunnah was not merely a theoretical understanding, nor were the teachings of the Prophet ﷺ merely philosophical disposition. They were and are intimately connected to the affairs of this life. The Prophet ﷺ did not confine himself to giving lessons and sermons, he ﷺ also trained the Sahabah (raa) practically. Whatever they absorbed from the Prophet ﷺ, they spared no effort to bring it into actual practice. Thus, the entire atmosphere was one of following the Sunnah. The Sunnah was not a verbal report only, it was a living practice, a wide spread behavior and a current fashion manifesting itself in all concerns of society, in all the affairs of their daily life.

Therefore, constant practice in accordance with dictates of the Sunnah was another major factor which advanced the process of preserving the Sunnah.

4. Writing

The fourth way of preserving the Ahadith was through the pen. Quite a large number of the Sahabah (raa) committed the Ahadith to paper after hearing them from the Prophet ﷺ. It is true that in the beginning the Prophet ﷺ had forbidden some of his Sahabah (raa) from writing anything other than the verses of the Qur'an. However, this prohibition was not because the Ahadith had no authoritative value, but because the Prophet ﷺ had in the same breath ordered them to orally narrate his Ahadith. The full text of the relevant Hadith is as follows: "Do not write (what you hear) from me, and whoever has written something (he heard) from me, he should erase it. Narrate to others (what you hear) from me and whoever deliberately attributes a lie to me, he should prepare his seat in the Fire." (Muslim) The underlined phrase of the Hadith clarifies that the prohibition for writing Hadith was not on account of negating its authority. The actual reason was that in the beginning of the revelation of the Qur'an, the Sahabah (raa) were not fully familiar with the Qur'anic style, nor was the Qur'an compiled in a separate book form. In those days some Sahabah (raa) began to write the Ahadith along with the Qur'anic text. It was therefore feared that it would lead to mixing the Qur'anic text with the Ahadith. But this was the case in the earlier period of his Prophethood. When the Sahabah (raa) became fully conversant of the style of the Qur'an and writing paper became available, this transitory measure of precaution was eliminated, because the danger of mixing the Qur'an with the Ahadith no longer existed. At this stage, the Prophet ﷺ himself directed his companions to write down the Ahadith. Some of his instructions in this respect are quoted below:

1. One Sahabi (ra) from the Ansar complained to the Prophet ﷺ that he hears from him ﷺ some Ahadith, but he sometimes forgets them. The Prophet ﷺ said: "Seek help from your right hand and pointed to a writing." (Tirmidhi)
2. Rafe' ibn Khadij (ra), says, "I said to the Prophet ﷺ we hear from you many things, should we write them down?" He ﷺ replied: "You may write. There is no harm." (Tadrib ar-Rarawi)
3. 'Abdullah ibn 'Amr ibn al-'Aas reported that the Prophet ﷺ said to him: "Preserve Knowledge." He asked, "and how should it be preserved?" The Prophet ﷺ replied "Writing it." In another report he says, "I came to the Prophet ﷺ and told him, "I want to narrate your Ahadith. So, I want to take assistance of my handwriting besides my heart. Do you deem it fit for me? The Prophet ﷺ replied, "If it is my Hadith, you may seek help from your hand besides your heart." (Darimi) It was for this reason that he used to write Ahadith frequently. He himself says, "I used to write whatever I heard from the Prophet ﷺ and wanted to learn it by heart. Some people of the Quraysh dissuaded me and said, "Do you write everything you hear from the Prophet ﷺ, while he is a human being and sometimes he may be in anger as any other human beings may be?" (Abu Da'wud)

They meant that the Prophet ﷺ might say something in a state of anger which he did not seriously intend. So, one should be selective in writing this Ahadith. 'Abdullah ibn 'Amr conveyed their opinion to the Prophet ﷺ. In reply, the Prophet ﷺ pointed to his lips and said, "I swear by the One in Whose hands is the soul of Muhammad, nothing comes out from these two (lips) except truth. So, do write." (Abu Da'wud) In compliance to this order, 'Abdullah ibn 'Amr wrote a large number of Ahadith and compiled them in a book from which he named "Al

Sahifah al Sadiqah."These examples are more than sufficient to prove that the writing of Ahadith was not only permitted but also ordered by the Prophet ﷺ and that the earlier ban against writing was only for a transitory period to avoid the possible mixing between the verses of the Qur'an and the Ahadith. After this transitory period, the fear of mixing ended, the bar was lifted and the companions were persuaded to preserve Ahadith in a written form. When we study individual efforts of the companions for compiling Ahadith, we find that thousands of Ahadith were written in the very days of the Prophet ﷺ and the four Khalifs. The following is a brief account of some outstanding compilations of Ahadith in that early period. It will, at least, refute the misconception that the Ahadith were not compiled during the first three centuries!

The Transcript of Sadaqah by 'Abdullah bin 'Amr bin al-'Aas

1. The Prophet ﷺ has dictated detailed documents containing rules of Shari'ah about the levying of Zakah, and specifying the amount and rate of Zakah in respect of different Zakatable assets. This document was named "al-Sahifah al Sadaqah." 'Abdullah ibn 'Umar (ra) says: "The Prophet ﷺ dictated the Transcript of Sadaqah and it was sent to his governors when he passed away. He ﷺ had attached it to his sword. When he passed away, Abu Bakr acted according to it till he passed away, then 'Umar acted according to it till he passed away..." (Tirmidhi)The text of this transcript is available in several books of Ahadith like the Sunan of Abu Da'wud. Imam Zuhri, the renowned scholar of Hadith used to teach this transcript to his pupils. He used to say: "This is the text of the transcript dictated by the Prophet ﷺ about the rules of Sadaqah (Zakah). Its original manuscript is with the children of Sayyidina 'Umar. Salim, the grandson of 'Umar had taught it to me. I had learnt it by heart. 'Umar ibn Abdul-'Aziz had procured a copy of this text from Salim and 'Abdullah, the grandsons of 'Umar. I have the same copy with me." (Abu Da'wud)

The Script of 'Amr b. Hazm

In 10 A.H., when Najran was liberated by the Muslims, the Prophet ﷺ appointed his Sahabi (ra) 'Amr ibn Hazm as governor of the province of Yemen. At this time, the Prophet ﷺ dictated a detailed transcript to Ubayy ibn Ka'b and handed it over to 'Amr ibn Hazm. This transcript, besides some general advice, contains the rules of Shari'ah about purification, Salah, Zakah, 'Ushr, Hajj Umrah, Jihad, spoils, taxes, Diah (blood money), administration, education etc. Sayyidina Amr Ibn Hazm performed his functions as governor of Yemen in light of this transcript. After his death this transcript remained with his grandson, Abu Bakr, Irnam Zuhri learned and copied it from him. He used to teach to his pupils. (Al-Wasaig al Siyasiyyah, Dr. Hamidullah)

The Scripts of Abu Hurairah

It is well-known that Abu Hurairah (ra) has narrated more Ahadith than any other Sahabi (ra) of the Prophet ﷺ. The number of Ahadith reported by him is said to be 5374. The reason was that he, after embracing Islam, devoted his full life for the sole purpose of bearing and preserving the Ahadith of the Prophet ﷺ. There are concrete evidences to support the understanding that he had preserved the Ahadith in written form. One of his pupils, namely, Hasan ibn 'Amr reports that once: "Abu Hurairah (ra) took him to his home and showed him "many books" containing the Ahadith of the Prophet ﷺ" (Jam'ia Bayan al Ilm and Fath al Bari) It shows that Abu

Hurairah had many scripts of Ahadith with him. It is also established that a number of his pupils had prepared several scripts of his narrations.

The Script of Anas

Anas ibn Malik was one of those Sahabi (ra) of the Prophet ﷺ who knew writing. His mother had brought him to the Prophet ﷺ when he was ten years old. He remained with the Prophet ﷺ for ten years during which he heard a large number of Ahadith and wrote them down. Sa'eed ibn Hilal, one of his pupils says: When we insisted upon Anas, he would bring to us some notebooks and say, "These are what I have heard and written from the Prophet ﷺ after which I have presented them to the Prophet ﷺ for confirmation." (Mustadrak al Hakim) It shows that Anas (ra) had not only written a large number of Ahadith in several note books, but had also showed them to the Prophet ﷺ who had confirmed them.

The Script of 'Ali

It is well known that 'Ali (ra) had a script of Ahadith with him. He says: "I have not written anything from the Prophet ﷺ except the Qur'an and what is contained in this script." (Bukhani)

Imam Bukhari has mentioned this script in six different places of his Sahih. A combined study of all those places reveals that this script was substantially large and it consisted of Ahadith about Qisas (retaliation), Diyah (blood money), Fidyah (ransom), rights of Ahlul Dhimma (non- Muslim citizens) of the Islamic State, some specific kinds of inheritance, Zakah rules pertaining to camels of different ages, and some rules about the sanctity of the city of Medinah.

The Script was written by 'Ali (ra) in the days of the Prophet ﷺ. Then, during the early days of the Khilafah, he felt that the Ahadith of the Prophet ﷺ should be spread among the people to widen the range of Islamic knowledge.

It is reported by the famous historian Ibn Sa'd that he stood in the mosque and delivered a lecture. Then he asked the people, "Who will purchase 'knowledge' for one Dirham only?"

He meant that whoever wanted to learn Ahadith, should buy writing paper for one Dirham and come to him, for dictation of the Ahadith of the Prophet ﷺ.

Scripts of Ibn 'Abbas

'Abdullah ibn Abbas (ra) was the cousin of the Prophet ﷺ. When the Prophet ﷺ passed away, he was very young. In order to preserve Ahadith, he began to compile what he himself heard from the Prophet ﷺ as well as those narrated by other Sahabah (raa). Whenever he came to know of any Sahabi (ra) having some Ahadith, he would travel to him to hear them. All such Ahadith were compiled by him in several scripts. These scripts numbered so many that they could be loaded on a camel. These scripts remained with his pupil, Kuraib. Musa ibn 'Uqbah, the famous historian says: "Kuraib left with us a camel load of Ibn Abbas' books. When 'All ibn 'Abdullah ibn Abbas would need a book from them, he wrote to Kuraib, "Send for me such and such books:' He would then transcribe the book and send to him one of the two copies." (Takat ibn Sa'ad) The pupils of Ibn Abbas (ra) would copy these scripts and read them to him to confirm the correctness

of the copies. (Tirmidhi) Sometimes Ibn Abbas (ra) would narrate the Ahadith to his pupils while they would record them. (Darimi)

Therefore, this is a proof for those Muslims with a defeated mentality and for those outside the pale of Islam who attack the Islamic Aqeedah claiming that the Ahadith are not authentic or reliable.

This brief article proves without doubt that the Sunnah of the Prophet ﷺ was indeed given scrupulous attention during the life of the Prophet ﷺ.

In conclusion, the Protection of Allah ﷻ extends over the Qur'an and the Sunnah.

How were Hadith Compiled?

The history of the compilation of Hadith may be broadly divided into four stages:

1. The first stage relates to the period of the Prophet till 10 A.H.
2. The second stage is approximately from 11 A.H. to 100 A.H. This is the period of Sahaba, the companions of the Prophet.
3. The third stage is from about 101 to nearly 200 A.H. This is the period of the Tabiun, the disciples of the companions of the Prophet.
4. The fourth stage is roughly from 200 A.H. to 300 A.H. This is the period of Taba Tabiun, the disciples of the disciples.

Compilation During the Period of the Prophet

During the life of the Prophet there was no regular compilation of the traditions, for they were not generally recorded in writing. However, they were orally transmitted, with great accuracy of detail, thanks to the Arabs' exceptionally retentive memories.

1. Some companions had, however, prepared written collections of traditions for their own personal use. Those companions, in particular, who had weaker memories used to write them down for memorizing and preservation. These were also dictated to their disciples.
2. Then there were those companions who had administrative offices arranged for written copies of traditions, so that they might carry out their duties in the true spirit of Islam. For instance, while appointing Amr ibn Hazm as the governor of Yaman, the Prophet himself gave him a letter containing the times of prayer, methods of prayer, details of ablution, booty, taxation, zakat, etc.
3. Abdullah ibn Amr ibn al-As, a young Makkan, also used to write down all that he heard from the Prophet. He had even asked the Prophet if he could make notes of all that he said. The Prophet replied in the affirmative. Abdullah called this compilation Sahifah Sadiqa (The Book of the Truth). It was later incorporated into the larger collection of Imam Ahmad ibn Hambal.
4. Anas, a young Madinan, was the Prophet's personal attendant. Since Anas remained with the Prophet day and night, he had greater opportunities than the other companions to listen to his words. Anas had written down the tradition on scrolls. He used to unroll these documents and say: "These are

the sayings of the Prophet, which I have noted and then also read out to him to have any mistakes corrected.”

5. Ali ibn Abi Talib was one of the scribes of the Prophet. The Prophet once dictated to him and he wrote on a large piece of parchment on both sides. He also had a *sahifa* (pamphlet) from the Prophet which was on zakat (the poor due) and taxes. Besides these there were some other documents dictated by the Prophet himself — official letters, missionary letters, treaties of peace and alliance addressed to different tribes— all these were later incorporated into larger collections of Hadith.

Compilations of the Time of the Companions of the Prophet.

After the death of the Prophet, interest in Hadith literature increased greatly on two accounts. Firstly, the Companions who knew the Hadith at first hand were gradually passing away. Their number continued to diminish day by day. Therefore, people became more keen to preserve the precious Hadith literature that had been stored in their memories. Secondly, the number of converts was growing and they showed great eagerness to learn as much about the traditions as possible. This was the age of the rightly guided Caliphs. In this age the Companions had settled in almost all the countries conquered by the Muslims. People flocked to them to hear traditions from them. Thus a number of centres for the learning of traditions came into existence with these Companions as the focus. When a disciple had learned all the traditions he could from one Companion, he would go to the next Companion and so on, collecting as many traditions as possible. The zeal of these disciples was so great that they undertook long journeys to collect traditions from different Companions. In this period, there were not many regular compilations. This was rather the period of collecting traditions. The work of compilation took place on a large scale during the age of *Tabiun*, the disciples of the disciples.

The Age of *Tabiun* from 101 to nearly 200 A.H.

This is the age of the followers of the companions of the Prophet. They devoted their entire lives to collecting traditions from different centres of learning, with the result that a large number of traditions were preserved. Now it became possible to collect several memoirs in larger volumes. Mohd. ibn Shihab Al Zuhri, the first regular compiler, was one of the most distinguished traditionists. Ibn Shihab Zuhri and Abu Bakr Al-Hazm were asked by Umar ibn Abdul Aziz, the Umayyad caliph, to prepare a collection of all available traditions. Umar bin Abdul Aziz wrote to Abu Bakr Al Hazm: “Whatever sayings of the Prophet can be found, write them down, for I fear the loss of knowledge and disappearance of learned men, and do not accept anything but the Hadith of the Holy Prophet, and people should make knowledge public.” The compilations made in this period do not exist today independently, having been incorporated into the larger collections of the later period. These collections were not exhaustive works on Hadith. Their nature was that of individual collections. After the individual compilations of this period, comes the *Al Muwatta* of Imam Malik (716-795), the first regular work which contained a well-arranged collection of traditions. The number of the traditions collected by him is put at 1700. This came to be accepted as a standard work. In this period the traditions respectively of the Prophet and his companions, and the decisions / edicts of the *Tabiun* were collected together in the same volume. However, it was mentioned with each narration whether it was that of the Prophet, his companions or of the followers.

The Third Age of Taba Tabiun (Followers of the Successors)

This age of the followers of the companions' successors from 200 to 300 A.H., is the golden age in Hadith literature.

1. In this age the Prophet's traditions were separated from the reports of the companions and their successors.
2. The authentic traditions were very carefully and painstakingly sifted from the "weak" traditions and then these were compiled in book-form.
3. Elaborate rules were framed; canons were devised to distinguish the true from the false traditions in accordance with clear principles. The main attention of scholars who engaged themselves in the critical scrutiny of Hadith was given to the recorded chains of witnesses (isnad); whether the dates of birth and death and places of residence of witnesses in different generations were such as to have made it possible for them to meet, and whether they were trustworthy. This activity, to be properly carried out, involved some feeling for the authenticity of the text itself; an experienced traditionist would develop a sense of discrimination. All traditions therefore fall into three general categories: (sahih) sound, having a reliable and uninterrupted isnad and a (matn) text that does not contradict orthodox belief; (hasan) good those with an incomplete isnad or with transmitters of questionable authority. (dhaif) weak those whose matn or transmitters are subject to serious criticism. By the use of these criteria the Hadith scholars were able to classify the traditions according to their degrees of reliability.

This is the period in which six authentic collections of traditions were compiled. These works are considered standard works on Hadith, and are known as the six correct books (sihah-e-sittah). The authors' names and book titles are as follows:

1. Muhammad b. Ismail al Bukhari, (194 A.H.-256 A.H.): Sahih. This work is next to the Quran in authenticity.
2. Muslim bin Qushairi (204 A.H.-261 A.H.): Sahih. This is the next most important work on Hadith.
3. Ibn Majah (202 A.H.-275 A.H.): Sunan
4. Abu Isa al Tirmizi (209 A.H.-279 A.H.): Jame
5. Abu Abdur Rahman an Nasai (214 A.H.-303 A.H.): Sunan
6. Abu Da'ud (202 A.H.-275 A.H.): Sunan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ---HOW TO USE THE INDEX TO THE HOLY QURAN

1. Please read the non-numerical text to acquaint yourself with the subjects dealt with. 2. Serial numbers of chapters (suras) and serial numbers of verses (Ayats) Ch.13 : 39 3. Every verse of the Quran has been covered in this index.

CONTENTS

ALLAH:-Belief in – Favour of – Forgiveness of – General attributes of – Help and protection of – Knowledge of – Mercy of – Miracles performed by – Powers of – Signs in creation as proof of existence of – Oneness of – Will of.

BOOKS:-Quran - Revelations other than Quran - Source of Original Book.

CREATION:-General - Astronomy - Biology - Energies - Geography and Geology - Spiritual being.

END OF THE UNIVERSE AND RECREATION:-End of the universe - Life after death - Day of judgment - Hell - Paradise.

HUMAN GROUPS:-Communities in general - Atheists - Christians and Jews - Hypocrites - Muslims and Momins - Polytheists.

PROPHETS AND COMMUNITIES:-Prophets and past communities (general)

Prophets mentioned in the Quran : ABRAHAM - ADAM - DAVID - HUD –IDRIS – ILYAS – ISMAIL - ISSAC - JACOB - JESUS - JOB - JOHN - JONAH –JOSEPH – LUQMAN - LUT – MARY - MOSES - MUHAMMED- NOAH - SALEH –SHUAIB – SOLOMON - ZAKARIYA – ZULKIFL.

RELIGIOUS LEGISLATION:-Belief and attitudes - Polytheism prohibited - Religious practices -Family- Individual and Society.

1. ALLAH--Allah is the of the Creator, in Whose existence, unity, ultimate supremacy and attribute, we are to believe. Enlisting all the verses or the Quran, specially the later halves of many, which deal with the attributes of Allah, would make this section extremely voluminous. Therefore mostly, verses which exclusively deal with His attributes have been enlisted here.

1. 1 **BELIEF IN ALLAH**---Ch.2: 62, 177, 186, 228, 232, 285, Ch.4: 39, 136, 162, 176; Ch.5: 72; Ch.7: 158; Ch.10: 99 - 100; Ch.48: 9, 13; Ch.49: 15; Ch.57: 7- 8, 19, 21; Ch.61: 11; Ch.64: 8; Ch.65: 11.

1. 2 **FAVOURS OF ALLAH**--Ch.2: 21 - 22, 29, 186, 257; Ch.3: 73, 173 - 174; Ch.5: 12, Ch.6: 63 - 64; Ch.8: 53; Ch.14: 32 - 34; Ch.16: 10 - 18, 53, 66 - 72, 78 - 81; Ch.17: 20, 70; Ch.22: 63 - 65; Ch.23: 17 - 22, 78 - 79; Ch.25: 45 - 50; Ch.27:73; Ch.28: 71 - 73; Ch.31:20; Ch.35: 12 - 13, 39; Ch.36: 71 - 73; Ch.40: 64; Ch.43: 9 - 14; Ch.45: 12 - 13; Ch.53: 3 - 4, 10 - 13; 55; Ch.67: 15; Ch.90: 5 - 12; Ch. 106: 1 - 4.

1. 3 **FORGIVENESS OF ALLAH**--Ch.2: 284; Ch.3: 31, 129, 133, 135 - 136; Ch. 4: 17 - 18, 48, 106, 110, 116, 149; Ch.5: 10, 20, 43, 77, 101; Ch.6: 54; Ch.8: 29; Ch.9: 80, 104; Ch.13: 6; Ch.15: 49; Ch.17: 25; Ch.18: 58; Ch.20: 82; Ch.22: 60; Ch.27: 11; Ch.29: 21; Ch.39: 53 - 54; Ch.40: 3; Ch.42: 25; Ch.47: 19; Ch.48: 14; Ch.57: 21; Ch.67: 12; Ch.110: 1 - 3.

1. 4 GENERAL ATTRIBUTES OF ALLAH---Ch.1: 1- 4; Ch.2: 255; Ch.5: 101; Ch.7: 180; Ch.15: 49 - 50; Ch.16: 60; Ch.17: 110; Ch.18: 109; Ch.20: 50, 111; Ch.24: 35; Ch.26: 68; Ch.31: 27; Ch.40: 65; Ch.55: 1, 78; Ch.57: 3; Ch.59: 22 - 24.

1.5 HELP AND PROTECTION OF ALLAH--Ch.2: 257; Ch.3: 150, 160; Ch.4: 45; Ch.8: 40; Ch.9: 116; Ch.29: 22; Ch.30: 5; Ch.40: 51; Ch.42: 31, 46; Ch.67: 20; Ch.73: 9.

1. 6 KNOWLEDGE OF ALLAH--Ch.2: 33, 255; Ch.3: 5, 29, 180; Ch.5: 8; Ch.6: 3, 59 - 60, 73, 117; Ch.9: 78; Ch.10: 61; Ch.11: 5 - 6; Ch.13: 8 - 10, 42; Ch.15: 24 - 25, 86; Ch.16: 19, 23; Ch.17: 25, 54 - 55, 84; Ch.18: 26; Ch.20: 7, 110; Ch.21: 4, 110; Ch.22: 70, 76; Ch.23: 92; Ch.24: 64; Ch.25: 6; Ch.26: 220; Ch.27: 25, 65, 74 - 75; Ch.28: 69; Ch.31: 16, 34; Ch.32: 6; Ch.33: 54; Ch.34: 2 - 3; Ch.35: 11, 38; Ch.39: 46; Ch.40: 19; Ch.41: 40, 47; Ch.42: 25; Ch.49: 16, 18; Ch.53: 30; Ch.57: 4; Ch.58: 7; Ch.59: 22 - 24; Ch.64: 4, 18; Ch.67: 13 - 14; Ch.68: 7; Ch.72: 26 - 28; Ch.87: 7; Ch.89: 14.

1. 7 MERCY OF ALLAH--Ch.1: 1- 2; Ch.3: 74; Ch.4: 79; Ch.6: 12, 54, 133; Ch.7: 156; Ch.9: 117-118; Ch. 12: 56; Ch.15: 49; Ch.16: 119; Ch.17: 54; Ch.27: 73; Ch.29: 21; Ch.35: 2; Ch.39: 53; Ch.57: 21, 28 - 29; Ch.76: 31.

1. 8 MIRACLES PERFORMED BY ALLAH---Abraham did not get burnt in fire : Ch.21: 68 - 69; Ch.29: 24. Dwellers of cave kept dead for 309 years : Ch.18: 9 - 22, 25 - 26 Man kept dead for 100 years : Ch.2: 259; Miracles performed through Jesus: Ch.3: 45 - 49; Ch.4: 156 - 158; Ch.5: 113 - 118; Ch.19: 16 - 22; Johah: Ch.37: 139 - 146. Joseph: Ch.12: 93 - 96 Moses: Ch.7: 107 - 108, 160; Ch.17: 101; Ch.20: 20 - 22; Ch.26: 45; Ch.27: 10 - 12; Ch.28: 32 Moses's followers raised after death : Ch.2: 56, 63 - 64 Muhammed (splitting of moon) : Ch.54: 1 - 2.

1. 9 POWERS OF ALLAH--Ch.2: 20, 107, 109, 115 - 117, 148, 165, 255, 284; Ch.3: 6, 26 - 27, 54, 83, 109, 129, 189; Ch.4: 126, 131 - 133; Ch.5: 19, 43, 101, 123; Ch.6: 12 - 14, 18, 46 - 47, 57, 61 - 65, 73, 95 - 103, 115, 133; Ch.7: 97 - 99; Ch.9: 116; Ch.10: 3 - 6, 31 - 32, 55 - 56, 66 - 69; Ch.11: 4 - 7, 123; Ch.13: 2, 11 - 17, 39, 41 - 42; Ch.14: 2, 19 - 20, 32 - 33; Ch.15: 21; Ch.16: 1, 3 - 8, 10 - 17, 40, 48 - 50, 52, 61, 77, 79; Ch.17: 44, 60, 66 - 70; Ch.19: 35 - 36, 64 - 65; Ch.20: 4 - 6, 114; Ch.21: 16 - 20, 23, 30 - 33, 42 - 44; Ch.22: 6, 18, 62, 64 - 65, 74; Ch.23: 80, 84 - 90, 116, Ch.24: 41 - 42, 45; Ch.25: 2, 10, 53 - 54, 61 - 62; Ch.27: 64; Ch.28: 68, 88; Ch.29: 19 - 22, 60 - 63; Ch.30: 8, 11, 26 - 27, 40, 54; Ch.31: 10 - 11, 25 - 30; Ch.32: 4 - 9; Ch.33: 1; Ch.34: 1, 9; Ch.35: 1, 10, 15 - 17; Ch.36: 66 - 67, 83; Ch.37: 1 - 5, 180, 182; Ch.38: 66; Ch.39: 44, 62 - 63; Ch.40: 15, 65 - 68; Ch.41: 9 - 12, 38, 54; Ch.42: 4 - 6, 9 - 12, 49 - 50, 53; Ch.43: 84 - 87; Ch.44: 7; Ch.45: 27, 36 - 37; Ch.46: 33; Ch.48: 7, 14; Ch.50: 38; Ch.51: 47 - 51, 58; Ch.53: 24 - 25, 31, 42 - 49; Ch.54: 49 - 50; Ch.55: 5 - 9, 14 - 25, 27, 29, 78; Ch.56: 57 - 74, 83 - 87; Ch.57: 1 - 2, 5 - 6; Ch.58: 21; Ch.59: 1; Ch.61: 1; Ch.62: 1; Ch.64: 1 - 3, 18; Ch.67: 1 - 5, 16 - 24, 28 - 30; Ch.70: 3, 40; Ch.75: 1 - 4; Ch.76: 28; Ch.78: 37; Ch.79: 29 - 33; Ch.85: 9, 12 - 16; Ch.87: 1 - 5; Ch.92: 12 - 13; Ch.113: 1 - 5; Ch.114: 1 - 6.

1. 10 SIGNS IN CREATION AS PROOFS OF EXISTENCE OF ALLAH--Ch.2: 164; Ch.3: 190; Ch.6: 4, 97 - 99; Ch.7: 185; Ch.10: 5 - 6, 67; Ch.13: 2 - 4; Ch.16: 4 - 13, 65 - 69, 79; Ch.17: 12, 59; Ch.26: 7 - 8; Ch.27: 86; Ch.29: 44; Ch.30: 20 - 27, 37, 46; Ch.31: 31; Ch.34: 9; Ch.36: 33 - 43; Ch.39: 42, 52; Ch.41: 37, 39, 53; Ch.42: 29, 32, Ch.45: 3 - 6, 13; Ch.51: 20 - 21.

1.11 UNITY OF ALLAH-(There is only One God and that is ALLAH)--Ch.2: 163, 255; Ch.3: 2, 6, 18, 62; Ch.4: 87; Ch.5: 76; Ch.6: 19; Ch.13: 30; Ch.16: 2, 22, 51; Ch.17: 42 - 43, 111; Ch.18: 26; Ch.19: 35; Ch.20:

8, 98; Ch.23: 116; Ch.25: 2; Ch.27: 26; Ch.28: 70, 88; Ch.35: 3; Ch.37: 14; Ch.38: 65; Ch.39: 4; Ch.40: 3, 62; Ch.41: 6; Ch.44: 8; Ch.47: 19; Ch.59: 22 – 24; Ch.64: 13; Ch.73: 9; Ch.112: 1 - 4.

1. 12 WILL OF ALLAH---(Events in the life of man controlled by ALLAH and not by man himself, commonly considered as fate or destiny) Authority: Ch.2: 247; Ch.3: 26; Ch.7: 128, 141; Ch.12: 76; Ch.17: 21, 70; Ch.43: 32. Belief: Ch.10: 99 - 100. Calamities: Ch.2: 59; Ch.6: 63 - 65; Ch.7: 130, 133; Ch.15: 4 - 5; Ch.22: 40; Ch.64: 11; Ch.67: 16 - 17. Clothes: Ch.16: 81. Complexion: Ch.30: 22; Ch.35: 28. Dreams: Ch.8: 43; Ch.12: 4 - 6, 36, 41, 43, 47 - 49, 100 - 101 Events, favourable and adverse: Ch.3: 140; Ch.4: 78; Ch.6: 17; Ch.7: 94 - 95, 168; Ch.9: 51; Ch.10: 107; Ch.12: 56; Ch.14: 11; Ch.16: 53; Ch.17: 54; Ch.24: 43; Ch.29: 21; Ch.33: 17; Ch.48: 11; Ch.64: 11. Events, purpose unknown to man: Ch.18: 60 - 82. Events, recorded before: Ch.22: 40; Ch.57: 22 - 23; Ch.97: 3 - 4 Facing difficulty: Ch.84: 6; Ch.90: 1 - 5 Guidance: Ch.2: 26 - 27, 38 - 39, 142, 213, 258, 264, 272; Ch.3: 73, 86; Ch.4: 175; Ch.6: 35, 39, 88, 125, 144, 149, 151; Ch.7: 30, 43, 178, 186; Ch.9: 80, 115; Ch.10: 9, 25; Ch.13: 27, 31, 33; Ch.14: 4; Ch.16: 9, 37, 93, 104, 107; Ch.17: 15, 84, 97; Ch.18: 17; Ch.19: 76; Ch.22: 16, 54; Ch.24: 21, 35, 40, 46; Ch.28: 56; Ch.29: 69; Ch.30: 29; Ch.32: 13; Ch.35: 8; Ch.39: 23, 36 - 37; Ch.42: 13, 44, 52 - 53; Ch.43: 20; Ch.47: 17; Ch.64: 11; Ch.74: 31, 56; Ch.87: 3; Ch.92: 12 Health and illness: Ch. 26; 80. Help: Ch.3: 13, 126; Ch.8: 10; Ch.22: 15; Ch.30: 5. Houses: Ch.16: 80. Knowledge: Ch.2: 255; Ch.3: 179; Ch.17: 85; Ch.31: 34, Ch.55: 1 - 4; Ch.96: 4 - 5. Language and speech: Ch.30: 22; Ch.41: 21; Ch.55: 4; Ch.90: 9. Laughing and weeping: Ch.53: 43. Life and death: Ch.2: 28, 259; Ch.3: 27, 145, 154, 156, 185; Ch.4: 78; Ch.6: 61 - 62, 95; Ch.7: 37, 158; Ch.8: 17; Ch.9: 116; Ch.10: 56; Ch.15: 23; Ch.16: 70; Ch.21: 34 - 35; Ch.22: 6, 66; Ch.23: 80; Ch.29: 57; Ch.30: 19, 40; Ch.31: 34; Ch.32: 11; Ch.35: 11; Ch.39: 30, 42; Ch.40: 68; Ch.41: 47; Ch.42: 9; Ch.44: 8; Ch.45: 26; Ch.46: 33; Ch.50: 19, 43; Ch.53: 44; Ch.56: 83 - 87; Ch.57: 2; Ch.67: 2; Ch.75: 26 - 30. Man, Khalifa on Earth: Ch.6: 165; Ch.27: 62; Ch.35: 39. Man, guarded by angels : Ch.13: 11; Ch.86: 4. Man, to go from State to state: Ch.84: 16 - 19. Mates: Ch.16: 72; Ch.25: 54; Ch.30: 21. Physical senses: Ch.16: 78; Ch.23: 78; Ch.32: 9; Ch.67: 23; Ch.90: 8 - 9. Progeny or man: Ch.23: 79; Ch.67: 24. Rank differences, Purpose of: Ch.6: 165; Ch.43: 32. Relatives: Ch.25: 54. Roads: Ch.20: 53; Ch.21: 31; Ch.43: 10. Sanctification: Ch.4: 49; Ch.24: 21. Shape or man as Allah pleases : Ch.3: 6; Ch.7: 11; Ch.40: 64; Ch.64: 3; Ch.82: 7 - 8. Sleep: Ch.6: 60; Ch.25: 47; Ch.30: 23; Ch.39: 42; Ch.78: 9. Sons and daughters: Ch.16: 72; Ch.42: 49 - 50. Space Travel, possibility of: Ch.55: 33 - 36 Sustenance or provisions (items essential to keep life going): Ch.2: 36, 212, 245, 261; Ch.3: 27, 37, 73; Ch.6: 151; Ch.7: 10; Ch.10: 59; Ch.11: 6; Ch.12: 56; Ch.13: 26; Ch.15: 20 - 21; Ch.16: 71; Ch.17: 18 - 21, 30 - 31, 70; Ch.20: 132; Ch.24: 38; Ch.27: 64; Ch.29: 60, 62; Ch.30: 37; Ch.34: 24, 36, 39; Ch.35: 2; Ch.39: 52; Ch.40: 13, 64; Ch.42: 12, 19, 27; Ch.43: 32 - 35; Ch.51: 22, 57 - 58; Ch.53: 24 - 25, 48, 55; Ch.57: 29; Ch.62: 4; Ch.65: 3; Ch.67: 21; Ch.74: 31; Ch.106: 4. Things in service of man: Earth: Ch.2: 29; Ch.22: 65 Heaven and earth: Ch.31: 20; Ch.45: 13. Sea: Ch.16: 14; Ch.22: 65; Ch.45: 12. Sun, moon, stars, day and night: Ch.14: 33; Ch.16: 12. Transport: Ch.17: 70; Ch.36: 41 - 42 . Wealth and satisfaction: Ch.53: 48. Wisdom: Ch.2: 269.

II. BOOKS---This section contains verses of the Quran Which refer to various messages sent by Allah to men selected by Him known as, apostles, messengers or prophets, for the benefit of man kind and 'Luoh-i-Mehfooz' a Record Book of the universe.

2.1 QURAN---Abbreviated letters in: First verses of following chapters: 2, 3, 7, 10, 11, 12, 13, 14, 15, 19, 20, 26, 27, 28, 29, 30, 31, 32, 36, 38, 40, 41, 42 (1, 2), 43, 44, 45, 46, 50, 68. Abrogation's: Ch.2: 106; Ch.16: 101. Allah's message: Ch.2: 146 - 147, 176, 252; Ch.3: 108; Ch.4: 113, 162, 166; Ch.6: 104 - 105, 114; Ch.7: 196; Ch.10: 94; Ch.11: 17; Ch.17: 105 - 109; Ch.18: 29; Ch.20: 2 - 4; Ch.21: 10, 50; Ch.22: 16; Ch.25: 6; Ch.26: 192; Ch.27: 6; Ch.29: 47; Ch.32: 2 - 3; Ch.35: 31; Ch.39: 1 - 2, 41; Ch.40: 2; Ch.41: 2;

Ch.42: 3, 17; Ch.45: 2; Ch.46: 2; Ch.53: 1 - 6; Ch.55: 1 - 2; Ch.57: 9; Ch.76: 23. Belief in: Ch.2: 4, 121, 177, 285; Ch.3: 84; Ch.4: 136, 162; Ch.47: 2; Ch.64: 8. Book of wisdom: Ch.10: 1; Ch.13: 37; Ch.17: 39; Ch.31: 2; Ch.36: 2; Ch.43: 4. Cannot be produced by anyone other than Allah: Ch.2: 23 - 24; Ch.10: 37- 40; Ch.11: 12 -14; Ch.17: 86 - 88; Ch.52: 34. Carries evidence: Ch.29: 47- 49, 51. Collection of: Ch.25: 32; Ch.75: 17. Concealing of: Ch.2: 159 - 160, 174 - 176. Confirms previous revelations: Ch.2: 41, 89 - 90, 97; Ch.4: 47; Ch.5: 15; Ch.6: 92; Ch.10: 37; Ch.20: 133; Ch.26: 196; Ch.35: 31; Ch.41: 43; Ch.46: 12. Devils do not descend with it: Ch.26: 210 - 212; Ch.81: 25. Easy: Ch.19: 97; Ch.44: 58 - 59; Ch.54: 17, 22, 32, 40. Effects on believers: Ch.8: 2; Ch.17: 107 - 109; Ch.25: 73; Ch.32: 15; Ch.47: 20; Ch.57: 16. Effects on followers of book and unbelievers: Ch.2: 99, 146; Ch.7: 37; Ch.9: 124 - 129; Ch.10: 15 - 17, 96 - 97; Ch.17: 45 - 48, 90 - 93; Ch.22: 72; Ch.23: 66 - 73; Ch.25: 4 - 6, 30 - 33; Ch.26: 198 - 201, Ch.29: 47; Ch.30: 58 - 60; Ch.31: 7; Ch.32: 22; Ch.34: 43 - 44; Ch.35: 32; Ch.40: 56; Ch.41: 5, 26, 40, 41, 52, 53; Ch.42: 35; Ch.43: 31 - 32; Ch.45: 7 - 11; Ch.46: 7 - 12; Ch.52: 29 - 34; Ch.53: 29; Ch.56: 81 - 82; Ch.68: 51 - 52; Ch.77: 50; Ch.84: 20 - 25. False claims of receiving Revelation: Ch.6: 93. Fulfills previous prophecies: Ch.28: 52 - 53; Ch.46: 12. General: Ch.2: 185; Ch.9: 111; Ch.10: 37, 109; Ch.13: 30 - 31, 36 - 37; Ch.14: 1; Ch.15: 87; Ch.17: 41; Ch.21: 106; Ch.29: 27, 49; Ch.35: 32; Ch.38: 1, 49, 67- 68, 86 - 88; Ch.39: 18, 27; Ch.41: 41, 52; Ch.43: 5, 43 - 44; Ch.50: 1; Ch.53: 59 - 62; Ch.56: 77 - 80; Ch.59: 21; Ch.69: 38 - 52; Ch.74: 54 - 56; Ch.76: 29 - 30; Ch.80: 11 - 12; Ch.81: 15 - 19; Ch.86: 11 - 14. Guarded against corruption: Ch.15: 9; Ch.18: 27; Ch.41: 42; Ch.42: 24; Ch.56: 75 - 80; Ch.74: 30 - 31. (Multiples of 19 protecting the Quran: Dr. Rashad Khalifa's mathematical proof); Ch.85: 21- 22. Guide and Mercy: Ch.3: 138; Ch.6: 155 - 157; Ch.7: 52, 203; Ch.10: 57; Ch.16: 64, 89, 102; Ch.17: 9 - 10; Ch.27: 77; Ch.29: 50 - 51; Ch.31: 3 - 5; Ch.42: 52 - 53; Ch.44: 5 - 6; Ch.45: 20. Healing for disease: Ch.10: 57; Ch.17: 82; Ch.41: 44. In book of honour: Ch.43: 4; Ch.56: 75, 82; Ch.80: 13 - 16; Ch.85: 21 - 22. Instructs mankind: Ch.2: 231; Ch.3: 138; Ch.10: 109; Ch.39: 41; Ch.50: 45; Ch.80: 11 - 12. Invites to meditate on: Ch.2: 266; Ch.4: 82; Ch.23: 68; Ch.38: 29; Ch.47: 24. Jinn listen to it: Ch.46: 29 - 32; Ch.72: 1 - 2, 13. Judgment to be based on: Ch.4: 105; Ch.5: 42. Light: Ch.4: 175; Ch.5: 15 - 16; Ch.42: 52. Makes things clear : Ch.2: 118; Ch.6: 55, 126; Ch.11: 1 - 2; Ch.15: 1; Ch.16: 89; Ch.22: 16; Ch.17: 41; Ch.24: 1, 34, 46; Ch.25: 33; Ch.26: 2; Ch.27: 1, 76 - 78; Ch.28: 2; Ch.29: 49; Ch.36: 69 - 70; Ch.43: 2; Ch.44: 2 - 4. No crookedness in: Ch.18: 1 - 2; Ch.39: 28. No discrepancy in: Ch.4: 82; Ch.39: 23. Not to be made into shreds: Ch.15: 91. Not self-contradictory: Ch.39: 23. Not to sit when mocked at: Ch.4: 140; Ch.6: 68 - 69. Parables and similitude's in: Ch.2: 17 - 20, 26 - 27, 171, 259, 261, 264 - 266; Ch.3: 103, 117; Ch.7: 58, 175 - 176; Ch.9: 109 - 110; Ch.10: 24; Ch.11: 24; Ch.13: 17, 35; Ch.14: 18, 24 - 27; Ch.16: 75 - 76, 92, 112 - 113; Ch.17: 89; Ch.18: 32 - 46, 54; Ch.22: 73; Ch.24: 35, 39 - 40; Ch.29: 41 - 43; Ch.30: 28, 58; Ch.36: 13 - 32; Ch.39: 27, 29; Ch.47: 15; Ch.48: 29; Ch.57: 20; Ch.59: 21; Ch.62: 5; Ch.68: 17 - 33. Purpose or revelation of: Ch.2: 219 - 221; Ch.4: 105; Ch.6: 19 - 20, 92; Ch.7: 2 - 3; Ch.14: 1; Ch.16: 44, 64; Ch.18: 2 - 6; Ch.20: 2 - 3; Ch.25: 1; Ch.26: 194; Ch.36: 3 - 6, 69 - 70; Ch.38: 29; Ch.42: 7; Ch.43: 3; Ch.57: 9; Ch.65: 11. Recitation, seek Allah's protection from satan: Ch.16: 98 - 100. Recitation and understanding of: Ch.2: 121; Ch.17: 78, 106; Ch.20: 114; Ch.27: 92; Ch.28: 52 - 55; Ch.29: 45; Ch.32: 15; Ch.35: 29 - 30; Ch.47: 24; Ch.73: 4, 20; Ch.75: 16 - 19. Respect and attention due to: Ch.7: 204 - 206; Ch.25: 7; Ch.59: 21. Revealed in Arabic languages: Ch.12: 1 - 3; Ch.13: 37; Ch.14: 4; Ch.16: 103; Ch.20: 113; Ch.26: 195; Ch.39: 28; Ch.41: 3, 44; Ch.42: 7; Ch.43: 3; Ch.46: 12. Revealed in portions: Ch.17: 106; Ch.25: 32; Ch.76: 23; Ch.87: 6 - 7. Revealed in the month of Ramadan: Ch.2: 185. Revealed through Gabriel: Ch.2: 97; Ch.16: 102 - 103; Ch.26: 193 - 194; Ch.81: 15 - 21. Revealed on Grand night: Ch.44: 2 - 6; Ch.97: 1 - 5. Settles differences: Ch.16: 64; Ch.27: 76. Teaching: Ch.18: 2 - 4; Ch.19: 97; Ch.20: 2 - 7; Ch.55: 1 - 2. Truth, no doubt In: Ch.21: 2; Ch.10: 37, 108; Ch.11: 17; Ch.13: 1, 19; Ch.17: 81, 105; Ch.22: 54; Ch.32: 2 - 3; Ch.34: 6; Ch.42: 17; Ch.47: 2; Ch.51: 23. Uniqueness of: Ch.2: 23 - 24; Ch.10: 37 - 40; Ch.11: 13 - 14; Ch.17: 88. Universal

message: Ch.12: 104; Ch.68: 52; Ch.81: 26 - 29. Verses , basic and allegorical: Ch.3: 7; Ch.11: 1. Warnings and good news in: Ch.10: 1 - 2; Ch.14: 52; Ch.16: 102; Ch.17: 9 - 10, 105; Ch.19: 97; Ch.27: 2 - 3; Ch.41: 4; Ch.74: 32 - 37.

2. 2 REVELATIONS OTHER THAN QURAN---Ch.2: 4, 35 - 39, 53, 87, 121, 174 - 177, 285; Ch.3: 3, 84; Ch.4: 136, 162; Ch.5: 46 - 50; Ch.6: 89 - 91, 154; Ch.9: 111; Ch.11: 17, 110; Ch.17: 2; Ch.20: 133; Ch.21: 105; Ch.23: 58; Ch.26: 196; Ch.28: 43; Ch.35: 31 - 32; Ch.37: 117; Ch.40: 53 - 54; Ch.41: 45; Ch.53: 36 - 37; Ch.54: 4 - 5; Ch.87: 16 - 19.

2. 3 SOURCE OF ORIGINAL BOOK---The concept attached with this book is that it contains a record of every thing which occurred, occurs or will occur in the Universe. It is known as "Louh-i-mehfooz" meaning a guarded tablet. It can be compared, to some extent, to the book of accounts of an office. Ch.6: 38, 59; Ch.7: 37; Ch.10: 61; Ch.11: 6; Ch.13: 39; Ch.17: 58; Ch.21: 105; Ch.22: 70; Ch.23: 62; Ch.27: 75; Ch.34: 3; Ch.35: 11; Ch.36: 12; Ch.43: 2 - 4; Ch.50: 4; Ch.54: 52 - 53; Ch.56: 75 - 80; Ch.57: 22 - 23; Ch.85: 21 - 22.

III. CREATION---Except Allah, everything in the universe is His creation which includes heavenly bodies like the sun, moon, stars etc; earth, mountains, water etc; living beings like plants, animals and man and energies like the angels, jinn and satan. In this section, verses of the Quran dealing with these subjects have been arranged subject-wise.

3.1 GENERAL--Allah commands 'BE' and its is: Ch.2: 117; Ch.16: 40; Ch.36: 82; Ch.40: 68. Creation in just proportion for just ends and not for sport: Ch.15: 85; Ch.16: 3; Ch.21: 16 - 17; Ch.29: 44; Ch.30: 8; Ch.38: 27; Ch.39: 5; Ch.44: 38 - 39; Ch.45: 22; Ch.46: 3; Ch.64: 3. Existence of living beings in the universe: Ch.42: 29. Existence of Pairs and Kinds : Ch.20: 53; Ch.36: 36; Ch.42: 11; Ch.43: 12; Ch.51: 49; Ch.53: 45 - 46; Ch.78: 8. Living beings created from water: Ch.21: 30; Ch.24: 45. Whole creation submissively obeys Allah: Ch.16: 49 - 50.

3.2 ASTRONOMY---3.2 .1 Creation of Universe including earth: From gaseous substance: Ch.41: 11. Joined together earlier: Ch.21: 30. Period or creation 6 days: Ch.7: 54; Ch.10: 3; Ch.11: 7; Ch.25: 59; Ch.32: 4; Ch.41: 9 - 12; Ch.50: 38; Ch.57: 4 - 5. 3.2.2 General: Ch.2: 22, 117, 164; Ch.3: 190 - 191; Ch.6: 1, 73, 101; Ch.7: 185; Ch.10: 101; Ch.13: 15; Ch.14: 19 - 20, 32; Ch.15: 16 - 18, 85; Ch.16: 3, 77; Ch.21: 32; Ch.22: 65; Ch.27: 60, 64; Ch.29: 44; Ch.30: 22, 25; Ch.31: 20; Ch.35: 41; Ch.38: 27; Ch.40: 57, 64; Ch.42: 11; Ch.43: 9; Ch.44: 38 - 39; Ch.45: 3; Ch.46: 33; Ch.48: 7; Ch.50: 6; Ch.51: 22 - 23, 47; Ch.55: 7 - 9; Ch.64: 3; Ch.67: 3 - 4; Ch.78: 12; Ch.79: 27 - 29; Ch.88: 18; Ch.91: 5. 3.2 .3 Meteorites and rain of stones : Ch.11: 82; Ch.15: 74; Ch.37: 7 - 10; Ch.67: 5. 3.2.4 Months: Ch.9: 36 - 37; Ch.10: 5 (number of). 3.2.5 Seven higher levels or ways: Ch.2: 29; Ch.23: 17, 86; Ch.41: 12; Ch.65: 12; Ch.67: 3; Ch.71: 15; Ch.78: 12. 3.2.6 'Planets, stars and galaxies: Ch.6: 97; Ch.7: 54; Ch.12: 4; Ch.16: 12, 16; Ch.25: 61; Ch.37: 6 - 10; Ch.53: 49; Ch.67: 5; Ch. 85: 1; Ch.86: 1 - 3. 3.2.7 Sun. Moon, Day and Night: Ch.3: 27; Ch.6: 96; Ch.7: 54; Ch.10: 5 - 6, 67; Ch.13: 2 - 3; Ch.14: 33; Ch.16: 12; Ch.17: 12; Ch.21: 33; Ch.22: 61; Ch.23: 80; Ch.24: 44; Ch.25: 45 - 47, 61 - 62; Ch.27: 86; Ch.28: 71- 73; Ch.29: 61; Ch.31: 29; Ch.35: 13; Ch.36: 37 - 40; Ch.39: 5; Ch.40: 61; Ch.41: 37; Ch.45: 5; Ch.54: 1; Ch.55: 5; Ch.57: 6; Ch.71: 16; Ch.78: 10 - 13; Ch. 89: 1 - 5; Ch.91: 14; Ch.92: 1 - 2; Ch.93: 1 - 2. 3.2.8 Universe without any pillars: Ch.13: 2; Ch.31: 10.

3.3 BIOLOGY---3.3.1 Botany: (cultivation, vegetation, plants, fruits etc.) Ch.2: 22; Ch.6: 99, 141; Ch.7: 58; Ch.13: 3 - 4; Ch.14: 32; Ch.16: 10 - 11, 13, 67; Ch.21: 30; Ch.22: 63; Ch.23: 19 - 20; Ch.27: 60; Ch.31: 10 - 11; Ch.36: 33 - 35; Ch.39: 21; Ch.50: 7 - 11; Ch.55: 6, 11 - 13; Ch.56: 63 - 67; Ch.78: 15 - 16; Ch.79:

31; Ch.80: 24 - 32. 3.3.2 Zoology: Animals: Ch.2: 164; Ch.6: 38; Ch.11: 6; Ch.16: 80; Ch.24: 45; Ch.31: 10 - 11; Ch.35: 28; Ch.42: 29; Ch. 45: 4; Ch. 88: 17. Apes: Ch.2: 65 - 66; Ch.5: 60; Ch.7: 166. Bees: Ch.16: 68 - 69. Birds: Ch.6: 33; Ch.16: 79; Ch.24: 41; Ch.67: 19. Cattle: Ch.6: 142; Ch.16: 5 - 8, 66; Ch.23: 21 - 22; Ch.35: 28; Ch.36: 71 - 73; Ch.39: 6; Ch.40: 79 - 81; Ch.43: 12 - 13; Ch.88: 17.

3. 4 ENERGIES---Abraham, coming to: Ch.11: 69, 73; Ch.15: 51 - 57; Ch.51: 24 - 34. Adam, bow before: Ch.2: 30 - 39; Ch.7: 11; Ch.15: 28 - 30; Ch.17: 61; Ch.18: 50; Ch.20: 116; Ch.38: 71 - 73. Angles, Allah, bear witness of existence, glorify obey and Serve Him: Ch.3: 18; Ch.4: 172; Ch.13: 13; Ch.16: 49; Ch.19: 64 - 65; Ch.40: 7; Ch.41: 38; Ch.42: 5. Ascending of: Ch.70: 4. Belief in: Ch.2: 177, 285; Ch.4: 136. Coming of: Ch.6: 158; Ch.16: 33. Day of judgment and: Ch.2: 210; Ch.25: 25; Ch.39: 75; Ch.69: 17; Ch.78: 38; Ch.89: 22. Death, bring about: Ch.4: 97; Ch.6: 61, 93 - 94; Ch.7: 37; Ch.8: 50; Ch.16: 28, 32; Ch.32: 11; Ch.47: 27. Descend for affairs: Ch.97: 3 - 5 Descent on believers: Ch.41: 30 - 32. Gabriel: (Rooh, spirit): Ch.2: 87, 97 - 98; Ch.16: 102; Ch.17: 85; Ch.19: 17 - 21; Ch.26: 193 - 194; Ch.40: 15; Ch.66: 4; Ch.70: 4; Ch.78: 38; Ch.97: 3 - 5. General: Ch.2: 98; Ch.37: 1 - 3; Ch.51: 1 - 4. Guard men: Ch.13: 11; Ch.82: 10; Ch.86: 4. Harut and Marut: Ch.21: 102. Hell, in charge of: Ch.66: 6 - 7; Ch.74: 30 - 31. Help: Ch.3: 124 - 125; Ch.8: 9, 12. Intercession of: Ch.53: 26. Lut, coming to: Ch.11: 77 - 81; Ch.15: 57 - 72. Mary, coming to: Ch.3: 42 - 47; Ch.19: 17 - 21. Messengers: Ch.16: 2, 102; Ch.22: 75; Ch.35: 1. Moses and Aron, carried relics or families of: Ch.2: 248. Michael: Ch.2: 98. Muhammed, blessings on, help and protect: Ch.33: 56; Ch.66: 4. Paradise, in: Ch.13: 23 - 24. Pray for forgiveness, protection, blessings on believers and those on earth: Ch.13: 23 - 24; Ch.33: 43, 56; Ch.40: 7 - 9; Ch.42: 5. Quran, bear witness of: Ch.4: 166. Records of human deed: Ch.10: 21; Ch.43: 79 - 80; Ch.50: 17 - 18; Ch.82: 10 - 12. Rulers, could be made by Allah: Ch.43: 60. Sending or, demanded by men: Ch.6: 8 - 9, 111; Ch.11: 12; Ch.15: 7 - 8; Ch.17: 95; Ch.23: 24; Ch.25: 21 - 22; Ch.41: 14; Ch.43: 53. Unbelievers, cursed by: Ch.2: 161; Ch.3: 87. Unbelievers consider them females: Ch.37: 150; Ch.43: 19; Ch.53: 27- 28. Worshipping of, prohibited: Ch.34: 40 - 41. Zakariya coming to: Ch.3: 39. 3.4. 2 FIRE: Ch.36: 80; Ch.56: 71 - 73. 3.4.3 FORCES : Ch.48: 4, 7. 3.4.4 GRAVITATION: Ch.77: 25 - 26.

3.4.5 JINN---Created by Allah: Ch.6: 100. Created from fire: Ch.15: 27; Ch.55: 15 - 16. Created to serve Allah: Ch.51: 56. Day or Judgment and: Ch.6: 128, 130; Ch.55: 39. Enemies or prophets: Ch.6: 112. General: Ch.72: 1 - 17. Hell, in: Ch.7: 38, 179; Ch.11: 119; Ch.32: 13; Ch.41: 25; Ch.46: 18. Hur, in paradise, untouched by: Ch.55: 56, 74. Iblis (Satan), a Jinn: Ch.18: 50. Lead men astray: Ch.41: 29. Listen to Quran: Ch.46: 29 - 32; Ch.72: 1 - 2. Passing of, through heaven and earth: Ch.55: 33 - 36. Quran cannot be produced by: Ch.17: 88. Seeking refuge of, from Allah: Ch.114: 1 - 6. Solomon, in service of: Ch.27: 17, 39; Ch.34: 12 -14. Unbelievers associate them with Allah: Ch.6: 100; Ch.34: 41; Ch.37: 158.

3.4. 6 SATAN(DEVIL)_ : Abraham, advises father against: Ch.19: 44 - 45. Adam and Eve, misled by: Ch.2: 36; Ch.20: 116 - 120. Adam, Iblis refuses to bow before: Ch.2: 34; Ch.7: 11 - 25; Ch.15: 31 - 34; Ch.17: 61 - 65; Ch.18: 50 - 51; Ch.20: 116 - 120; Ch.38: 71 - 85. Believers, mindful of suggestions of: Ch.7: 201; Ch.16: 99; Ch.17: 65; Ch.34: 20 - 21. Causes to fear: Ch.3: 175. Causes to forget: Ch.6: 68; Ch.12: 42; Ch.18: 63; Ch.58: 19. Created from fire: Ch.7: 12; Ch.38: 76. Cursed by Allah: Ch.4: 118; Ch.15: 35. Destination of, and of followers: hell: Ch.4: 121; Ch.17: 63 - 64; Ch.19: 68; Ch.26: 94 - 95; Ch.31: 21; Ch.38: 85; Ch.59: 17. Enemy of prophets: Ch.6: 112; Ch.22: 52 - 53. Enjoins and inspires evil: Ch.2: 169; Ch.6: 121; Ch.7: 202; Ch.19: 83; Ch.22: 52 - 53; Ch.47: 25; Ch.58: 10; Ch.59: 16. Evil companion: Ch.4: 38. False promise of: Ch.4: 120; Ch.14: 22; Ch.17: 64; Ch.57: 14. General: Ch.2: 14; Ch.3: 36; Ch.8: 11. Heavens guarded from: Ch.15: 17 - 18; Ch.37: 6 - 10; Ch.67: 5. Intoxicants and games of chance: Devil's work: Ch.5: 90 - 91. Jinn: Ch.18: 50. Job, afflicted by: Ch.38: 41. Makes sin fair seeming: Ch.6: 43; Ch.8:

48; Ch.16: 63; Ch.27: 24; Ch.29: 38. Man, misled by: Ch.2: 257, 275; Ch.3: 155; Ch.4: 60, 117 - 119; Ch.6: 71; Ch.7: 27, 175; Ch.15: 36 - 44; Ch.22: 3 - 4; Ch.25: 29; Ch.28: 15; Ch.36: 62; Ch.43: 36 - 39. Not to be followed: Ch.2: 168, 208; Ch.6: 142; Ch.7: 27; Ch.24: 21; Ch.31: 33; Ch.35: 5; Ch.36: 60 - 61. Open enemy of man: Ch.2: 168, 208; Ch.6: 142; Ch.12: 5; Ch.17: 53; Ch.18: 50; Ch.35: 5 - 6; Ch.36: 60; Ch.43: 62. Quran not devil's work: Ch.26: 210 - 212; Ch.81: 25. Seek refuge in Allah from devil: Ch.7: 200 - 201; Ch.16: 98 (before reciting the Quran); Ch.23: 97 - 98; Ch.41: 36; Ch.114: 1 - 6. Solomon; devil worked for: Ch.21: 82; Ch.38: 37. Sows dissension: Ch.12: 100; Ch.17: 53. Squanderers, brothers of: Ch.17: 27. Threatens with poverty: Ch.2: 268. Unbelievers call on: Ch.4: 117; Ch.7: 30. Unbelievers caused to increase in error by: Ch.7: 202; Ch.16: 100; Ch.26: 221 - 227; Ch.34: 20; Ch.43: 36 - 38; Ch.58: 19. Unbelievers fight in the way of: Ch.4: 76. Unbelievers friends of: Ch.2: 257; Ch.7: 27, 30. Unbelievers incited with fury by: Ch.19: 83. Vain desires incited by: Ch.4: 120 - 121. Without Grace of Allah, man would follow the devil and treat him as guardian: Ch.4: 83.

3.4.7 TIME--Terrestrial: Ch.2: 189; Ch.6: 96; Ch.9: 36 - 37; Ch.10: 5; Ch.17: 12. Relative: Ch.2: 259; Ch.22: 47; Ch.32: 5; Ch.70: 4. Period (Tense): Ch.45: 24.

3.5 GEOGRAPHY & GEOLOGY--3. 5.1 EARTH: Ch.13: 3, 41; Ch.15: 19; Ch.16: 3, 15; Ch.20: 53; Ch.21: 65; Ch.23: 84 - 85; Ch.27: 61; Ch.39: 67; Ch.40: 64; Ch.41: 9 - 10; Ch.43: 10; Ch.50: 7 - 11; Ch.51: 20, 48; Ch.55: 10, 26 - 28; Ch.57: 17; Ch.65: 12 (7 layers): Ch.67: 15; Ch. 71: 19 - 20; Ch.77: 25 - 26; Ch.78: 6; Ch.79: 30; Ch.86: 12; Ch.88: 20; Ch.91: 6. 3.5.2 GRAVITATION: Ch.77: 25 - 26. 3.5.3 IRON: Ch.57: 25. 3.5.4 MOUNTAINS: Ch.13: 3; Ch.15: 19; Ch.16: 15, 81; Ch.21: 31; Ch.27: 61; Ch.31: 10 - 11; Ch.35: 27; Ch.41: 10; Ch.50: 7 - 11; Ch.77: 27; Ch.78: 7; Ch.79: 32 - 33; Ch.88: 19. 3.3.5 RAIN: Ch.2: 22, 164; Ch.6: 99; Ch.7: 57; Ch.13: 3, 12 - 13, 17; Ch.14: 32; Ch.15: 22; Ch.16: 10 - 11, 65; Ch.20: 53; Ch.22: 5, 63; Ch.23: 18; Ch.24: 43; Ch.25: 48 - 50; Ch.27: 60; Ch.29: 63; Ch.30: 24, 46 - 51; Ch.31: 10 - 11, 34; Ch.32: 27; Ch.35: 9, 27 - 28; Ch.39: 21; Ch.41: 39; Ch.42: 28; Ch.43: 11; Ch.45: 5; Ch.50: 9; Ch.56: 68 - 70; Ch.78: 14; Ch.86: 3.5.6 RIVERS: Ch.13: 3; Ch.14: 12; Ch.16: 15; Ch.27: 61. 3.5.7 SEAS AND OCEANS : Ch.16: 14; Ch.25: 53; Ch.27: 61; Ch.31: 31 - 32; Ch.35: 12; Ch.55: 19 - 23; Ch.79: 30 - 31. 3.5.8 SHIPS: Ch.2: 164; Ch.14: 32; Ch.16: 14; Ch.17: 66 - 70; Ch.22: 65; Ch.23: 22; Ch.30: 46; Ch.31: 31- 32; Ch.35: 12; Ch.36: 41 - 44; Ch.42: 32 - 34; Ch.43: 12; Ch.45: 12; Ch.55: 24 - 25. 3.5.9 WINDS: Ch.2: 164; Ch.15: 22; Ch.25: 48; Ch.27: 6 Ch.30: 46 - 51; Ch.35: 9.

3.6 MAN---Allah's nearness to: Ch.2: 136; Ch.8: 24; Ch.50: 16. Allah's split in: Ch.15: 29; Ch.32: 9; Ch.38: 72; Ch.58: 22. Allah's and angels blessings on: Ch.33: 35. Behavior in trial: Ch.6: 165; Ch.10: 11- 12, 21 - 23; Ch.11: 9 - 11; Ch.16: 53 - 55; Ch.17: 67 - 70, 83 - 84; Ch.22: 11 - 13; Ch.30: 33 - 36; Ch.39: 8, 49 - 50; Ch.41: 49 - 51; Ch.42: 48; Ch.70: 20 - 21; Ch.89: 15 - 16; Ch.96: 6 - 8. Birth of: Ch.3: 6; Ch.13: 8; Ch.16: 4, 78; Ch.18: 37; Ch.22: 5; Ch.23: 12 - 16; Ch.30: 54; Ch.31: 34; Ch.38: 8 - 9; Ch.35: 11; Ch.36: 77 - 83; Ch.39: 6; Ch.40: 67; Ch.53: 32; Ch.55: 3; Ch.56: 57 - 62; Ch.64: 3; Ch.75: 36 - 40; Ch.76: 1 - 3, 28; Ch.77: 20 - 23; Ch.80: 17 - 23; Ch.82: 6 - 9 Ch.86: 4 - 10; Ch.95: 1 - 8; Ch.96: 2. Contentious (fighting) : Ch.18: 54. Corrupted: Ch.30: 41 Consciences: Ch.75: 2; Ch.90: 10; Ch.91: 1 - 10. Created as single community: Ch.2: 213; Ch.10: 19, Ch. 21: 92; Created from earth: Ch.11: 61; Ch.20: 55; Ch.13: 32; Ch.71: 17 - 18. Created from inanimate matter (clay, mud etc.): Ch.6: 2; Ch.15: 26; Ch.18: 37; Ch.22: 5; Ch.23: 12 - 16; Ch.30: 20; Ch.32: 7; Ch.35: 11; Ch.37: 11; Ch.38: 71; Ch.40: 67; Ch.55: 14. Created from nothing: Ch.19: 67. "Created from one male and female" Created as male and female: Ch.49: 13; Ch.53: 45 - 46. Ch. 92: 3. Created from single being: Ch.4: 1; Ch.6: 98; Ch.7: 189; Ch.39: 6. Created from water : Ch.25: 54. Created in best mould: Ch.95: 1 - 8. Creation of mankind like creation of one soul: Ch.31: 28. Hasty: Ch.17: 11; Ch.21: 37; Ch.70: 19 - 21. Kinds of: Ch.35: 32; Ch.64: 2. Love of wealth: Ch.100: 8; Ch.102: 1 -

2. Memory (as record of deeds): Ch.17: 13 - 14; Ch.79: 35. Nature on Islam: Ch.30: 30. Niggardliness: Ch.17: 100; Ch.70: 21. Old age: Ch.16: 70; Ch.22: 5; Ch.30: 54; Ch.36: 68; Ch.40: 67. Purpose of creation: Test : Ch.2 : 155; Ch.5: 48; Ch.6: 165; Ch.11: 7; Ch.18: 7; Ch.21: 35; Ch.47: 31; Ch.67: 2; Ch.76: 2; Ch.89: 15 - 16.

STRIVES FOR DIVERSE ENDS: Ch. 92: 1 – 4, Trust accepted by: Ch.33: 72. Ungrateful: Ch.7: 190; Ch.17: 67; Ch.22: 66; Ch.42: 48; Ch.43: 15; Ch.100: 1 - 7. Weak and helpless : Ch.4: 28; Ch.56: 83 - 87.

IV END OF THE UNIVERSE AND RECREATION (Qiyamat) (Popularly Known as 'Qiyamat', which consists of the following events; end of the present universe, its recreation, judgment on faith and deeds depending on which, sending of pious people to paradise as a reward and sending of sinners to hell as a punishment).

4.1 END OF THE UNIVERSE---General description: Ch.2: 210; Ch. 22: 1 - 2; Ch.25: 11; Ch.27: 86 - 87; Ch.32: 28 - 30; Ch.36: 48 - 50; Ch.39: 75; Ch.42: 17 - 18; Ch.54: 46; Ch.55: 26 - 28; 31 - 32; Ch.69: 1 - 3; Ch.79: 1 - 7; Ch.81: 12 - 14; Ch.101: 1 - 3. Gog and Magog (Yajuj, Majuj): Ch.18: 94 - 99; Ch.21: 96. Earth, happenings on: Ch.14: 48; Ch.18: 47; Ch.20: 105 - 107; Ch.27: 88; Ch.32: 5; Ch.39: 67 - 69; Ch.50: 44; Ch.52: 10; Ch.56: 4 - 6; Ch. 69: 13 - 15; Ch.70: 9; Ch.73: 14; Ch.77: 10; Ch.78: 20; Ch.81: 3, 6; Ch.82: 3 - 4; Ch.84: 3 - 5; Ch.89: 21 - 23; Ch.99: 1 - 5; Ch.101: 4 - 5. Heavens, happenings in (regions beyond the earth, sky, outer space: Ch.14: 48; Ch.21: 104; (Oscillating Universe); Ch. 25: 25; Ch. 32: 5; Ch. 39: 67 - 69; Ch. 44: 9 - 12; Ch. 52: 9; Ch. 55: 37 - 40; Ch. 69: 16 - 17; Ch.70: 8; Ch. 73: 18 - 19; Ch. 77: 8 - 9; Ch. 78: 19; Ch. 81: 1 - 2; Ch. 82: 1 - 2; Ch. 84: 1 - 2. Inevitable: Ch.6: 134; Ch.7: 34; Ch.15: 85; Ch.16: 61; Ch.20: 129; Ch.29: 53; Ch.34: 3, 29 - 30; Ch.40: 59; Ch.41: 54; Ch.51: 1 - 6; Ch.52: 1 - 8; Ch.54: 46; Ch.55: 31 - 32; Ch.56: 1 - 3; Ch.77: 1 - 7; Ch.78: 1 - 5; 17; Knowledge of, only with Allah (i.e.Time when it will end): Ch.6: 57 - 58; Ch.7: 187; Ch.20: 15; Ch.27: 65 - 66; Ch.31: 34; Ch.33: 63; Ch.41: 47; Ch.43: 61, 85; Ch.67: 25 - 27; Ch.72: 24 - 28; Ch.79: 42 - 44. Moon; happenings on: Ch.54: 1; Ch.75: 6 - 9. Signs of: Ch.18: 98 - 101; Ch.21: 95 - 97; Ch.27: 82; Ch.41: 53; Ch.81: 4 - 5. Sudden, like twinkling of an eye: Ch.6: 31; Ch.16: 77; Ch. 21: 38 - 40; Ch.26: 202 - 209; Ch.36: 48 - 50; Ch.43: 66; Ch.47: 18. Trumpet to be blown for: Ch.6: 73; Ch.20: 102; Ch.23: 101; Ch.27: 87; Ch.36: 51; Ch.39: 68; Ch.50: 20; Ch.69: 13; Ch.74: 8 - 10; Ch.78: 18.

4. 2 LIFE AFTER DEATH---Ch.2: 28, 72 - 73, 259 - 260; Ch.6: 36; Ch.7: 25, 57 - 58; Ch.11: 7; Ch.13: 5; Ch.16: 38 - 40; Ch.17: 49 - 52, 98 - 100; Ch.19: 66 - 68; Ch.22: 5 - 7; Ch.23: 15 - 16, 31 - 33; Ch.27: 67; Ch.30: 19, 25, 50; Ch.31: 28; Ch.32: 10; Ch.34: 7; Ch.35: 9; Ch.36: 12, 51 - 53, 77 - 83; Ch.37: 16 - 18; Ch.40: 11; Ch.41: 39; Ch.43: 11; Ch.46: 33; Ch.50: 2 - 11, 15; Ch.53: 47; Ch.54: 6 - 8; Ch.56: 47 - 50, 57 - 62; Ch.58: 6; Ch.64: 7; Ch.70: 42 - 44; Ch.71: 18; Ch.75: 1 - 5, 36 - 40; Ch.79: 10 - 14; Ch.80: 17 - 23; Ch.86: 5 - 10; Ch.100: 9 - 11.

4.3 DAY OF JUDGEMENT---Belief in: Ch.2: 4, 62, 177, 228, 232; Ch.4: 39, 136, 162; Ch.6: 158; Ch.16: 60; Ch.27: 3; Ch.34: 51 - 54; Ch.41: 7; Ch.70: 26; Ch.74: 46. Concept of time on: Ch.10: 45; Ch.17: 52; Ch.20: 103 - 104; Ch.23: 112 - 114; Ch.30: 55 - 57; Ch.46: 35; Ch.70: 5 - 7; Ch.79: 46. Everyone numbered: Ch.19: 93 - 96. General: Ch.3: 106 - 107; Ch.4: 41- 42, 87; 122; Ch.6: 15 - 16, 22 - 24, 128 - 130, 158; Ch.7: 46 - 53; Ch.9: 34 - 35; Ch.10: 28 - 30, 45 - 54, 60; Ch.11: 8, 103 - 105; Ch.14: 21 - 22, 42 - 52; Ch.16: 27, 33 - 34, 84 - 89; Ch.17: 58, 97; Ch.18: 47 - 49, 52 - 53, 99 - 101; Ch.19: 37 - 40; Ch.20: 100 - 102, 108 - 112; Ch.21: 1, 95 - 97; Ch.22: 1 - 2; Ch.23: 62 - 67; Ch.25: 17 - 19, 21 - 23, 77; Ch.27: 78, 83 - 85; Ch.28: 61 - 67, 74 - 75; Ch.30: 57; Ch.32: 28 - 30; Ch.34: 3 - 5, 29 - 30, 40 - 42; Ch.39: 25 - 26, 31, 75; Ch.40: 10 - 12, 16, 18 - 20; Ch.41: 40, 47 - 48, 54; Ch.42: 47; Ch.43: 65 - 67; Ch.45: 26 - 27; Ch.46: 6; Ch.50: 19 - 23,

41 - 43; Ch.51: 1 - 23; Ch.53: 57- 62; Ch.56: 1 - 3; Ch.57: 12 - 15; Ch.66: 8; Ch.68: 42 - 43; Ch.69: 1 - 3; Ch.70: 1 - 3, 26 - 28; Ch.73: 17; Ch.75: 6 - 7, 10 - 12, 22 - 30; Ch.77: 11 - 19, 24, 28, 35 - 40, 45 - 50; Ch.78: 17 - 18, 38 - 39; Ch.79: 1 - 9, 34 - 45; Ch.80: 38 - 42; Ch.81: 6 - 14; Ch.82: 9, 13 - 19; Ch.84: 14 - 15; Ch.88: 1; Ch.96: 8; Ch.101: 1 - 11; Ch.102: 1 - 8. Hands, feet body and skin will bear witness of deeds: Ch.36: 65; Ch.41: 19 - 25. Individual responsibility of all deeds: Ch.34: 25 - 26, 42; Ch.35: 18; Ch.39: 7, 24; Ch.82: 19. Intercession, compensation or help will not be accepted from even parents, children, spouses near relatives or anyone: Ch.2: 48, 123, 254; Ch.6: 51, 70; Ch.10: 54; Ch.14: 31; 24 Ch.17: 15; Ch.19: 87, Ch.20: 109; Ch. 23: 65; Ch.26: 88 - 89; Ch.30: 11 - 14; Ch.31: 33; Ch.39: 47 - 48; Ch.40: 18; Ch.41: 48, Ch.43: 67; Ch. 44: 40 - 43; Ch. 57: 15; Ch.60: 3; Ch.70: 10 - 15; Ch.80: 33 - 37; Ch.82: 17 - 19. Judgment on differences: Ch.2: 213; Ch.16: 39, 92, 124; Ch.22: 17, 56, 69; Ch.32: 25; Ch.34: 25 - 26; Ch.39: 30 - 31; Ch.45: 17. Memory (as record and proof of deeds): Ch.17: 13 - 14; Ch.79: 34 - 35. Record of deeds: Ch.3: 30; Ch.10: 30; Ch.14: 41 - 42, 51; Ch.17: 13 - 14, 36, 71 - 72; Ch.18: 48 - 49; Ch.21: 94; Ch.23: 62; Ch.36: 12; Ch.39: 7, 69; Ch.45: 28 - 29; Ch.54: 52 - 53; Ch.69: 18; Ch.75: 13 - 15; Ch.78: 29, 40; Ch.81: 14; Ch.82: 5; Ch.83: 6 - 11, 19 - 21; Ch.84: 7 - 12; Ch.99: 6 - 8. Regrets for sins committed: Ch.7: 53; Ch.10: 54; Ch.23: 99 - 100, 107; Ch.25: 26 - 29; Ch.32: 10 - 14; Ch.34: 31 - 33; Ch.39: 54 - 59; Ch.43: 36 - 39; Ch.78: 40; Ch.89: 23 - 26. Reward and punishment: Ch.2: 281; Ch.3: 25, 145, 180, 185; Ch.4: 134; Ch.7: 6 - 9; Ch.10: 70; Ch.11: 111; Ch.14: 51; Ch.16: 111, Ch. 20: 16, 112; Ch.21: 47; Ch.22: 55 - 57; Ch.23: 102 - 103; Ch.25: 68 - 69; Ch.27: 89 - 90; Ch.28: 84; Ch.29: 5 - 7, 12 - 13, 55; Ch.30: 15 - 16, 43 - 45; Ch.32: 17; Ch.33: 44; Ch.34: 3 - 5, Ch.36: 54; Ch.37: 19 - 21; Ch.39: 15, 32 - 35, 60 - 61, 70 - 75, Ch.40: 16 - 17, 51 - 52, Ch.42: 20 - 22; Ch.44: 15 - 16, Ch. 55: 60 - 61, Ch.56: 7 - 10; Ch. 64: 9 - 10; Ch.89: 27 - 30; Ch.101: 6 - 11. Unbelievers will be raised blind: Ch. 20: 124 - 127

4.4 HELL---Ch.2: 24, 39, 81; Ch. 4: 56, 173; Ch.6: 70, 128; Ch.7: 9, 38 - 41, 179; Ch.8: 34 - 35; Ch.10: 7 - 8, 70; Ch.11: 106 - 107; Ch.13: 5, 18, 25, 35; Ch.14: 16 - 18, 26; Ch.15: 42 - 44; Ch.16: 28 - 29; Ch.18: 29; Ch.19: 59, 68 - 72; Ch.20: 74; Ch.21: 98 - 100; Ch.22: 19 - 22; Ch.23: 103 - 115; Ch.25:11 - 15, 34; Ch.26: 91 - 104; Ch.27: 90; Ch.29: 54 - 55; Ch.30: 16; Ch.31: 6 - 7; Ch.32: 20 - 21; Ch. 33: 64 - 68; Ch.35: 7, 36 - 37; Ch.36: 59 - 65; Ch.37: 22 - 39, 62 - 68; Ch.38: 55 - 64; Ch.39: 15 - 16, 19, 32, 39- 40, 71 - 72; Ch.40: 71 - 76; Ch.41: 27 - 29; Ch.42: 21 - 22, 44 - 46; Ch.43: 74 - 78; Ch.44: 43 - 50; Ch.45: 31 - 35; Ch.46: 20, 34; Ch. 47: 12, 15; Ch.50: 24 - 30; Ch.52:11 - 16; Ch.54: 46 - 48; Ch.55: 41 - 45; Ch.56: 41 - 56, 92 - 96; Ch.57: 13 - 15; Ch.64: 10; Ch.66: 6; Ch. 67: 6 - 11; Ch.68: 33; Ch.69: 25 - 37; Ch.70: 15 - 18; Ch.73: 11 - 13; Ch.74: 27 - 31, 42 - 48; Ch.76: 4, 31; Ch.77: 25 23 - 34, 45 - 50; Ch.78: 21 - 30; Ch.79: 36 - 38; Ch.82: 14 - 16; Ch.83: 15 - 17; Ch.87: 12 - 13; Ch.88: 1 - 7; Ch.92: 14 - 17; Ch.104: 5 - 9.

4.5 PARADISE-----Ch.2: 25, 38, 82, 111 - 112; Ch.3: 15, 133, 136, 198; Ch.4: 57, 122, 173; Ch.5: 119; Ch.7: 8, 42 - 44; Ch.9: 72; Ch.10: 9 - 10; Ch.11: 108; Ch.13: 22 - 24, 35; Ch.14: 23 - 25; Ch.15: 45 - 50; Ch.16: 30 - 32, 96 - 97; Ch.18: 30 - 31; Ch.19: 60 - 63; Ch.20: 75 - 76; Ch.21: 101 - 103; Ch.22: 23 - 24; Ch.23: 102; Ch.25: 10, 15 -16, 24, 71 - 76; Ch.26: 90; Ch.27: 89; Ch.28: 83; Ch.29: 9, 58 - 59; Ch.30: 15; Ch.31: 8 - 9; Ch.32: 19; Ch.35: 7, 32 - 35; Ch.36: 55 - 58; Ch.37: 40 - 61; Ch.38:49 - 54; Ch.39: 17 - 18, 20, 33 - 35, 73 - 74; Ch.41: 30 - 32; Ch.42: 22 - 23; Ch.43: 68 - 73; Ch.44:51 - 57; Ch.45: 30; Ch.47: 12, 15; Ch.48: 5; Ch.50: 31 - 35; Ch.51: 15 - 19; Ch.52: 17 - 28; Ch.54: 54 - 55; Ch.55: 46 -78; Ch.56: 10 - 40; 88 - 91; Ch.57: 12, 21; Ch.64: 9; Ch.67: 12; Ch.68: 34; Ch.69:19 - 24; Ch.74: 39 - 41; Ch.76: 5 - 22; Ch.77: 41 - 44; Ch.78: 31 - 37; Ch.79: 40 - 41; Ch.82: 13; Ch.83: 22 - 28, 34 - 35; Ch.88: 8 - 16; Ch.89: 27 - 30.

V. HUMAN SECTS--5.1 COMMUNITIES IN GENERAL-----Deeds of each community made alluring to it: Ch. 6: 108. Decision between different communities on the Day of Judgment: Ch.22: 17. Every community has its ways : Ch.2: 148; Ch.22: 34, 67; Ch.67: 69. If Allah had wished, communities would

not have fought: Ch.2: 253. If Allah had wished, He could make mankind one community (following as single code of conduct) : Ch.6: 35; Ch.11: 118; Ch.13: 31; Ch.16: 9, 93; Ch.42: 8; Ch.43: 33 - 35. Mankind (created) as one community: Ch.2: 213; Ch.10: 19. 26 Purpose of having many communities: Ch.2: 251; Ch.5: 51; Ch.22: 40; Ch.49: 13. Reasons for communities drifting from Islam: Ch.3: 19; Ch.42: 13 - 14. Revile not other communities: Ch.6: 108.

5.2 ATHEISTS (Kafir)--Ch.2: 6 - 7, 118, 161, 162, 170 - 171, 217, 257; Ch.3: 4, 10 - 13, 21 - 22, 56, 86 - 91, 116 - 117, 131, 151, 162 - 163, 176 - 178, 181 - 184, 188, 196 - 197; Ch.4: 18, 37 - 39, 115, 137, 150 - 151, 167 - 169; Ch.5: 10; 36- 37, 86, 103 - 104; Ch.6: 4 - 50, 93 - 94, 109 - 113, 122 - 124, 129, 138 - 140; Ch.7: 27 - 28, 36- 41, 45, 175 - 179, 182 - 186; Ch.8: 30 - 40, 50 - 62, 73; Ch.9: 68, 73; Ch.10: 7 - 8, 33, 60, 96 - 97, 101 - 102; Ch.11: 18 - 22, 24, 121 - 122; Ch.12: 103 - 107, Ch.13: 18, 25, 27, 31 - 34, 42 - 43; Ch.14: 2; Ch.15: 2 - 3; Ch.16: 22 - 29, 33 - 34, 45 - 50, 83, 104 - 109; Ch.17: 97 - 100, Ch.18: 56 - 59, 102 - 106, Ch.19: 69 - 80, 83 - 84, 86 - 87; Ch.20: 124 - 128, 134 - 135, Ch.21: 2 - 6, 36 - 46, 95 - 100; Ch. 22: 8 - 10, 25, 38, 51, 53, 55 - 57, Ch.23: 53 - 56, 63 - 77, 84 - 90, 99 - 100; Ch.24: 39 - 40, 57; Ch.25: 21, 27- 34, 60, 77; Ch.26: 3 - 9; Ch.27: 4 - 5, 67 - 73; Ch. 29: 12 - 13, 23, 68; Ch.30: 10, 16, 44 - 45, 52 - 53, 58 - 60; Ch.31: 6 - 7, 20 - 21, 23 - 25; Ch.32: 18; Ch. 33: 54 - 68; Ch.34: 3 - 5, 31, 38, 43 - 46, 51 - 54; Ch.35: 7, 19 - 22, 39, 42 - 45; Ch.36: 7 - 10, 45 - 47, 66 - 67; Ch.37: 69 - 74, 167 - 179; Ch.38: 15 - 17, 27 - 28; Ch.39: 19, 24 - 26, 32, 45, 60; Ch.40: 4 - 6, 10 - 11, 56, 58, 69 - 71; Ch.41: 25 - 29, 40 - 41, 54; Ch.43: 29 - 35, 88 - 89; Ch.44: 9, 15 - 16, 34 - 37; Ch. 45: 21, 24 - 26; Ch.47: 1, 3, 8 - 12, 14, 32, 34; Ch.51: 7 - 14, 59 - 60; Ch.52: 30 - 47; Ch.54: 1 - 8, 43 - 45; Ch.57: 15, 19, Ch.58: 5 - 6, 14 - 22; Ch.61: 7 - 8; Ch.66: 9; Ch.67: 6, 22; Ch.68: 7 - 17, 44, 47; Ch.70: 36 - 44; Ch.74: 11 - 26, 49 - 53; Ch.75: 31 - 35; Ch.77: 11 - 24, 45 - 50, Ch.82:14; Ch.83: 11 - 17, 29 - 34, 36; Ch.84: 10 - 15; Ch.85: 1 - 10, 17 - 20; Ch. 86: 15 - 17; Ch.87: 9 - 13; Ch.88: 21 - 26; Ch.90: 19 - 20; Ch.92: 8 - 11; Ch.96: 9 - 19; Ch.98: 1 - 6; Ch.104: 1 - 9; Ch.107: 1 - 3; Ch.109: 1 - 6; Ch.111: 1 - 5

5.3 CHRISTIANS AND JEWS---Ch.2: 40 - 48, 75 - 96, 100 - 103, 105, 109, 111, 113, 120, 122 - 123, 135 - 141, 211, 213, 246 - 251; Ch.3: 19 - 25, 64 - 80, 93 - 95, 98 - 101, 110 - 115, 187, 199; Ch.4: 44 - 47, 49 - 55, 69 - 70, 153 - 162, 171 - 175 ; Ch.5: 12 - 26, 32, 44 - 47, 59 - 67, 68 - 85; Ch. 6: 20, 114, 146 - 147; Ch.7: 159 - 171; Ch.9: 30 - 32; Ch.13: 36; Ch.16: 118, 124; Ch.17: 2 - 8; Ch. 28: 52 - 55; Ch.29: 46 - 47; Ch.30: 9 - 10; Ch.32: 23 - 30; Ch.43: 65; Ch.45: 16 - 17; Ch.57: 27, 29; Ch. 61: 5 - 8; Ch.62: 5 - 8; Ch.98: 1 - 6. Superiority of followers of Isa (PBH) over unbelievers towards the end of the world : Ch.3: 55.

5.4 HYPOCRITES---Ch.2: 8 - 20; Ch.3: 167 - 168; Ch.4: 60 - 68, 72 - 73, 77- 78, 81 - 83, 88 - 91, 138 - 147; Ch.5: 41, 61; Ch.8: 49; Ch.9: 38 - 59, 61 - 70, 73 - 87, 97 - 98, 101 - 106; Ch.24: 47- 50, 53 - 54; Ch.29: 10 - 11; Ch.33: 12, 60 - 62, 73; Ch.47: 16, 20 - 30; Ch.48: 6; Ch.57: 13 - 15; Ch.58: 14 - 21; Ch.59: 11 - 17; Ch.63: 1 - 8; Ch.66: 9.

5.5 MUSLIMS AND MOMINS---Ch.2: 2 - 5, 82, 112, 143, 207, 257; Ch.3: 16 - 17, 57, 73, 149 - 150, 162 - 163, 179, 198; Ch.4: 26 - 28, 69 - 70, 152, 175 - 176; Ch.5: 11, 57, 108; Ch.6: 127; Ch.7: 42 - 44; Ch.8: 2 - 4, 20 - 29, 62 - 64, 73; Ch.9: 71 - 72, 99 - 100, 111 - 114, 117 - 118; Ch.10: 9 - 10, 62 - 64, 103; Ch.11: 23 - 24, 112 - 113; Ch.13: 18 - 24, 28 - 29; Ch.14: 23, 27; Ch.16: 30 - 32; Ch.18: 2 - 3, 30 - 31, 107 - 108; Ch.19: 85, 96; Ch.21: 94, 101 - 103; Ch.22: 14, 35, 38, 41, 50, 54, 56, 77 - 78; Ch.23: 1 - 11, 57 - 61; Ch.24: 51 - 52, 55, 62; Ch.25: 63 - 75; Ch.29: 9; Ch.30: 15, 44 - 45; Ch.31: 8 - 9, 22; Ch.32: 15 - 16, 18; Ch.33: 35 - 36, 43 - 44, 69 - 71, 73; Ch.34: 4; Ch.35: 7, 19 - 22; Ch.38: 28; Ch.39: 9, 22, 33 - 35, 61; Ch.40: 51, 58; Ch.41: 8, 30 - 32; Ch.43: 68 - 70; Ch.46: 13 - 14; Ch.47: 2 - 3, 11 - 12, 14, 17; Ch.48: 29; Ch.49: 10, 14 - 15; Ch.57: 12, 16, 19, 28; Ch.58: 22; Ch.59: 18 - 20; Ch.60: 12; Ch.61: 10 - 14; Ch.66: 6, 9; Ch.67: 22;

Ch.70: 22 - 35; Ch.85: 11; Ch.87: 9 - 10, 14 - 15; Ch.89: 27; Ch.90: 13 - 18; Ch.92: 5 - 7, 17 - 21; Ch.98: 7 - 8; Ch.103: 1 - 3.

5.6 POLYTHEISTS---Ch.2: 165 - 167; Ch.6: 22 - 24, 107 - 108, 136 - 140, 148 - 151; Ch.7: 190 - 198; Ch.9: 113 - 114; Ch.12: 106 - 107; Ch.13: 33 - 34; Ch.14: 28 - 30; Ch.16: 35, 45 - 50, 54 - 57, 62, 72, 83; Ch.18: 32 - 44, 102; Ch.19: 81 - 82, 88 - 92; Ch.22: 11 - 13; Ch.29: 65 - 66; Ch.30: 28 - 29; Ch.33: 73; Ch.37: 12 - 39; Ch. 38: 2 - 11; Ch.39: 29; Ch.40: 11 - 12; Ch.41: 6; Ch.42: 6, 21; Ch.43: 15 - 25, 81 - 83; 86 - 89; Ch.45: 7 - 11; Ch.48: 6; Ch.68: 35 - 41; Ch.98: 1 - 6.

VI. PROPHETS AND COMMUNITIES-Verses of the Quran listed below deal with histories of various Prophets and the people they were sent to.

6.1 PROPHETS AND PAST COMMUNITIES (GENERAL) Allah's help to : Ch.40: 51. All were human being : Ch.12: 108 - 109; Ch.13: 38; Ch.14: 11; Ch.16: 43 - 44; Ch.17: 94 - 97; Ch.21: 7 - 9; Ch. 25: 20; Ch.26: 186; Ch.64: 5 - 6 . Belief in all essential: Ch.2: 136, 177, 285; Ch.3: 84, 179; Ch.4: 136, 150 - 152; Ch.57: 21. Brotherhood of: Ch.21: 92 - 93; Ch.23: 51 - 54. Common message of: Ch.16: 2; Ch.21: 25; Ch.41: 14, 43; Ch.42: 13 - 16. Consequence of followers and rejecters: Ch.2: 137; Ch.5: 63; Ch.6: 6, 11, 67, 131; Ch.7: 4 - 5, 34 - 36; Ch.10: 13 - 14; Ch.11: 100 - 103, 116 - 120; Ch.12: 110 - 111; Ch.13: 6; Ch.15: 4 - 5; Ch.17: 16 - 17, 58; Ch.18: 55, 59; Ch.19: 74, 98; Ch.20: 128 - 129, 134 - 135; Ch.21: 11 - 15, 95 - 96; Ch.22: 45 - 48; Ch.28: 58 - 59; Ch.30: 9, 41, 42, 47, Ch.32: 26; Ch.34: 34 - 35; Ch.36: 31 - 32; Ch.37: 69 - 74; Ch.38: 2 - 3, 12 - 14; Ch.39: 50 - 51; Ch. 40: 5 - 6, 21 - 22, 82 - 85; Ch.41: 13 - 14; Ch.46: 27 - 28; Ch.47: 13; Ch.50: 12 - 14, 36 - 37; Ch.53: 50 - 55; Ch.54: 51; Ch.64: 5 - 6; Ch.65: 8 - 10; Ch.67: 18; Ch.69: 4 - 12; Ch.89: 6 - 14. Continuous line of: Ch.3: 33 - 34; Ch.4: 163 - 165; Ch.5: 19; Ch.6: 84 - 90; Ch.19: 58 - 60; Ch.23: 23 - 50; Ch.29: 27; Ch.47: 26 - 27; Ch.57: 26 - 27. Covenants from: Ch.3: 81 - 83; Ch.33: 7 - 8. Devils suggestions to: Ch.22: 52. Excellence of: Ch.2: 253. General: Ch.2: 87, 98, 118; Ch.3: 79 - 80, 137; Ch.22: 75; Ch.23: 31 - 44; Ch.37: 181; Ch.38: 45 - 48; Ch.66: 10 - 12; Ch.72: 26 - 28. Had enemies: Ch.25: 31. Manner of revelation of Allah's message to: Ch.42: 51. Mocked: Ch.6: 10; Ch.13: 32; Ch.15: 10 - 15; Ch.21: 41; Ch.36: 30; Ch.43: 5 - 8. Narratives of: Dwellers of cave: Ch.18: 9 - 22, 25 - 26. Dwellers of City: Ch.36: 13 - 32. Dwellers of Rocky Tracts: Ch.15: 80 - 84. Owners of garden: Ch.68: 17 - 33. Possessors of Elephants: Ch.105: 1 - 5. Romans: Ch.30: 2 - 6. Saba: Ch.34: 15 - 21. Names of all prophets not mentioned in the Quran: Ch.4: 163 - 165; Ch.40: 78. Never false to their trust: Ch.3: 161. Preached in the language of their people: Ch.14: 4. Purpose of sending: Ch.4: 64; Ch.6: 48, 130, 131; Ch.16: 2; Ch.18: 56; Ch.57: 25. Rank: Ch.2: 253; Ch.17: 55. Raised in all nations: Ch.2: 213; Ch.6: 42 - 45; Ch.10: 47, 74; Ch.11: 120; Ch.12: 109; Ch.13: 7; Ch.15: 10; Ch.16: 36, 63; Ch.22: 34, 67 - 68; Ch.25: 51; Ch.35: 24; Ch.38: 45 - 48; Ch.40: 5 - 6. Rejected by their people: Ch.3: 184; Ch.6: 34; Ch.7: 94 - 102; 175 - 177; Ch.10: 13, 74; Ch.14: 9 - 17; Ch.16: 112 - 113; Ch.22: 42 - 44; Ch.23: 44; Ch.34: 34 - 35; Ch.35: 4, 25 - 26; Ch.38: 12 - 14; Ch.40: 5; Ch.50: 12 - 14; Ch.51: 52 - 55; Ch.64: 5 - 6. Satan enemy of: Ch.6: 112; Ch.22: 52 - 53. Sinless : Ch.21: 25 - 28; Ch.19: 51. Threatened, but fought in the way of Allah and were slain: Ch.3: 146 - 148, 183; Ch.14: 13. Will be witness against their communities: Ch.5: 109; Ch.7: 6; Ch.16: 89

6.2 PROPHETS MENTIONED IN THE QURAN---6.2.1 ABRAHAM (Ibrahim) A.S Against worship of idols: Ch.6: 74; Ch.19: 41 - 48; Ch.21: 51 - 56, 62 - 65; Ch.26: 70 - 89; Ch.29: 16 - 18, 25; Ch.37: 85 - 87, 91 - 96; Ch.43: 26 - 28. Against worship of heavenly bodies : Ch.6: 75 - 83; Ch.37: 88 - 90. Angels, coming to: Ch.11: 69 - 70; Ch.15: 51 - 52; Ch.51: 24 - 27. Argues to prove Allah's existence and power: Ch.2: 258. Birth of son and progeny: Ch.11: 71 - 73; Ch.15: 51 - 56; Ch.19: 49 - 50; Ch.21: 71 - 73; Ch.29: 27; Ch.37:

100 - 101, 112 - 113; Ch.38: 45 - 47; Ch.51: 28 - 30. Breaks idols: Ch.21: 57 - 67; Ch.37: 91 - 93. Cast into fire: Ch.21: 68 - 71; Ch.29: 24 - 25; Ch.37: 94 - 99. Prays for his father: Ch.9: 114. Prays for Mecca: Ch.2: 126; Ch.14: 35. Prays for a Prophet at Mecca: Ch.2: 128 - 129. Prayer of: Ch.14: 35 - 41; Ch.60: 5. Proclaims pilgrimage: Ch.22: 26 - 27. Prophet and leader: Ch.2: 124; Ch.3: 32; Ch.21: 73; Ch.38: 45 - 47. Questions on life after death: Ch.2: 260. Rebuilds Kaaba: Ch.2: 125, 127. Reflects on creation: Ch.6: 75 - 79. Religion of, Islam: Ch.2: 130 - 132, 135; Ch.3: 67, 95; Ch.4: 125; Ch.6: 161. Sacrifice of Ismail: Ch.37: 100 - 111. Settles family at Mecca: Ch.14: 37. Standing place of: Ch.2: 125; Ch.3: 97. Submission of, to Allah: Ch.2: 131; Ch.3: 67; Ch.4: 125; Ch.16: 120 - 122; Ch.37: 83 - 84; Ch.38: 45 - 47; Ch.60: 4 - 6. Tender hearted: Ch.9: 114; Ch.11: 74 - 76.

6.2.2 ADAM (A.S) Angels bow down before, Iblis refuses: Ch.2: 34; Ch.7: 11 - 18; Ch.15: 30 - 34; Ch.17: 61 - 65; Ch.18: 50; Ch.20: 116 - 117; Ch.38: 73 - 85. Angels Informed of - Creation of: Ch. 2: 30; Ch.15: 28 - 29; Ch.38: 71 - 72. Created from soil like Isa (PBH) : Ch.3: 59. Knowledge given to: Ch.2: 31 - 33. 32 Misled by Iblis and fall of: Ch.2: 36; Ch.7: 20 - 22; Ch.20: 120 - 121. No determination in: Ch.20: 115. Progeny, witness of Allah: Ch.7: 172 - 174. Receives words and guidance from Allah: Ch.2: 37 - 39; Ch.20: 122 - 126. Son's Murder: Ch.5: 27 - 32. To dwell in garden: Ch.2: 35; Ch.7: 19; Ch.20: 118 - 119.

6.2.3 DAVID (Dawood) A.S Ch.2: 251 - 252; Ch.4: 163; Ch.5: 78; Ch.6: 84; Ch.17: 55; Ch.21: 78 - 82; Ch.27: 15 - 16; Ch.34: 10 - 13; Ch.38: 17 - 26, 30.

6.2.4 HUD (A.S) Ch.7: 65 - 72; Ch.9: 70; Ch.11: 50 - 60; Ch.14: 9; Ch.25: 38 - 40; Ch.26: 123 - 140; Ch.29: 38; Ch.41: 15 - 16; Ch.46: 21 - 26; Ch.50: 13; Ch.51: 41 - 42; Ch.53: 50; Ch.54: 18 - 21; Ch.69: 4 - 8; Ch.89: 6 - 8;

6.2.5 IDRIS (A.S) Ch.19: 56 - 57; Ch.21: 85 - 86. 6.2.6 ILIYAS (A.S) Ch.6: 86; Ch.37: 123 - 132.

6.2.7 ISMAIL (PBH) Ch.2: 124 - 125, 127 - 129, 133, 136, 140; Ch.4: 163; Ch.6: 86; Ch.14: 39; Ch.19: 54 - 55; Ch.21: 85 - 86; Ch.37: 100 - 108; Ch.38: 48.

6.2.8 ISSAQ (PBH) Ch.2: 133, 136, 140; Ch.4: 163; Ch.6: 84; Ch.11: 71; Ch.12: 6; Ch.14: 39; Ch.19: 49; Ch.21: 72; Ch.37: 112 - 113; Ch.38: 45 - 47.

6.2.9 JACOB (Yaqoob) A.S Ch.2: 132 - 136, 140; Ch.3: 93; Ch.4: 163; Ch.6: 84; Ch.11: 71; Ch.12: 6, 99; Ch.19: 49; Ch.38: 45 - 47.

6.2.10 ISA (A.S) Accepts and serves Allah: Ch.3: 50; Ch.4: 172; Ch.5: 72, 117; Ch.43: 48. As a sign: Ch.19: 21; Ch.23: 50. Birth of: Ch.3: 45 - 47; Ch.19: 16 - 34. Created like Adam from dust: Ch.3: 59 - 63. Disciples of: Ch.3: 52 - 53; Ch.5: 111 - 115; Ch.61: 14. Divinity denied: Ch.4: 171; Ch.5: 17, 72, 75, 116 - 118; Ch.19: 35 - 37, 88 - 93 Ch.43: 63 - 65. Death of :- General: Ch.43: 57 - 58, 63. Last Supper: Ch.5: 112 - 115. Miracles performed by: Ch.3: 46, 49; Ch.5: 110; Ch.19: 29 - 30. Mortal: Ch.3: 59; Ch.5: 75; Ch.43: 59. Not son of Allah: Ch.9: 30. Prophesied the coming of Muhammed: Ch.61: 6 Prophet: Ch.3: 48 - 51; Ch.4: 171; Ch.5: 75; Ch.19: 30; Ch.61: 6. Sent with Bible: Ch.3: 48; Ch.5: 46. Sign for end of the world (probable): Ch.43: 61; Ch.4: 159. Spirit and word of Allah: Ch.4: 171; Strengthened with holy spirit: Ch.2: 87, 253; Ch.5: 110. Taken up by Allah, not killed, not crucified, but was made to appear thus: Ch.3: 54 - 58; Ch.4: 157 - 159; Ch.5: 117.

6.2.11 JOB (Iyub) Ch.4: 163; Ch.6: 84; Ch.21: 83 - 84; Ch.38: 41 - 44 6.2.12 JOHN (Yahya) A.S Ch.3: 39; Ch.6: 85; Ch.19: 7 - 15; Ch.21: 90. 6.2.13 JONAH (Yunus) A.S Ch.4: 163; Ch.6: 86; Ch.10: 98; Ch.21: 87 -

88; Ch.37: 139 - 148; Ch.68: 48 - 50. 6.2.14 JOSEPH (Yusuf) A.S Ch.6: 84; Ch.12: 3 - 104; Ch.40: 34. 6.2.15 LUQMAN (A.S) Ch.31: 12 - 19. 6.2.16 LUT (A.S) Ch.6: 86; Ch.7: 80 - 84; Ch.11: 77 - 83; Ch.15: 57 - 77; Ch.21: 74 - 75; Ch.26: 160 - 175; Ch.27: 54 - 58; Ch.29: 26, 28 - 35; Ch.37: 133 - 138; Ch.51: 31 - 37; Ch.53: 53 - 54; Ch.54: 33 - 39; Ch.66: 10. 6.2.17 MARY (Maryam) A.S Birth of: Ch.3: 35 - 37. Birth of Isa: Ch.3: 45 - 48; Ch.19: 16 - 33. Chaste and truthful: Ch.21: 91; Ch.66: 12. Chosen: Ch.3: 42 - 44 . Not to be worshiped: Ch.5: 116. Sign: Ch.23: 50.

6.2.18 MOSES (Musa) A.S Cast into river: Ch.20: 37 - 40; Ch.28: 7 - 13. Crosses seas : Ch.7: 138 - 141; Ch.10: 90 - 93; Ch.20: 77 - 80; Ch.26: 53 - 69; Ch.37: 114 - 116. False imputation against: Ch.33: 69. Flees to Madyan: Ch.20: 40; Ch. 28: 22 - 29. Kills Egyptian: Ch.20: 40; Ch.28: 14 - 21. Korah: Ch.28: 76 - 82; Ch.29: 39 - 40. Meets a person who teaches him about purposes behind events: Ch.18: 60 - 82. Magicians and: Ch.20: 57 - 76; Ch.26: 34 - 52. Natural calamities during prophet hood: Ch.7: 130 - 137. People of: Ch.2: 49 - 74; Ch.5: 20 - 26; Ch.7: 148 - 156, 159 - 162; Ch.10: 83 - 89; Ch.14: 5 - 8; Ch.17: 104; Ch.20: 80 - 99; Ch.28: 3 - 6, 47 - 51; Ch.32: 23 - 26; Ch.54: 41 - 42; Ch.61: 5; Ch.69: 9 - 10. Paroh and: Ch.7: 103 - 129; Ch.10: 75 - 82; Ch.11: 96 - 100; Ch.17: 101 - 103; Ch.20: 41 - 56; Ch.23: 45 - 49; Ch.25: 35 - 36; Ch.26: 10 - 33; Ch.28: 31 - 42; Ch.40: 23 - 50; Ch.43: 46 - 56; Ch.44: 17 - 33; Ch.51: 33 - 40; Ch.54: 41 - 12; Ch.73: 15 - 16; Ch.79: 15 - 26; Ch.85: 17 - 20; Ch.89: 10 Paroh' s wife: Ch.66: 11 Prophet, receives Torah: Ch. 2: 51, 53, 87; Ch.5: 44 - 45; Ch.6: 91, 154; Ch.7: 142 - 147; Ch. 11: 110; Ch.17: 2; Ch.19: 51 - 53; Ch.20: 9 - 36; Ch.21: 48 - 49; Ch.25: 35; Ch.27: 7 - 14; Ch.28: 29 - 30, 43 - 46; Ch.32: 23; Ch.37: 117 - 122; Ch.40: 53 - 54; Ch.41: 45. Sacrifice of Cow: Ch.2: 67 - 71.

6.2.19 MUHAMMED (PBH) Anxious for humanity : Ch.9: 128; Ch.35: 8. Apostle, purifier, warner and teacher : Ch. 2: 119; 151, 252; Ch.3: 144, 164; Ch. 4: 79, 170; Ch. 5: 19; Ch. 6: 92; Ch.7: 2; Ch.9: 33, 128 - 129; Ch.11: 2; Ch.12: 108 - 109; Ch.13: 7, 30; Ch. 21: 45 - 46, 107 - 112; Ch.22: 49 - 51; Ch.24: 34; Ch.25: 56 - 58; Ch.29: 50 - 51; Ch.33: 45 - 47; Ch.34: 28; Ch.35: 23 - 24; Ch.36: 2 - 6, 11; Ch.37: 37; Ch.38: 65, 70; Ch.48: 8 - 9, 28 - 29; Ch.51: 50 - 55; Ch.53: 56; Ch.61: 9; Ch.62: 2 - 4; Ch.73: 15; Ch.79: 45. Attitude of followers of book towards: Ch.2: 146; Ch.5: 15, 19, 41 - 43; Ch.28: 52 - 55. Attitude of Muslims towards: Ch.2: 104, 108; Ch.33: 6; Ch.48: 8 - 10; Ch.49: 1 - 8, 14 - 17. Attitude of Unbelievers towards: Ch 4: 115; Ch.8: 30; Ch.10: 20, 41 - 44; Ch.13: 6 - 7, 43; Ch.17: 90 - 93; Ch.21: 36; Ch.25: 6 - 9, 41 - 44; Ch.28: 46 - 51; Ch.29: 50 - 54; Ch.33: 60 - 61; Ch.37: 12 - 15; Ch.41: 5 - 6; Ch.47: 16; Ch.50: 1 - 2. Belief in: Ch.4: 136; Ch.7: 158; Ch.48: 9; Ch.49: 15; Ch.57: 7, 19, 21, 28; Ch.61: 11; Did not have control on good or evil: Ch.6: 57 - 58, 66; Ch.7: 188; Ch.10: 49; Ch.72: 21. Did not have knowledge of unseen: Ch.6: 50; Ch.7: 187 - 188; Ch.38: 69 - 70; Ch.46: 9; Ch.72: 24 - 28. Did not know reading or writing : Ch.4: 113; Ch.7: 157 - 158; Ch.29: 48; Ch.42: 52. Duty just to communicate message or Allah: Ch.2: 272; Ch.3: 20; Ch.5: 99; Ch.6: 104, 107; Ch.12: 103 - 104; Ch.13: 40; Ch.16: 82; Ch.17: 54; Ch.28: 56 - 57; Ch.30: 52 - 53; Ch.35: 22; Ch.42: 48; Ch.43: 40; Ch.50: 45; Ch.64: 12; Ch.88: 21 - 22. Exemplar: Ch.33: 21. Gentle Behavior: Ch.3: 159; Ch.9: 61, 128. Helped by Allah: Ch.3: 160; Ch.9: 40, 116 - 117; Ch.22: 15. Household of: Ch.24: 10 - 25; Ch.33: 28 - 34, 37- 39, 50 - 57; Ch.66: 1 - 5. Human being: Ch.10: 2; Ch.12: 109; Ch.13: 38; Ch.17: 93 - 96; Ch.18: 110; Ch.21: 3, 7 - 9; Ch.25: 7 - 10; Ch.41: 6. Last prophet: Ch.33: 40. Muslims required to obey him: Ch.3: 31; Ch.4: 80; Ch.7: 157 - 158; Ch.8: 1; Ch.24: 62 - 63; Ch.64: 12. Not a forger, liar, mad or poet: Ch.7: 184; Ch.11: 35; Ch.15: 6 - 9; Ch.16: 101 - 103; Ch.21: 2 - 6; Ch.23: 69 - 74; Ch.25: 4 - 6; Ch.34: 7 - 8, 43 - 50; Ch.36: 69 - 70; Ch.37: 36 - 37; Ch.38: 4 - 11; Ch.42: 24; Ch.44: 13 - 14; Ch.46: 7 - 12; Ch.51: 50 - 55; Ch.52: 29 - 34; Ch.68: 1 - 6, 51 - 52; Ch.69: 38 - 52; Ch.81: 22. Orphan: Ch.93: 6 - 8. Personal Instructions to: Ch.3: 159 - 161; Ch.4: 107 - 109, 113; Ch.5: 49 - 51; Ch.6: 52 - 58, 66 - 67, 90, 105 - 107, 135, 161 - 164; Ch.9: 40, 73; Ch.10: 65, 94 - 96, 104, 109; Ch.15: 88 - 99; Ch.16:

123; Ch.17: 73 - 77, 86 - 87; Ch.18: 28 - 29; Ch.21: 34; Ch.22: 68, 78; Ch.23: 93 - 95; Ch.24: 10 - 20, 62 - 63; Ch.26: 213 - 219; Ch.27: 79 - 81, 91 - 93; Ch.28: 85 - 88; Ch.30: 52 - 53, Ch.33: 1 - 4; Ch.36: 76; Ch.39: 11 - 14, 39 - 40; Ch.40: 55, 77; Ch.41: 6 - 8, 13; Ch.43: 40 - 45, 88 - 89; Ch.44: 58 - 59; Ch.45: 18 - 21; Ch.46: 35; Ch.47: 19; Ch.48: 1 - 5, 10, 26 - 27; Ch.50: 45; Ch.52: 48 - 49; Ch.66: 1 - 2, 9; Ch.68: 7 - 16; Ch.72: 20 - 23; Ch.73: 1 - 11, 20; Ch.74: 1 - 7; Ch.76: 23 - 26; Ch.80: 1 - 16; Ch.87: 6 - 15; Ch.90: 1 - 3; Ch.93: 1 - 11; Ch.94: 1 - 8; Ch.96: 1 - 5; Ch.108: 1 - 3. Prophet hood announced earlier: Ch.3: 81; Ch.7: 157; Ch.26: 196 - 197; Ch.61: 6. Quran, revelation of: Ch.2: 99; Ch.4: 163, 166; Ch.5: 67; Ch.6: 19, 114; Ch.7: 203; Ch.10: 14 - 17, 94 - 95; Ch.11: 120; Ch.12: 102 - 104; Ch.20: 99; Ch.29: 47; Ch.39: 41; Ch.42: 3, 17, 52 - 53; Ch.44: 58; Ch.47: 2; Ch.53: 1 - 6; Ch.57: 9; Ch.65: 10 - 11; Ch.76: 23; Ch.81: 15 - 21, 24 - 29. Shaqul Qamer (Splitting of moon): Ch.54: 1- 2. Special vision and experience: Ch.17: 1 (Mairaj), 60; Ch.53: 6 - 18. Ch. 81: 23 - 24; To keep an eye on Muslim: Ch. 2 : 143; Ch.22: 78; Ch.33: 45; Ch.48: 8; Ch. 73: 15. Witness on day of judgement: Ch. 4: 41; Ch.16: 89.

6.2.20 NOAH (Nuh) A. S Ch.3: 33; Ch.6: 84; Ch.7: 59 - 64; Ch.10: 71 - 73; Ch.11: 25 - 49; Ch.14: 9; Ch.17: 3; Ch.21: 76 - 77; Ch.23: 23 - 30; Ch.25: 37; Ch.26: 105 - 122; Ch.29: 14 - 15; Ch.37: 75 - 82; Ch.51: 46; Ch.53: 52; Ch.54: 9 - 16; Ch.66: 10; Ch.69: 11 - 12; Ch.71: 1 - 28.

6.2.21 SALEH (A.S) Ch.7: 73 - 79; Ch.11: 61 - 68; Ch.17: 59; Ch.25: 38 - 40; Ch.26: 141 - 159; Ch.27: 45 - 53; Ch.29: 38; Ch.41: 17 - 18; Ch.51: 43 - 45; Ch.53: 51; Ch.54: 23 - 31; Ch.69: 4 - 5; Ch.85: 17 - 20; Ch.89: 9; Ch.91: 11 - 15.

6.2.22 SHUAIB (A.S) Ch.7: 85 - 93; Ch.11: 84 - 95; Ch.15: 78 - 79; Ch.26: 176 - 191; Ch.29: 36 - 37.

6.2.23 SOLOMON (Sulaiman)A.S Ch.2: 102; Ch.4: 163; Ch.6: 84; Ch.21: 78 - 82; Ch.27: 15 - 44; Ch.34: 12 - 14; Ch.38: 30 - 6.2.24 ZAKARIYA (A.S) 6.2.25 Ch.3: 37 - 41; Ch.6: 85; Ch.19: 2 - 15; Ch.21: 89 - 90. 6.2.25 ZULKIFL (A.S) Ch.21: 85 - 86; Ch.38: 48.

VII RELIGIOUS LEGISTATION (Islamic faith and deed) 7.1 **BELIEF AND ATTITUDES**--No deed has any value without the correct belief and intention. In this section are listed, verses of the Quran which clearly illustrate the beliefs and attitude a Muslim should have towards life. Afflictions, on account of man's own deeds: Ch.13: 11; Ch.30: 41; Ch.42: 30, 48. Asking questions: Ch.5: 101 - 102. Assistance to be sought only from Allah: Ch.1: 4; Ch.2: 45 - 46, 153; Ch.4: 32; Ch.6: 71; Ch.40: 55; Ch.55: 29 - 30. Belief, Items of: Allah, Angels, Books, prophets and Resurrection: Ch.2: 177; Ch.4: 136. Contentment and gratitude to Allah: Ch.2: 152, 172; Ch.3: 144 - 145; Ch.4: 147; Ch.10: 60; Ch.14: 7, 28 - 29 Ch.16: 72, 83, 112, 114; Ch.27: 40; Ch.31: 12; Ch.39: 7, 66. Deeds will be rewarded: Ch.2: 62, 110, 112, 134, 141, 274, 277, 284, 286; Ch.3: 57, 144 - 145, 179, 195; Ch.4: 32, 40, 85, 123 - 124, 134, 149 - 173; Ch.5: 9, 69; Ch.6: 120, 160, 164; Ch.9: 120 - 121; Ch.10: 4, 26 - 27; Ch.11: 111- 115; Ch.12: 56; Ch.14: 27; Ch.16: 96 - 97; Ch.17: 9 - 10, 15; Ch.18: 2, 46; Ch.19: 76; Ch.21: 94; Ch.24: 38; Ch.27: 89 - 90; Ch.28: 84; Ch.29: 5 - 7; Ch.30: 10; Ch.34: 37 - 38; Ch.35: 7, 10, 18, 45; Ch.36: 12; Ch.39: 10; Ch.41: 8, 46; Ch.42: 23; Ch.45: 15; Ch.46: 19; Ch.47: 36; Ch.48: 29; Ch.53: 31, 33 - 42; Ch.54: 52 - 53; Ch.57: 19; Ch.73: 20; Ch.74: 38; Ch.84: 25. Fear only Allah: Ch.2: 150, 189, 197, 233, 278; Ch.3: 102, 175, 198, 200; Ch.4: 1, 131; Ch.5: 4, 44, 88, 100; Ch.6: 72; Ch.8: 29; Ch.9: 13, 119; Ch.13: 21; Ch.22: 1; 35; Ch.23: 57; Ch.24: 52; Ch.33: 1, 70; Ch.35: 18, 28; Ch.36: 11; Ch.39: 10, 23, 36; Ch.50: 33; Ch.57: 28; Ch.64: 15 - 16; Ch.67: 12; Ch.70: 27 - 28. Follow not the common loss: Ch.6: 116, 153. Good and bad things not equal: Ch.5: 100. Good deeds cancel evil: Ch.11: 114. Guidance and straying for our own benefit and loss: Ch.6: 104; Ch.10: 108; Ch.29: 6; Ch.35: 18; Ch.41: 46. Islam: Ch.2: 143, 208 - 209; Ch.3: 19, 83, 85, 102; Ch.4: 125; Ch.5: 3; Ch.6: 71, 125 - 126, 153, 159, 161; Ch.7: 29; Ch.9: 33; Ch.10: 104 - 105; Ch.16: 9; Ch.22: 78; Ch.30: 30 -

32, 43; Ch.31: 22; Ch.39: 22, 55 - 59; Ch.45: 18 - 19; Ch.48: 28; Ch.49: 17; Ch.61: 7 - 9; Ch.76: 29 - 30; Ch.110: 1 - 3. Lawful things not to be made unlawful: Ch.5: 87; Ch.7: 32; Ch.10: 59; Ch.16: 116; Ch.66:1. Loan to Allah: Ch.2: 245; Ch.57: 11, 18; Ch.64: 17; Ch.73: 20. 41 Life to be considered as TRIAL: Ch.2: 49, 155 - 157, 214; Ch.3: 140 - 142, 166, 186; Ch.5: 94; Ch.6: 165; Ch.8: 28; Ch.10: 14, 21 - 23; Ch.11: 7; Ch.14: 6; Ch.18: 7 - 8; Ch.20: 131; Ch.21: 35; Ch.22: 53; Ch.25: 20; Ch.29: 2 - 3; Ch.39: 49; Ch.47: 4, 31; Ch.57: 25; Ch.64: 15; Ch.67: 2; Ch.76: 2 - 3; Ch.89: 15 - 16. Materialism, condemned: Ch.2: 86, 204 - 206, 212; Ch.3: 14 - 15, 185, 196 - 197; Ch.4: 32, 74, 134; Ch.6: 32, 70, 130; Ch.7: 51; Ch.9: 24, 38, 55, 85; Ch.10: 7 - 8, 23 - 24, 58, 64, 70; Ch.11: 15 - 17; Ch.13: 26; Ch.14: 3; Ch.15: 88; Ch.16: 96, 107; Ch.17: 18 - 21, 72, Ch.18: 7 - 8; 28, 45 - 46, 104 - 105; Ch.20: 131; Ch.28: 60 - 61, 79 - 82; Ch.29: 64; Ch.30: 7; Ch.31: 33; Ch.34: 37; Ch.35: 5; Ch.40: 4, 51; Ch.41: 30 - 31; Ch.42: 20, 36; Ch.43: 33 - 35; Ch.45: 24, 35; Ch.46: 20; Ch.47: 36; Ch.53: 29; Ch.57: 20; Ch.63: 9; Ch.64: 15; Ch.75: 20 - 21; Ch.76: 27; Ch.79: 37 - 41; Ch.87: 16 - 19; Ch.89: 20; Ch.100: 8; Ch.104: 1 - 4. No compulsion in religion: Ch.2: 256. Obey Allah and Prophet (Muhammed) : Ch.3: 31 - 32, 132, 179; Ch.4: 13 - 14; 59, 64, 69, 80, 115, 150; Ch.5: 92; Ch.8: 1, 20, 24, 46; Ch.9: 71; Ch.24: 52, 54, 56; Ch.33: 36; 71; Ch.47: 33; Ch.48: 17; Ch.58: 13; Ch.64: 12; Ch.72: 23. Patience: Ch.2: 153, 177, 249; Ch.3: 17, 146, 200; Ch.8: 46; Ch.10: 109; Ch.11: 11, 115; Ch.13: 22; Ch.16: 42, 96, 126 - 127; Ch.19: 65; Ch.22: 35; Ch.25: 75; Ch.29: 58 - 59; Ch.31: 17; Ch.33: 35; Ch.39: 10; Ch.40: 55; Ch.41: 34 - 35; Ch.70: 5; Ch.74: 7; Ch.76: 12, 24; Ch.90: 17; Ch.103: 1 - 3. Purpose of Islam: Ch.3: 104, 110. Purpose of creation to be realized: Ch.2: 21; Ch.3: 191; Ch.10: 4; Ch.11: 7; Ch.21: 16 - 17; Ch.23: 115; Ch.30: 8; Ch.44: 39; Ch.45: 22; Ch.46: 3; Ch.49: 13; Ch.51: 56 - 58; Ch.67: 2; Ch.76: 2; Ch.90: 1 - 4. Ranks according to deeds: Ch.3: 162 - 163; Ch.6: 132; Ch.46: 19. Relief after difficulty: Ch.94: 5 - 8 Repentance: Ch.3: 89, 135 - 136; Ch.4: 17 - 18; Ch.5: 39 - 40; Ch.6: 54; Ch.7: 153; Ch.9: 104, 112; Ch.11: 3; Ch.16: 119; Ch.17: 25; Ch.20: 82; Ch.25: 70 - 71; Ch.28: 67; Ch.39: 17, 53 - 54; Ch.42: 25; Ch.66: 8. Responsibility of deeds on ourselves and not on others: Ch.17: 15; Ch.29: 6, 12 - 13; Ch.35: 18; Ch.39: 7; Ch.53: 33 - 41. Responsibility on man according to his capacity: Ch.2: 286; Ch.6: 152; Ch.7: 42; Ch.23: 62. Seek refuge in Allah from satan: Ch.41: 36. Serve only Allah: Ch.1: 4; Ch.2: 21, 83, 138; Ch.4: 36; Ch.6: 56, 102; Ch.7: 206; Ch.10: 3, 104; Ch.11: 2, 123; Ch.13: 36; Ch.17: 23; Ch.19: 65; Ch.22: 11, 77; Ch.25: 55; Ch.29: 56 Ch.36: 61; Ch.39: 2 - 3, 10 - 15, 66; Ch.40: 60, 66; Ch.98: 5; Ch.106: 1 - 4; Ch.109: 1 - 6. Sin: Ch.2: 81, 217; Ch.3: 135; Ch.4: 31, 48, 50, 85, 107 - 112; 123; Ch.6: 120; Ch.7: 33; Ch.17: 17; Ch.27: 11; Ch.29: 4; Ch.33: 58; Ch.42: 37; Ch.53: 32; Ch.54: 47. Superstition: Ch.5: 103. Thoughts also accounted for: Ch.2: 284; Ch.17: 36. Trust only in Allah: Ch.3: 122, 160; Ch.5: 11; Ch.8: 2, 61; Ch.9: 51; Ch.11: 123; Ch.14: 11 - 12; Ch.16: 42; Ch.25: 58; Ch.27: 79; Ch.29: 58 - 59; Ch.33: 48; Ch.39: 38; Ch.42: 10, 36; Ch.58: 10; Ch.64: 13; Ch.65: 3. Unseen, belief in: Ch.2: 3. Will as Allah Wills: Ch.76: 30; Ch.81: 29.

7.2 POLYTHEISM PROHIBITED--Belief in or worship or anything or person other than Allah as god or His equivalent, partner or relative, known as SHIRK is totally prohibited and condemned. Ascribing sons and daughters to Allah, condemned: Ch.2: 116; Ch.5: 18; Ch.6: 100 - 101; Ch.9: 30; Ch.10: 68 - 69; Ch.16: 56 - 59, 62; Ch.17: 40, 111; Ch.18: 4 - 6; Ch.19: 35, 88 - 92; Ch.21: 26 - 29; Ch.23: 91; Ch.25: 2; Ch.37: 149 - 159; Ch.39: 4; Ch.43: 16 - 18, 81 - 82. Ascribing partners unto Allah, a sin unforgivable: Ch.2: 22; Ch.4: 36, 48, 116; Ch.5: 72 - 76; Ch.23: 117; Ch.39: 64 - 65. False gods have no power, cannot harm or benefit: Ch.5: 17, 76; Ch.6: 71; Ch.7: 190 - 198; Ch.10: 18, 31 - 36, 66, 106; Ch.11: 101; Ch.13: 14, 16, 33; Ch.16: 20 - 21, 71 - 76; Ch.17: 43 42 - 43, 56 - 57; Ch.19: 81 - 82; Ch.21: 42 - 43; Ch.22: 11 - 13, 62, 73; Ch.25: 3, 55; Ch.27: 59 - 65; Ch.28: 71 - 72; Ch.29: 17, 41- 43; Ch.30: 40; Ch.31: 10 - 11; Ch.34: 22 - 23, 27; Ch.35: 3, 13 - 14, 40; Ch.36: 74 - 76; Ch.39: 38, 43; Ch.40: 20; Ch.42: 9, 31; Ch.43: 86; Ch.46: 4 - 6, 28. Following foot steps of fore fathers in wrong practices, condemned : Ch.2: 170; Ch.5: 104; Ch.7: 28; Ch.11: 109; Ch.31: 21; Ch.37: 69 - 74; Ch.43: 21 - 25. General: Ch.6: 1; Ch.39: 3. Love for false gods condemned:

Ch.2: 165 - 167. Not to Serve anyone other than Allah: Ch.3: 64; Ch.6: 151; Ch.7: 33; Ch.16: 51; Ch.17: 22, 39; Ch.18: 110; Ch.21: 21 - 24; Ch.22: 31, 62, 71; Ch.23: 59, 117; Ch.25: 68; Ch.26: 213; Ch.28: 88; Ch.30: 28, 31; Ch.31: 13; Ch.34: 27; Ch.39: 3, 15, 17, 29, 64 - 66; Ch.40: 66; Ch.41: 6, 14, 48; Ch.42: 9; Ch.43: 15; Ch.51: 51; Ch.72: 18. Objects or worship condemned: Angels and prophets: Ch.3: 79 - 80; Ch.9: 31; Ch.34: 40; Ch.43: 19 - 20. Cow: Ch.2: 51, 54, 92 - 93; Ch.4: 153; Ch.7: 152. Human beings: Ch.9: 31, 34. Idols: Ch.4: 117; Ch.22: 30; Ch.43: 18; Ch.53: 19 - 23. Jinn: Ch.6: 100; Ch.34: 41. Low desires, self ego: Ch.25: 43; Ch.30: 29; Ch.45: 23; Ch.53: 23. Satan: Ch.4: 117 - 118; Ch.36: 60. Sun and moon: Ch.41: 37. Worldly belongings: Ch.18: 32 - 46. Reasons for unity and supremacy of Allah: Ch.30: 28; Ch.31: 30. Will be questioned about false gods: Ch.6: 22 - 24.

7.3 RELIGIOUS PRACTICES---After developing the required belief and adopting the right attitude towards life, a Muslim is required to act. In the following 3 sections are listed instructive verses of the Quran which provide practical legislation regarding religious practices, family and society of which we are members. Commemoration of the name of Allah: (Zikr): Ch.2: 152; Ch.3: 103, 191; Ch.4: 103; Ch.5: 7, 11; Ch.7: 201, 205; Ch.8: 45; Ch.13: 28; Ch.20: 130; Ch.24: 37; Ch.25: 58; Ch.29: 45; Ch.30: 17; Ch.32: 16; Ch.33: 35, 41 - 42; Ch.39: 23; Ch.40: 55; Ch.43: 36 - 39; Ch.48: 9; Ch.50: 39 - 40; Ch.52: 43 - 49; Ch.56: 74, 96; Ch.57: 16; Ch.62: 10; Ch.63: 9; Ch.69: 52; Ch.72: 17; Ch.73: 8; Ch.76: 25 - 26; Ch.87: 1, 14 - 15; Ch.110: 1 - 3. Compulsory Charity (Zakat) : Ch.2: 43, 83, 110, 177, 277; Ch.4: 77, 162; Ch.5: 55; Ch.7: 156; Ch.9: 71; Ch.22: 41, 78; Ch.23: 4; Ch.24: 37, 56; Ch.27: 3; Ch.30: 38 - 39; Ch.31: 4; Ch.35: 29; Ch.41: 7; Ch.58: 13; Ch.73: 20. Fasting (Roza): Ch.2: 183 - 185, 187, 189, 196; Ch.4: 92; Ch.33: 35. Pilgrimage (Hajj): Ch.2: 158, 189, 196 - 200, 203; Ch.3: 96 - 97; Ch.5: 2 - 3, 94 - 97, 100; Ch.22: 25 - 37. Kaaba: Ch.2: 125 - 129, 191, 217; Ch.3: 96 - 97; Ch.8: 34 - 35; Ch.9: 17 - 19, 28; Ch.14: 35 - 37; Ch.22: 25 - 37; Ch.27: 91; Ch.28: 57; Ch.48: 25, 27; Ch.106: 1 - 4. Preaching and propagation of Islam: Ch.2: 44; Ch.3: 104, 110; Ch.4: 85; Ch.6: 69 - 70; Ch.7: 164, 181, 199; Ch.9: 71, 112, 122; Ch.16: 125; Ch.22: 41; Ch.28: 87; Ch.29: 46; Ch.31: 17; Ch.41: 33; Ch.87: 9 - 15; Ch.90: 17; Ch.103: 1 - 3; Ch.110: 1 - 30. Striving in the cause of Allah (Jihad): Ch.2: 218; Ch.3: 13, 142, 195; Ch.4: 94 - 96; Ch.5: 35; Ch.8: 72, 74 - 75; Ch.9: 16, 19 - 22, 38 - 59, 88 - 96, 111, 119 - 123; Ch.16: 41 - 42, 110; Ch.22: 78; Ch.25: 52; Ch.29: 5 - 6, 46, 69; Ch.49: 15; Ch.57: 10; Ch.59: 2 - 17; Ch.61: 4, 10 - 14. Worshiping Allah (Namaz, Salat): Friday congregation: Ch.62: 9 - 11. Humility in: Ch.23: 2. Instructions regarding: Ch.2: 3, 43, 83, 110, 177, 277; Ch.4: 77, 162; Ch.6: 72, 92; Ch.7: 29, 31, 170; Ch.8: 3; Ch.9: 54, 71, 112; Ch.13: 22; Ch.14: 31; Ch.20: 132; Ch.22: 35, 41, 77 - 78; Ch.23: 2, 9; Ch.24: 37, 56; Ch.27: 3; Ch.30: 31; Ch.31: 4, 17; Ch.32: 16; Ch.35: 18, 29; Ch.39: 9; Ch.42: 38; Ch.43: 36 - 39; Ch.48: 29; Ch.58: 13; Ch.53: 9; Ch.70: 22 - 23, 34 - 35; Ch.74: 39 - 43; Ch.75: 31 - 35; Ch.87: 14 - 15. Mosques: Ch.2: 114; Ch.7: 29, 31; Ch.9: 17 - 18, 107 - 110; Ch.18: 21; Ch.24: 36 - 38; Ch.72: 18 - 19. Not to offer salat when intoxicated and unclean: Ch.4: 43. Not to stand sluggishly, like hypocrites: Ch.4: 142 - 143. Other occupations should not stop one from: Ch.24: 36 - 37. Prayer (Dua, asking for Allah's help): Ch.1: 1 - 7; Ch.2: 126 - 129, 186, 200 - 202, 250, 286; Ch.3: 8 - 9, 16, 147, 191 - 195; Ch.4: 75; Ch.7: 55 - 56, 126, 151, 155 - 156; Ch.9: 84, 113; Ch.13: 14; Ch.14: 34 - 41; Ch.17: 11, 80, 110 - 111; Ch.23: 29, 109, 118; Ch.25: 65 - 66, 74; Ch.26: 83 - 89; Ch.27: 62; Ch.40: 7 - 9, 14, 60, 65; Ch.42: 26; Ch.43: 13 - 14; Ch.46: 15; Ch.47: 19; Ch.53: 24; Ch.59: 10; Ch.113: 1 - 5; Ch.114: 1 - 6. Qibla: Ch.2: 142 - 145, 148 - 150. Salat, a source of doing good: Ch.107: 1 - 7. Salat wipes off, and keeps one away from sin: Ch.11: 114; Ch.29: 45; Ch.107: 1 - 7. Satan stops us from salat: Ch.5: 91. Seek assistance through salat: Ch.2: 45 - 46, 153. Timings of: Ch.2: 238; Ch.7: 205 - 206; Ch.11: 114; Ch.17: 78 - 79; Ch.20: 130; Ch.24: 36 - 37; Ch.25: 64; Ch.30: 17 - 18; Ch.32: 15 - 16; Ch.33: 41 - 42; Ch.39: 9; Ch.40: 55; Ch.48: 9; Ch.50: 39 - 40; Ch.51: 15 - 18; Ch.52: 48 - 49; Ch.73: 2 - 8, 20; Ch.76: 25 - 26. Voice in (not silent, not very loud): Ch.17: 110. Wazu, Tyammum and Gusul: Ch.4: 43; Ch.5: 6. When in danger: Ch.2:

239; Ch.4: 101 - 103. 7.4 FAMILY Adoption: Ch.33: 4 - 5, 37. Children: Ch.2: 83; Ch.4: 36; Ch.9: 23 - 24; Ch.60: 3; Ch.64: 14 - 15. Not to kill children: Ch.6: 140, 151; Ch.17: 31. Inheritance: Ch.4: 7 - 12, 33, 177; Ch.89: 19. Matrimonial: Divorce: Ch.2: 226 - 233, 236 - 237, 241 - 242; Ch.33: 49; Ch.65: 1 - 7. Love between wife and husband. Allah's gift: Ch.30: 21. Mehar (Dowry) and Maintenance: Ch.2: 233, 236, 237, 241 - 242 ; Ch.4: 4, 19 - 21, 24 - 25, 127; Ch.5: 5; Ch.60: 10 - 11 Men protectors and maintainers of women: Ch.4: 34. Menstruation, to keep away during: Ch.2: 222. Oaths or abstention from wives: Ch.2: 226. Permissible marriages: Ch.4: 3, 20, 25; Ch.5: 5; Ch.24: 26, 32 - 33; Ch.33: 37, 50; Ch.60: 10 (conditions for 4 wives: Ch.4: 3.) Prohibited marriages: Ch.2: 221; Ch.4: 19, 22 - 25; Ch.24: 3, 26; Ch.60: 10. Punishment for women guilty or shameful deeds: Ch.4: 15, 19, 25, 34; Reconciliation between wife and husband: Ch.4: 35, 128 - 130. Supremacy of men over women: Ch.2: 228. Treatment of wives with kindness: Ch.2: 223; Ch.4: 19, 129; Ch.64: 14 - 15. Widows: Ch.2: 234 - 235, 240. Wives accused: Ch.24: 6 - 9. Wives Allah's gift: Ch.16: 72; Ch.25: 54. Wives not to be called mothers: Ch.33: 4; Ch.58: 1 - 4. Wives to obey husbands: Ch.4: 34. Women, rights similar to those of men: Ch.2: 228. Parents: Ch.2: 83, 180, 215; Ch.4: 36; Ch.6: 151; Ch.9: 23 - 24; Ch.17: 23 - 24; Ch.29: 8; Ch.31: 14 - 15; Ch.46: 15 - 18. Relative: Ch.2: 83, 177, 180, 215; Ch.4: 36; Ch.8: 41, 75; Ch.9: 23 - 24; Ch.16: 90; Ch.17: 26, 28; Ch.30: 38; Ch.33: 6; Ch.42: 23; Ch.60: 3; Ch.66: 6.

7.5 INDIVIDUAL AND SOCIETY---Adversity: Ch.2: 177. Anger: Ch.3: 134; Ch.42: 37. Arrogance: Ch.4: 36, 173; Ch.16: 23. Back biting: Ch.49: 12; Ch.104: 1 Behavior with ignorant: Ch.7: 199; Ch.25: 63. Behavior with people belonging to other religions: Ch.6: 108; Ch.29: 46; Ch.42: 15 - 16; Ch.60: 7 - 9. Behavior with Unbelievers: Ch.11: 121 - 122; Ch.33: 48; Ch.45: 14; Ch.48: 29; Ch.60: 10 - 11; Ch.66: 9; Ch.109: 1 - 6. Bequest: Ch.2: 180 - 182, 240; Ch.5: 106 - 108 Bribery: Ch.2: 188. Burial: Ch.5: 31. Charity: Ch.2: 3, 177, 195, 215, 219, 254, 261 - 268, 270 - 274, 276, 280; Ch.3: 17, 92, 134, 190; Ch.4: 39 - 40; Ch.6: 141; Ch.8: 3, 60 ; Ch.9: 34 - 35, 53 - 54, 60, 75 - 77, 79, 104; Ch.13: 22; Ch.14: 31; Ch.17: 28; Ch.22: 35; Ch.23: 4, 60; Ch.24: 22; Ch.30: 38 - 39; Ch.32: 16; Ch.33: 35; Ch.34: 39; Ch.35: 29 - 30; Ch.36: 47; Ch.42: 38; Ch.47: 36 - 38; Ch.51: 19; Ch.53: 33 - 37; Ch.57: 7, 10 - 11, 18; Ch.58: 12 - 13; Ch.59: 7; Ch.64: 16 - 17; Ch.65: 7; Ch.68: 17 - 33; Ch.70: 24 - 25; Ch.73: 20; Ch.74: 6, 41 - 44; Ch.76: 8 - 11; Ch.90: 12 - 16; Ch.92: 5 - 7, 17 - 21; Ch.93: 10. Cleanliness: Ch.2: 222; Ch.74: 4. Clothes: Ch.7: 26 - 27, 31; Ch.74: 4. Courtesy: Ch.23: 96; Ch.25: 63; Ch.41: 34 - 35. Defaming: Ch.4: 148; Ch.49: 11. Discipline: Ch.25: 72. Dishonesty: Ch.2: 188; Ch.4: 29 - 30; Ch.89: 19. Disobedience or law: Ch.6: 123 - 124; Ch.16: 61, 90. Driving out people: Ch.2: 84. Enemies: Ch.5: 82; Ch.11: 113, Ch.41: 34 - 35; Ch.64: 14. Entry in houses: Ch.2: 189; Ch.24: 27 - 29, 61. Evidence not to be concealed: Ch.2: 283; Ch.70: 33; Evil thoughts: Ch.7: 200 - 201. Extravagance: Ch.7: 31; Ch.17: 26 - 27, 29; Ch.25: 67. Eyes misuse of: Ch.40: 19 Falsehood: Ch.2: 42; Ch.25: 72; Ch.33: 58; Ch.61: 2 - 3. 49 Food: Ch.2: 168, 172 - 173; Ch.5: 2 - 6, 88 - 91, 96; Ch.6: 118 - 119, 121, 140 - 146; Ch.7: 32; Ch.10: 59; Ch.16: 114 - 117; Ch.24: 61. For future commitments: Ch.18: 23 - 24, 39. Forgiveness: Ch.2: 109, 263; Ch.3: 134; Ch.4: 106, 110, 149; Ch.7: 199; Ch.11: 3; Ch.13: 22; Ch.15: 85; Ch.23: 96; Ch.24: 22, Ch.41: 34 - 35; Ch.42: 37, 43; Ch.45: 14. Fraud: Ch.83: 1. Friends: Ch.3: 28, 118 - 120; Ch.4: 89 - 90, 139, 144; Ch.5: 51 - 58, 82; Ch.9: 16, 23 - 24; Ch.11: 113; Ch.33: 6; Ch.58: 22; Ch.60: 1 - 2, 7 - 9, 13. Gaze (looks): Ch.24: 30 - 31. Games of chance: Ch.2: 219; Ch.5: 90 - 91. Homosexuality: Ch.4: 15 - 16; Ch.7: 81; Ch.26: 165 - 166; Ch.27: 55; Ch.29: 28 - 29. Humility: Ch.25: 63. Hunting: Ch.5: 2 - 5, 90 - 91. Ignorance: Ch.17: 36. Intoxicants: Ch.2: 219; Ch.5: 93 - 94. Jazia (tax for non-muslims) : Ch.9: 29. Jealousy: Ch.4: 33; Ch.113: 5. Justice: Ch.2: 279; Ch.4: 58, 135; Ch.6: 152; Ch.7: 29, 181; Ch.16: 90. Kindness: Ch.90: 17. Laughing at others: Ch.49: 11. Life saving: Ch.5: 32. Loan: Ch.2: 280; Magic: Ch.2: 102; Martyrs: Ch.2: 154; Ch.3: 157, 169 - 171; Ch.22: 58 - 59; Ch.47: 4 - 6. Measure (business) : Ch.6: 152 ; Ch.7: 85; Ch.11: 84 - 85; Ch.17: 35; Ch.26: 181 - 183; Ch.83: 1 - 50 Mischief: Ch.2: 205; Ch.7: 56, 85

- 86; Ch.11: 85, 116; Ch.13: 25; Ch.28: 83. Misappropriation: Ch.2: 188; Ch.4: 29 - 30. Murder: Ch.2: 84, 178 - 179; Ch.4: 29 - 30, 92 - 93; Ch.5: 30 - 32 Ch.6: 140,151; Ch.11: 115; Ch.17: 33; Ch.25: 68; Ch.60:12. Mutual consultation: Ch.4: 114; Ch.42: 38; Ch.58: 12 - 13. Mutual help: Ch.5: 2. Neighbors: Ch.4: 36. Nicknames, calling of: Ch.49: 11. Niggardliness: Ch.3: 180; Ch.4: 37; Ch.17: 29; Ch.25: 67; Ch.47: 38; Ch.57: 24; Ch.64: 16; Ch.70: 21; Ch.92: 8 - 11. Oaths and Agreements: Ch.2: 177, 224 - 226; Ch.5: 1, 89; Ch.6: 152; Ch.8: 56 - 58; Ch.9: 4, 7; Ch.13: 20; Ch.16: 91 - 92, 94 - 95; Ch.17: 34; Ch.23: 8; Ch.48: 10; Ch.70: 32 - 33; Ch.76: 7. Orphans: Ch.2: 83, 177, 215, 220; Ch.4: 2 - 6, 10, 36,127; Ch.6: 152; Ch.8: 41; Ch.17: 34; Ch.89: 17; Ch.90: 14 - 15; Ch.93: 9; Ch.107: 1 - 2. Pardah or Hijaab (women to cover themselves up when going out of their houses: Ch.24: 31, 60; Ch.33: 59. Poetry: Ch.26: 224 - 227. Poor: Ch.2: 83, 177, 215; Ch.4: 36; Ch.8: 41; Ch.17: 26, 28; Ch.30: 38; Ch.89: 18; Ch.90: 14 - 16; Ch.93: 9; Ch.107: 1 - 3. Pride, show off: Ch.4: 36, 38; Ch.17: 37 - 38; Ch.28: 76; Ch.31: 18; Ch.32: 15; Ch.57: 23. Privacy: Ch.24: 58 - 59. Prophet Muhammed, sending blessing on: Ch.33: 56. Public gatherings: Ch.58: 11. Rebellion: Ch.16: 90. Reconciliation: Ch.49: 9 - 10. Religious knowledge acquiring of: Ch.9: 122; Ch.17: 36. Retaliation: Ch.16: 126; Ch.22: 60; Ch.42: 39 - 43. Rumors: Ch.4: 83; Ch.49: 6; Ch.104: 1. Sacrifice: Ch.5: 27; Ch.22: 36 - 37; Ch.37: 100 - 111. Salutation: Ch.4: 86, 94; Ch.6: 54; Ch.24: 27, 61. Secrecy: Ch.4: 114; Ch.58: 8 - 10. Self-purification: Ch.19: 13; Ch.87: 14; Ch.92: 17 - 18. Shameful deeds, adultery, lewdness: Ch.4: 15 - 16, 19; Ch.6: 151; Ch.7: 33; Ch.16: 90; Ch.17: 32; Ch.23: 5 - 7; Ch.24: 2 - 9, 26, 30 - 31, 33; Ch.25: 68; Ch.26: 165; Ch.27: 54 - 55; Ch.33: 35; Ch.42: 37; Ch.60: 12; Ch.70: 29 - 31. Slander: Ch.24: 4 - 9, 19, 23 - 25; Ch.49: 11; Ch.60: 12; Ch.104: 1. Slaves: Ch.2: 177; Ch.4: 33, 36; Ch.24: 33; Ch.90: 12 - 13. Sorrow, at the time of: Ch.2: 156. Speech: Ch.2: 83, 263; Ch.6: 152; Ch.17: 53; Ch.31: 19; Ch.33: 70. Spying: Ch.49: 12. Squatting on roads: Ch.7: 86. Suicide: Ch.4: 29 - 30. Suspicion: Ch.49: 12. Theft: Ch.5: 38 - 39; Ch.60: 12. To keep an eye on mankind: Ch.2: 143; Ch.22: 78. Trade: Ch.4: 29 - 30. Truth: Ch.2: 42; Ch.3: 17; Ch.6: 152; Ch.7: 33, 181; Ch.9: 119; Ch.33: 35; Ch.70: 32; Trusts and Transactions: Ch.2: 282 - 283; Ch.4: 29 - 30, 58; Ch.8: 27. Unity amongst muslims: Ch.3: 103, 105; Ch.6: 159; Ch.8: 1, 46; Ch.48: 29. Usury: Ch.2: 275 - 276, 278 - 280; Ch.3: 130; Ch.4: 161; Ch.30: 39. Vain talk: Ch.23: 3; Ch.74: 41 - 45. Voice: Ch.31: 19. War: Ch.2: 190 - 194, 216 - 218, 243 - 244, 251, 253; Ch.3: 13, 121 - 128, 139 - 143, 152 - 158, 165 - 174; Ch.4: 71 - 78, 84 - 91, 94 - 104; Ch.5: 11, 33 - 34; Ch.8: 1, 5 - 19, 30, 39, 41 - 48, 57 - 71; Ch.9: 1 - 15, 25 - 27, 29, 36, 38 - 59, 88 - 96, 111, 122 - 123; Ch.22: 39 - 40; Ch.33: 9 - 27; Ch.47: 4 - 7, 35; Ch.48: 1 - 4, 11 - 27; Ch.57: 10; Ch.59: 2 - 17; Ch.61: 4. Way farer: Ch.2: 177, 215; Ch.4: 36; Ch.8: 41; Ch.17: 26, 28; Ch.30: 38. Wealth: Ch.89: 20; Ch.104: 1 - 4. The End

Compiled by M M Hussain

ISLAMIC LITERATURE

Holy Quran - English translation

The cultural flowering of Islam began at the time when Europe, except for the Byzantine Empire, was in a state of disintegration--the Dark Ages. When Europe at last began to emerge from the doldrums, it was in great measure due to the efforts of Muslims, who had collected and translated into Arabic many of the ancient Greek philosophical and scientific works. Although Europeans during the Middle Ages benefited from Islamic treatises on medicine, geography, mathematics, astronomy, and philosophy, they did not become acquainted with the original literary creations of the Muslim world. Even today, the rich heritage of Islamic literature is hardly known in the West, except for a few examples such as the Koran, the holy book of Islam; the 'Thousand and One Nights', or 'Arabian Nights'; the 'Rubaiyat' of Omar Khayyam; and the 20th-century works of Khalil Gibran. This unfamiliarity is due in part to the fact that almost all of this literature was written in languages that often were quite difficult to translate, in part because they used an alphabet in Semitic script. (See also 'Arabian Nights'; Gibran; Koran; Omar Khayyam.)

Literary Types---The difficulty of translation applied especially to Islamic poetry, which for centuries used traditional, rigid, and distinctive forms in a highly stylized way. Prose, in the Western sense of novels, short stories, and dramas, was not known in the Islamic world until the modern period. What prose writing there was also used specific forms, and often it, like poetry, was rhymed. This emphasis on form and style dominated Islamic literature until the early 19th century, frequently to the detriment of content. Classical Arabic poetry was built on the principle of the monorhyme, and the single rhyme was employed throughout a poem, whether it was long or short. Within the rhyming pattern, there were 16 basic meters in five groupings, but the poet was not allowed to change the meter in the course of a poem.

The chief literary types, all poetic forms developed according to traditional rules, were the qasida, the ghazal, the qitah, the masnavi, and the roba'i. In prose, the chief genre was the maqamah.

The Qasida was developed by pre-Islamic Arabs and has endured in Arabic literary history up to the present. It consists of an elaborately structured ode of from 20 to 100 verses and maintains a single end rhyme through the entire piece. The poem opens with a short prelude, usually a love poem, to get the reader's attention. This is followed by an account of the poet's journey, with descriptions of his horse or camel and of desert scenes and events. The main theme, at the end, is a tribute to the poet's patron, his tribe, or even himself. After the coming of Islam, the qasida served as an instrument of praise to

God, eulogies of Muhammad, and songs of commendation or lament for the saints. It was a type of poem that lent itself to displays of the poet's own knowledge.

The Ghazal is a love lyric of from five to 12 verses that probably originated as an elaboration of the *qasida*'s opening section. The content was religious, secular, or a combination of both.

The Qitah is a literary form used for the less serious matters of everyday life. Its main function was for satire, jokes, word games, and codes.

Fiction--The masnavi originated in Persia, a country with its own ancient literary tradition. The term means "the doubled one," or rhyming couplet. The masnavi became very popular because it enabled the poet to tell a long story by stringing together thousands of verses. It was the closest approach to the epic poem that developed in Islamic literature. The Arabs rejected the epic as a form of fiction, which they felt was akin to falsehood. The *roba'i* also has its roots in pre-Islamic Persian poetic tradition. Its form is a quatrain (four-line verse) in which the first, second, and fourth lines rhyme. The most famous example of the *roba'i* is the '*Rubaiyat*' of Omar Khayyam. The *maqamah* is the most typical expression of the Arabic spirit in rhymed prose. It was used to tell basically simple and entertaining stories in an extremely complicated style. Because the *maqamah* was frequently used to display the author's wit, learning, and eloquence, it often became so tangled in convoluted terminology and grammar that it was quite difficult to comprehend and therefore almost impossible to translate. Only in the late 19th century, under the influence of translations from the European languages, did its style take on a matter-of-fact manner that made it less artificial.

The Range of Islamic Literature-----The Muslim empire was enormous in size; it included a great diversity of peoples, many of whom had preserved ancient cultures and languages. For a long period, Arabic became the literary language for many regions of the empire; but as time passed, local influences reasserted themselves and native languages once again came into use. This was particularly true in Persia, where the Arabic alphabet was adapted to the Persian language. By the 11th century, northwestern India and the region that is now Pakistan had become a center of Islamic literature in the Persian language. Persian remained the language of Muslim India until the 1830s, when it was succeeded by Urdu, which had borrowed heavily from Persian sources in its early period during the 18th century. Central Asia became part of the Muslim empire after 711. With cultural centers at Samarkand, Bukhara, and Fergana, it was a hub of Islamic literature and scholarship, much of it in the Arabic language, until the Russian invasions of the late 19th century. A great deal of the literature of this region was also written in the Turkic languages; and in later centuries, when the Seljuq and Ottoman Turks conquered much of the Islamic empire, their languages displaced Arabic in some areas. After the 14th century, for example, an elaborate classical Turkish literature developed that was heavily influenced by Persian styles and vocabulary. In Spain, at the western end of the empire, the Muslims created a highly sophisticated culture that reached its apex in the 10th century and continued to flourish until the Muslims were driven from the country at the end of the 15th century. It was through Spain that so many of the major Arabic works in philosophy and the sciences made their way into medieval Europe.

Periods of Islamic Literature-----Three successive caliphates ruled the Islamic empire: the Patriarchal (632-661), the Umayyad (661-750), and the 'Abbasid (750-1258). In 1258 the Ottoman Turks invaded and sacked Baghdad, the capital, and murdered the caliph, thus ending Islamic rule in the eastern section of the empire. A weak ' Abbasid caliphate survived in Egypt until 1517, while in Spain and the

western part of North Africa separate dynasties continued to rule until the 15th century. (See also Caliphate .) The religious zeal of the early Muslims did inspire the beginning of two significant works, collections that were not completed until later centuries. The most important was the hadith, the record of the sayings and deeds of Muhammad. The sudden death of the spiritual and political leader took the Islamic community by surprise, and within a few decades it was deemed necessary to preserve all of Muhammad's words and actions since they were believed to have been inspired. By the 9th century, the hadith had been solidified into a body of material to which no new traditions were added. Today the hadith is revered as a major source of religious law and moral guidance, second only to the Koran. Another collection that was begun at the same time consists of the sayings of `Ali, Muhammad's son-in-law and the fourth caliph, whose followers later established a major division in Islam, Shi`ah. Finally compiled in the 10th century, the collection is called 'The Road of Eloquence'. It is a masterpiece of Arabic prose that has inspired numerous commentaries and imitations in other languages.

The Umayyad Caliphate-----The Islamic civil wars and the rise of sectarian rivalries contributed to the emergence of a poetry that became a favorite vehicle for expression of the divergent points of view. The three greatest poets of the Umayyad period were all polemicists who used their verses to support political factions. Al-Akhtal, though a Christian, was a strenuous supporter of the policies of the first Umayyad, Mu'awiyah I. Jarir and Tammam ibn Ghalib Abu Firas (al-Farazdaq) were active at the courts of the Umayyad caliphs and their governors and were ardent supporters of the regime. The two were enemies, however, and they delighted rival tribesmen with their stinging satires against each other. The work of these two poets has furnished historians with a rich vein of material on the social and political climate of Islam during the early 8th century. They used the traditional qasida form with great effect, incorporating a wealth of vocabulary and imagination. A remarkable poet from Mecca, `Umar ibn Abi Rabi`ah, contributed to the development of the ghazal as a love poem. His poems sing of amorous adventures with the ladies who came to Mecca on pilgrimage. Using the same literary form, one of the last Umayyads, al-Walid ibn Yazid, gained a greater reputation as a poet than as a warrior. His poetry excelled in frivolous love verses and in odes praising the virtues of wine. In Medina the vogue was highly idealized love poetry akin to the chivalric romances of medieval Europe. Supposedly invented by Jamil, this genre sings of lovers who become martyrs, dying in their total surrender to the force of true love.

The `Abbasid Caliphate----In contrast to the brief 90-year period of the Umayyads, the `Abbasid caliphate endured for more than five centuries. It was during the `Abbasid rule, with its capital at Baghdad, that the golden age of Islamic literature began. In Iraq (ancient Mesopotamia) all the cultural currents of the ancient Near East came together, and members of the Muslim community --centered at the court of the caliphs--began to adapt and rework elements from all the earlier cultures. The major poets of the ` Abbasid period were Abu Nuwas, Ibn al-Mu`tazz, Ibn Da'ud, al-Mutanabbi, and al-Ma`arri. The greatest of these was Abu Nuwas, who had an incomparable command of language and imagery. His witty, cynical verses and delightful drinking songs scandalized the orthodox Muslims, however. One of his lines, said to have been his motto, was: "Accumulate as many sins as you can." Al-Mu`tazz, in his 'Book of the Novel and the Strange', laid down literary rules governing the use of metaphors, similes, and verbal puns (see Figures of Speech). His concept of poetry involved the richest embellishment of verses by all kinds of figures of speech and rhetorical devices. In time, his advice produced poetry in which the content was overpowered by style and verbiage. The theme of the lover who would rather die than achieve union with his beloved became central to ghazal poetry in the 10th century. An early exponent was Ibn Da'ud, a theologian, in his anthology 'Book of the Flower'. Although used in a

completely secular way at first, the theme was later taken over as a major concept in religious mystic poetry. It soon became commonplace in Persian, Turkish, and Urdu poetry as well. Its influence was even felt in Spain, where another theologian, Ibn Hazm, drew upon personal experiences to compose his 'The Ring of the Dove', a prose work on pure love that is interspersed with poetry.

Al-Mutanabbi, one of the greatest Arab poets, was in the mainstream of classical qasida poets, but his work surpassed that of his predecessors in imagination. His compositions were noted for their exaggeration, sound effects, and formal perfection. The verses of al-Ma'arri, the blind Syrian poet, continue to appeal to young Arab readers today. Yet their vocabulary is so difficult, and meanings so compressed in his double rhymes, that even his contemporaries had to ask him to interpret them. His outlook is deeply pessimistic and skeptical, running counter to the heroic idealism of his time. He taunted the privileged classes of his day and expressed a strong contempt for hypocrisy, injustice, and superstition. Pious Muslims supposedly were offended by his 'Paragraphs and Periods' because they felt it to be a parody of the holy Koran. His 'Epistle of Pardon', which describes a visit to the world of the afterlife, also contains sarcastic criticism of Arabic literature. During the reign of the 'Abbasid empire, literary prose also began to develop. Writers were consumed by an insatiable curiosity for all kinds of knowledge, a curiosity that led them to compile and translate scholarly and philosophical works from other cultures. Ibn al-Muqaffa' translated the fables of Bidpai, an Indian sage, into Arabic. These stories provided Islamic culture with a seemingly inexhaustible fund of tales and parables from the animal world, comparable in some respects to the fables of Aesop and La Fontaine (see Fable). He also introduced into Arabic the Persian 'Book of Kings', a type of pre-Islamic mythology that sophisticated Muslims preferred to the rather meager accounts of the Arab pagan past. His translations of writings on ethics and the conduct of government are the prototype of the "Mirror for Princes" literature that flourished during the late Middle Ages in both Iran and the West. In response to the growing interest in life outside the Islamic world, al-Jahiz of Basra wrote treatises on many subjects. The 'Elegance of Expression and Clarity of Exposition' dealt with literary style and the effective use of language. His 'Book of Misers' is a collection of stories about the avaricious. Although an intellectual free spirit, al-Jahiz supported government policy by writing "Exploits of the Turks," an essay on the military qualities of Turkish soldiers, upon whose strength the government depended. His 'Book of Animals' has little to do with zoology, but it is a mine of information on Arab proverbs, superstitions, and traditions. One of the most vigorous prose stylists was Abu Hayyan at-Tawhidi. His book denouncing the weaknesses of two of the caliph's viziers (governors) for their literary ambitions highlights his brilliance and eloquence. The rhetorical style of rhymed prose found its best expression in the maqamah, which was invented by al-Hamadhani. The master of this form was al-Hariri of Basra, whose 50 maqamahs are closer to the Western notion of the short story than anything else in classical Islamic literature.

Mysticism--Spain and North Africa---Despite its remoteness from the 'Abbasid center at Baghdad, Spain experienced a parallel flowering of literature during its Muslim period, one that flourished under its own Umayyad caliphate. The culture of the Western land contains some of the greatest names in Islamic literature. Prominent in the field of philosophy were Avicenna and Averroes. The outstanding work of Avicenna in philosophy, science, and medicine was highly regarded in the rest of Europe. Averroes, court physician of the Berber kings at Marrakech in Morocco, was the Arab commentator on Aristotle whose work helped form medieval Christian theology in Europe. Among his most notable writings was an attack on the Islamic mystic al-Ghazali, whose 'The Incoherence of the Philosophers' elicited from Averroes 'The Incoherence of the Incoherence'. Al-Ghazali, however, has a well-deserved

reputation as the most influential of the mystic writers; his chief work is 'The Revival of the Religious Sciences'. (See also Averroes ; Avicenna .) Another prominent mystic, Ibn al-'Arabi, was educated in the Spanish tradition but wrote poetry and prose that shaped large parts of Islamic thought for centuries afterward. His chief work was 'The Meccan Revelations'. He also wrote a volume of love poems entitled 'The Interpreter of Desires', in which wisdom was the object of his quest.

Arab scholars from North Africa made substantial contributions to geography after the 9th century. The geographer al-Idrisi produced a world map, together with detailed descriptions, in his 'The Delight of Him Who Wishes to Traverse the Regions of the World' (see Idrisi, al-). Perhaps the greatest world traveler of his time was Ibn Battutah, a native of North Africa who explored the Far East, India, and the region of the Niger in Africa (see Ibn Battutah). In all, it is estimated that he traveled about 75,000 miles (120,000 kilometers) and visited nearly every Muslim country. His 'Rihlah' (Travels), written in about 1353, is filled with information about the cultural state of the Muslim world of his time. The Tunisian Ibn Khaldun was one of the great social scientists of all time (see Ibn Khaldun). His masterpiece, the 'Muqaddimah' (Introduction), is filled with brilliant observations on the writing of history, economics, politics, and education. It has long been regarded as one of the finest philosophies of history ever written. 'Shah Nameh' 'Rubaiyat of Omar Khayyam' Sa'di

The Persian Influence---During the 'Abbasid period a great Persian literature emerged, some of it in Arabic. Of the large number of Persian authors in this period, the most significant were Firdawsi, Awhad ad-Din 'Ali (known as Anvari), al-Biruni, Omar Khayyam, Jalal ad-Din ar-Rumi, Sa'di, and Amir Khosrow. In the early era of Persian Islamic literature, the greatest achievement was that of Firdawsi (Abu ol-Qasem Mansur) (see Firdawsi). He compiled all the inherited tales and legends of the Persian kings into one great national epic, the 'Shah-nameh'. Completed in the early 11th century, it contains nearly 60,000 verses in short rhyming couplets. Anvari was the most accomplished writer of panegyrics, or formal eulogies, using the qasida form of poetry. His 'Tears of Khorasan' mourns the passing glory of the Seljuk Turks. He was not only well versed in Arabic and Persian literature but was skilled in logic, geometry, astronomy, astrology, music, natural science, and philosophy. In addition to excelling in the art of the qasida, he used the ghazel, roba'i, qitah, and masnavi with great skill. Al-Biruni, one of the most learned men of his time, was conversant with Hebrew, Turkish, Sanskrit, Persian, and Syriac in addition to Arabic. His most famous works were 'Chronology of Ancient Nations', 'Elements of Astrology', 'A History of India', and 'The Mas'udi Canon', a major work on astronomy. Another scientist and mathematician, Omar Khayyam, became famous in the West for his 'Rubaiyat' (see Omar Khayyam). This work is a volume of quatrains that was freely translated into English by Edward FitzGerald and published in 1859. Each quatrain is an independent poem, but is related to the others by the recurrence of common themes. There is some question whether Omar actually wrote all the poetry attributed to him, since his contemporaries took no notice of his verses. The most famous of his quatrains is: A book of verses underneath the bough A jug of wine, a loaf of bread--and thou Beside me singing in the wilderness Oh, wilderness were paradise enow!

Jalal was the best-known writer of mystical poetry in the masnavi style (see Jalal ad-Din ar-Rumi). His finest work is known simply as the 'Masnavi' and comprises, in about 26,000 verses, an encyclopedia of the mystical thought of the 13th century. Many Sufis (Islamic mystics) regard it as second in importance only to the Koran. Jalal was also the author of love lyrics that surpass in beauty even the tales in his 'Masnavi'. Sa'di was one of the greatest figures in classical Persian literature. A native of Shiraz, he dedicated 'The Orchard', one of his two most famous works, to the local ruler. Written entirely in verse,

'The Orchard' consists of stories illustrating the virtues Muslims are supposed to possess. 'The Rose Garden', which is mainly prose interspersed with short poems, contains advice, aphorisms, and humorous reflections. Amir Khosrow was one of India's most significant Persian-language poets. He wrote panegyrics of seven successive kings of Delhi. His 'Khamseh' (Pentology), written in emulation of a work of the same name by another Persian author, is a group of five long idylls in the masnawi style about general themes in Islamic literature. By the time of Amir Khosrow's death in 1325, the 'Abbasid caliphate had been gone for nearly 75 years. The golden age of Islamic literature was passing. Regional literatures were beginning to take its place in Persia, Central Asia, India, and North Africa.

Selections from the Introduction of Tafsir al-Qurtubi. In the Name of Allah, the All-Merciful, Most Merciful -----The General Virtues of the Qur'an and encouragement to study it

This topic is vast and scholars have written many books on it. We will mention some points which point out the excellence of the Qur'an and what Allah has prepared for its people when they are sincere for His sake and act by it. The first aspect of the excellence of the Qur'an that the believer should be aware of is that it is from the Lord of the worlds and is uncreated. It consists of unparalleled words and has a quality which has no equivalent or like. It comes from the light of Allah's Essence. Recitation is the voices of the reciters and their tunes. It is their acquisition, and they are commanded to do it as an obligation in certain acts of worship and it is recommended at many times. They are forbidden to recite it when they are in a state of major impurity, and are rewarded for doing it and punished for abandoning it. This is part of what the Muslims, the people of the Truth, agree on. Traditions state that and well-known reports prove it. Reward and punishment are only connected to what is part of what people earn, as will be explained. Were it not that Allah had placed in the hearts of His slaves the strength to bear it so that they can reflect on it, study it and remember what it contains of His obedience, worship and performing his duties and obligations, they would be too weak and would collapse under its weight or perish. How could they bear it when Allah says, "Had We sent down this Qur'an onto a mountain, you would have seen it humbled, crushed to pieces out of fear of Allah" (59:21)? What is the strength of hearts compared to that of the mountains? But Allah provided His slaves with the strength to bear what He wishes as a favour and mercy from Him. As for traditions about this topic, the first is what at-Tirmidhi transmitted from Abu Sa'id that the Messenger of Allah, may Allah bless him and grant him peace, said, "The blessed and exalted Lord said, 'If anyone is distracted from asking Me by the Qur'an and remembering Me, I will give him better than what I give the askers.'" He also said, "The excellence of the words of Allah over all other words is like the excellence of Allah over His creation." (hasan gharib hadith) As-Samarqandi reported in his Musnad that 'Abdullah said, "The seven long suras are like the Torah. The suras with a hundred ayats are like the Gospel. and the Mathani is like the Zabur. The rest of the Qur'an is excellent."

In at-Tirmidhi, 'Ali reported, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'There will be trials like patches of dark night.' I asked, 'Messenger of Allah, how can one escape them?' He replied, 'The Book of Allah, Blessed and exalted, contains your history, information about what came before you, news about what will come after you and correct judgement between you. It is decisive, not a jest. Allah will crush any tyrant who abandons it and Allah will misguide whoever seeks guidance from other than it. It is the Firm Rope of Allah, His Clear Light and the Wise Reminder. It is the Straight Path. Passions are not misguided by it, the tongues do not become sated with it, and the godfearing do not become bored by it. It does not wear out when it is recited a lot and its wonders do not cease. It is that which the jinn did not leave once they had heard it. They said, "We heard a

wonderful Qur'an which guides to right guidance." (72:1-2) Whoever knows it has knowledge which takes precedence. Whoever utters it speaks the truth. Whoever judges by it is just. Whoever acts by it is rewarded. Whoever calls to it is guided to a straight path. Take it, one-eyed."¹ [1. Referring to Ibrahim an-Nakha'i, who had one eye.] Al-Anbari says in his book, *The Refutation of the One who Opposes the Recension of 'Uthman*, transmitting from 'Abdullah ibn Mas'ud that the Messenger of Allah, may Allah bless him and grant him peace, said, "This Qur'an is the Banquet of Allah. Learn as much as you can from His banquet. This Qur'an is the Rope of Allah, and it is the Clear Light and Useful Healing. It is a protection for the one who clings to it and a rescue for the one who follows it. It is not crooked and so puts things straight. It does not deviate so as to be blamed. Its wonders do not cease. It does not wear out with much repetition. So recite it. Allah will reward you with ten good deeds for every letter of its recitation. I do not say that Alif-Lam-MÆm is a letter nor two alifs, one placing its foot on the other. You should not stop reciting Surat al-Baqara. Shaytan flees from a house in which Surat al-Baqara is recited. The house most devoid of good is a house empty of the Book of Allah." In *Gharib Abu 'Ubayd* quotes 'Abdullah (ibn Mas'ud): "This Qur'an is the Banquet of Allah. Whoever enters it is safe." He said, "The interpretation of the hadith is that it is a metaphor. The Qur'an is likened to something Allah has prepared for people. They have good and benefits in it. Then He invited them to it."

Al-Bukhari transmits from 'Uthman ibn 'Affan that the Prophet, may Allah bless him and grant him peace, said, "The best of you is the one who learns the Qur'an and teaches it." Muslim transmitted from Abu Musa that the Messenger of Allah, may Allah bless him and grant him peace, said, "The metaphor of a believer who recites the Qur'an is that of a citron – its scent is fragrant and its taste is good. The metaphor of a believer who does not recite the Qur'an is that of a date – it has no scent but its taste is sweet. The metaphor of a hypocrite who recites the Qur'an is that of basil - its scent is fragrant but its taste is bitter. The metaphor of a hypocrite who does not recite the Qur'an is that of colocynth - it has no scent and its taste is bitter." Abu Bakr al-Anbari mentioned that when someone finished the Qur'an, Abu 'Abdu'r-Rahman as-Sulami would sit him before him and put his hand on his head and say to him, "You! Fear Allah! I do not know of anyone better than you if you act by what you know." Ad-Darimi reported that Wahb ad-Dhimari said, "If Allah gives someone the Qur'an and he stands reciting it at the ends of the night and the ends of the day and acts by what is in it and dies in obedience, on the Day of Rising Allah will raise him up with the angels and Prophets."

Muslim related that 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Someone who recites the Qur'an and is fluent in it is with the noble pious angels. Someone who recites the Qur'an and stammers in it has two rewards as it is difficult for him." He will have one reward for the recitation and one reward for the difficulty. The levels of the fluent reciter are all above that because the Qur'an was difficult for him and then he rose beyond that to be like the angels. Allah knows best. At-Tirmidhi reports from 'Abdullah ibn Mas'ud that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever recites a letter of the Book of Allah earns a good deed, and each good deed is worth ten like it. I do not say that 'Alif-lam-mim' is one letter, but that alif is a letter, lam is a letter, and mim is a letter." (hasan sahih gharib) Muslim reported that 'Uqba ibn 'Amir said, "The Messenger of Allah, may Allah bless him and grant him peace, came out to us while we were in the Suffa and asked, 'Which of you would like to go every day to Buthan or to al-'Aqiq and bring two large-humped she-camels from it without wrongdoing?' We said, 'Messenger of Allah, all of us would like that!' He said, 'Does not one of you go to the mosque and teach or recite two ayats from the Book of Allah? That is better for him than two camels, and three verses are better for him than three camels, four verses are better than four camels, and so on regarding the number of camels.'"

Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah will relieve anyone who relieves a believer of one of the afflictions of this world of one of the afflictions of the Day of Rising. Allah will give ease in this world and the Next to anyone who eases the hardship of another. Allah will veil anyone who veils another Muslim in this world and the Next. Allah will help His slave as long as His slave is helping his brother. Whoever travels a path on which he seeks knowledge, Allah will make the path to the Garden easy for him. People do not meet in one of the houses of Allah to recite the Book of Allah and study it together without tranquillity descending on them, mercy covering them, angels encircling them and Allah mentioning them to those who are with Him."

Abu Dawud, an-Nasa'i, ad-Darimī, and at-Tirmidhi reported that 'Uqba ibn 'Amir heard the Prophet, may Allah bless him and grant him peace, say, "The one who recites the Qur'an publicly is like the person who gives his sadaqa publicly. The one who recites the Qur'an secretly is like the person who conceals his sadaqa." (hasan gharib) At-Tirmidhi reported from Abu Hurayra that the Prophet, may Allah bless him and grant him peace, said, "The Qur'an will come on the Day of Rising and say, 'O Lord, robe him!' and he will put on him the crown of nobility.' It will say, 'O Lord, more!' and he will put on him the robe of honour. Then it will say, 'O Lord, be pleased with him!' and He will be pleased with him. It will be said, 'Recite and ascend,' and he will be increased with a good deed for every ayat." (sahih) Abu Dawud reported from 'Abdullah ibn 'Amr that the Messenger of Allah, may Allah bless him and grant him peace, said, "Those who know the Qur'an will be told, 'Recite and ascend. Recite slowly as you did in the world below. Your station will be at the last verse you recite.'" Ibn Majah transmits it from Abu Sa'id al-Khudri who reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The one who knows the Qur'an will be told, 'Recite and ascend.' He will recite and rise a degree by every ayat until he reaches the last thing he has."

Al-Anbari transmitted from Umm Umama al-Himsi that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever is given a third of the Qur'an has been given a third of Prophethood. Whoever is given two-thirds of the Qur'an has been given two-thirds of Prophethood. Whoever recites all of the Qur'an has been given all of Prophethood although he has not received any revelation. On the Day of Rising he will be told, 'Recite and ascend.' He will recite an ayat and rise a degree until he finishes what he knows of the Qur'an. Then he will be told, 'Take,' and he will take. Then he will be asked, 'Do you know what is in your hands? Eternity is in your right hand and bliss in your left.'" Al-Marwazi reported from 'Ali that the Messenger of Allah, may Allah bless him and grant him peace, said, "If someone reads the Qur'an, recites it and memorises it, Allah will admit him to the Garden and let him intercede for all the people of his family for whom the Fire is mandatory." Umm ad-Darda' said, "I visited 'A'isha and asked her, 'What is the excellence of the one who recites the Qur'an over the one who does not recite it among those who enter the Garden?' 'A'isha replied, 'The number of the ayats of the Qur'an is according to the number of degrees of the Garden. No one will enter the Garden better than the one who recites the Qur'an.'" Abu Muhammad Makki mentioned it. Ibn 'Abbas said, "If anyone recites the Qur'an and follows what is in it, Allah has guided him from misguidance and will protect him on the Day of Rising from an evil reckoning. That is because Allah says, 'All those who follow My guidance will not go astray and will not be miserable.' (20:121)" Ibn 'Abbas said, "Allah has guaranteed that the one who follows the Qur'an will not go astray in this world nor be wretched in the Next." Makki also mentioned that. Al-Layth said, "It was said that mercy does not come quicker to anyone than to the one who listens to the Qur'an according to the words of the Almighty, 'When the

Qur'an is recited, listen to it and be silent so that hopefully you will gain mercy.' (7:204)" The word "hopefully" makes it mandatory for Allah.

In the Musnad of Abu Dawud at-Tayalisi, it is reported from 'Abdullah ibn 'Amr that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who stands [in prayer] for ten ayats will not be written among the heedless. Anyone who stands for a hundred ayats will be written among the obedient. Anyone who stands for a thousand ayats will be written among those with heaps [qintars] of reward." There are many traditions about this, and what we have mentioned is adequate. Allah is the One who grants success.

How to recite the Book of Allah and what is disliked and forbidden in it

Al-Bukhari transmitted that Qatada said, "I asked Anas about the recitation of the Messenger of Allah, may Allah bless him and grant him peace, and he said, 'He would lengthen syllables when he recited, 'In the Name of Allah, the All-Merciful, Most Merciful.' He would extend the name 'Allah', extend 'ar-Rahman' (the All-Merciful) and extend 'ar-Rahim' (the Most Merciful). At-Tirmidhi reported that Umm Salama said, "The Messenger of Allah, may Allah bless him and grant him peace, used to put stops in his recitation. He would say, 'Praise be to Allah, the Lord of the worlds,' and stop, 'the All-Merciful, Most Merciful,' and stop. Then he would recite, 'Master of the Day of Repayment.'" (gharib, Abu Dawud transmitted a similar hadith.) It is related that the Prophet, may Allah bless him and grant him peace, said, "The person with the best voice is the one that I see fears Allah Almighty when he recites." It is related that Ziyad an-Numayri came with the reciters to Anas ibn Malik and was told to recite. He raised his voice and intoned. He had a loud voice and Anas uncovered his face, as he had a black cloth over it, and said, "You! what is this you are doing?" When he saw something he objected to, he would remove the cloth from his face. It is related that Qays ibn 'Ubbad said, "The Companions of the Messenger of Allah used to dislike raising the voice in dhikr." Those who disliked raising the voice in recitation of the Qur'an included Sa'id ibn al-Musayyab, Sa'id ibn Jubayr, al-Qasim ibn Muhammad, al-Hasan, Ibn Sirin, an-Nakha'i and others. Malik ibn Anas and Ahmad ibn Hanbal also disliked it. All of them disliked raising the voice with the Qur'an and intoning it. It is related that Sa'id ibn al-Musayyab heard 'Umar ibn 'Abdu'l-'Aziz leading the people and he intoned in his recitation. Sa'id sent a message to him saying, "May Allah put you right! Imams should not recite like that." So 'Umar stopped singing. Al-Qasim ibn Muhammad said, "A man recited in the mosque of the Prophet and intoned and al-Qasim objected to that. He said, Allah Almighty says, 'Truly it is a Mighty Book. Falsehood cannot reach it from before it or behind it.' (41:40-41)" Malik related that he was asked about nabr (raising the voice) when reciting the Qur'an in the prayer and he disliked that strongly and objected to the raising of the voice in recitation. Ibn al-Qasim related from him that he was asked about melody in the prayer and he said, "I do not like it." He said, "It is a kind of singing which they do and for which they are paid money."

One group permit raising the voice in the Qur'an and intoning it. That is because, when someone beautifies his voice in it, it settles more deeply in the selves and the hearts listen more to it. They find evidence in the words of the Prophet, may Allah bless him and grant him peace, "Adorn the Qur'an with your voices." Al-Bara' ibn 'Azib transmitted it as did Abu Dawud and an-Nasa'i. The Prophet, may Allah bless him and grant him peace, said, "He who does not sing the Qur'an is not one of us." (Muslim). There is also what Abu Musa told the Prophet: "If I had known that you listened to my recitation, I would have beautified it for you." 'Abdullah ibn Mughaffal said, "In a journey in the year of the Conquest, the Messenger of Allah, may Allah bless him and grant him peace, recited Surat al-Fath on

his mount and he used a quavering tone in his recitation." Some of those who believed this were Abu Hanifa and his people, ash-Shafi'i, Ibn al-Mubarak and an-Nadr ibn Shumayl. It is the choice of at-Tabari, Abu'l-Hasan ibn Battal, Qadi Abu Bakr ibn al-'Arabi and others.

The first position is sounder because of what we already mentioned and will mention. As for using the first hadith as evidence, it is not apparent. It is an example of the reversal of the normal order and in fact means, "Adorn your voices with the Qur'an." Al-Khattabi said, "That is how more than one of the Imams of hadith have explained it, saying it is reversal." Al-Khattabi related from al-Bara' that the Messenger of Allah, may Allah bless him and grant him peace, said, "Adorn the Qur'an with your voices." He said, "It means be melodious in the recitation and employ your voices to do it and take it as a sign and adornment. It is said that it means to encourage people to recite the Qur'an and persist in it. It is related from Abu Hurayra that he heard the Messenger of Allah say, "Adorn your voices with the Qur'an." It is related that 'Umar said, "Make your voices good with the Qur'an." It is to this sense that the words of the Prophet, may Allah bless him and grant him peace, refer when he said, "The one who does not sing the Qur'an is not one of us," meaning "the one who does not make his voice good with the Qur'an is not one of us." That is how 'Abdullah ibn Abi Mulayka interpreted it. 'Abdu'l-Jabbar ibn al-Wird said that he heard Ibn Abi Mulayka say that 'Abdullah ibn Abi Yazid said, "Abū Lubaba passed us and we followed him until he went into his house. He was a man of shabby appearance. I heard him say, 'I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "He who does not sing the Qur'an is not one of us."' 'Abdu'l-Jabbar said, "I asked Ibn Abi Mulayka, 'Abu Muhammad, what do you think of the one who does not have a good voice?' He replied, 'He makes it as good as he can.'" (Abu Dawud) This is also the meaning of Abu Musa's words to the Prophet, may Allah bless him and grant him peace: "If I had known that you were listening to my recitation, I would have made my voice good in the Qur'an, adorned it and used tartil (slow recitation)." This indicates that he was quick in his recitation with a good natural voice. If he had known that the Prophet, may Allah bless him and grant him peace, was listening, he would have extended his recitation and used tartil as he usually did when he recited to the Messenger of Allah. He used to do that in order to increase the beauty of his voice when reciting.

We seek refuge with Allah from interpreting what the Messenger of Allah, may Allah bless him and grant him peace, said as meaning that the Qur'an is adorned by voices or anything else! Whoever interprets it in this way has committed something terrible in saying that the Qur'an is in need of someone to adorn it. It is Light, Illumination, and the Highest Adornment for the one who wears its splendour and is illuminated by its light. It is said that the command to adorn means to learn the readings and to adorn them with our voices. That implies: "adorn the recitation with your voices," since "qur'an" means recitation as Allah says, "The recitation (qur'an) of dawn." (17:78) According to this interpretation, it is valid that it simply means "to recite" as we made clear. It is said that the word understood as "singing" (yataghanna) comes from istighna, "not having any need", not from ghina' (singing). This was the interpretation adopted by Sufyan ibn 'Uyayna and Waki' ibn al-Jarrah. Sufyan related that from Sa'd ibn Abi Waqqas. Another point is also related from Sufyan which Ishaq ibn Rahawayh mentioned, which is that it means "to be enriched and without need of other words". This is the interpretation preferred by al-Bukhari when he dealt with the verse, "Is it not enough for them that We have sent down to you the Book which is recited to them?" (29:51) What is meant by being enriched by the Qur'an is not being in need of the history of nations. Interpreters have said that. It is said that "yataghanna" means to display sorrow. In other words sorrow should appear in the reciter when he reads and recites, and it does not come from "ghunya" (being able to dispense with) because a

different form of the verb would have been used for that. A group of scholars believed that, including Imam Ibn Hibban al-Busti. Their evidence was what Mutarrif ibn 'Abdullah ibn ash-Shikhkhir related from his father: "I came to the Messenger of Allah, may Allah bless him and grant him peace, while he was praying and his chest was heaving like a cauldron from weeping." They said, "This report makes it clear that what is meant is displaying sorrow. This is also supported by what the Imams related from 'Abdullah: "The Prophet, may Allah bless him and grant him peace, said, 'Recite to me.' So I recited Surat an-Nisa' to him until I reached the ayat, 'How will it be when We bring a witness from every nation and bring you as a witness against them?' (4:41) I saw his eyes overflowing with tears."

These are four interpretations and none of them indicate that recitation is done with tunes or quavering voices. Abu Sa'id al-A'rabi said about "He who does not sing the Qur'an is not one of us": "The Arabs were keen on singing and using verse in most of what they said. When the Qur'an was revealed, they wanted to use the Qur'an as their chant instead of singing, and the Prophet said this."

The fifth interpretation is what some claim as evidence for quavering and singing. 'Umar ibn Shayba said, "I told Abu 'Asim about Ibn 'Uyayna's interpretation regarding 'singing' meaning 'beyond need' and he said, 'Ibn 'Uyayna did not do well.'" Ash-Shafi'i was asked about the interpretation of Ibn 'Uyayna and said, "I know better than this. If the Prophet, may Allah bless him and grant him peace, had meant not having need, he would have said it. He said, 'singing' and so we know that he meant singing." At-Tabari said, "What is known in our view is that taghannin is singing in the language of the Arabs, which is using a good voice with quavering." As for those who claim that it means 'being without need', that is not part of the language and poems of the Arabs. We do not know any of the people of knowledge who said that. In respect of what at-Tabari claimed about taghanna not meaning istighna in Arabic, al-Jawhari stated what we mentioned as did al-Harawi. There is nothing to prevent it meaning istighna, as it is indeed more appropriate to accept that which is it related from a great Companion as Sufyan reported. Ibn Wahb said about Sufyan, "I have not seen anyone with better knowledge of the interpretation of ahadith than Sufyan ibn 'Uyayna."

A sixth interpretation is what has come in the form of an addition in Sahih Muslim which is that Abu Hurayra heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Allah does not listen to anything so gladly as He listens to a Prophet with a good voice chanting the Qur'an aloud." At-Tabari said, "If it had been as Ibn 'Uyayna said, there would be no point in mentioning a good voice and aloud." The word "aloud", can be part of the words of the Prophet, Abu Hurayra or someone else. If it is the first, which is unlikely, it is evidence of lack of warbling (tatrib) and quavering because he did not say that. He said, "aloud", meaning so that he and those around him can hear him as the Prophet said to someone he heard raising his voice in the shahada, "O mankind! Be kind to yourselves. You are not calling out to someone dead or absent." So there is no evidence for what they claim. Some of our scholars preferred this interpretation, saying that it is the most likely because the Arabs use the term translated as "singing out" for the one who raises his voice and directs it to someone absent even if it had no tune. He said, "This is the explanation of the Companion, and he knows their manner of speaking far better." Abu'l-Hasan ibn Battal argues for the school of ash-Shafi'i and says, "The removal of the difficulty in this question is found in what Ibn Abi Shayba reported É from 'Uqba ibn 'Amir who said that the Messenger of Allah, may Allah bless him and grant him peace, said, "Learn the Qur'an, sing it and write it. By the One who has my soul in His hand, it is more likely to escape than a camel from the hobble." Our scholars said, "Even if this hadith has a sound isnad, what is known absolutely and definitively refutes it: the recitation of the Qur'an has reached us mutawatir from many shaykhs,

generation after generation back to the noble era and to the Messenger of Allah, may Allah bless him and grant him peace, and there was no making of tunes or intoning (tatrib) related by them while they go into depth regarding the pronunciation of the letters, madda, idgham, izhar and other types of recitation. Furthermore, in quavering and intoning, there is putting a hamza on what does not have a hamza and a lengthening of what should not be lengthened. So the single alif will be made into two alifs and one waw into two. That leads to an increase in the Qur'an which is forbidden. If that occurs in a place where there is hamza, they make several hamzas. It may be said that 'Abdullah ibn Mughaffal said that Messenger of Allah, may Allah bless him and grant him peace, recited on his camel in the Year of the Conquest of Makka (8/630) and quavered, which al-Bukhari mentioned. He said, describing it, "a' a' a'" three times. That may mean *ishba'* which is lengthening the vowel of the madda in its proper place. It is also possible that the story of his voice has to do with the rocking of his camel, as it happens to someone in a loud voice when he is riding and his voice tightens and is cut because of the rocking of the camel. Since this is possible, then there is no evidence in it. 'Abdu'l-Ghani ibn Sa'id transmitted from the hadith of Qatada from 'Abdu'r-Rahman ibn Abi Bakr who reported that his father said, "The recitation of the Messenger of Allah, may Allah bless him and grant him peace, was extended (madd) but there was no quavering (tarji')." Ibn Jurayj reported that Ibn 'Abbas said, "The Messenger of Allah had a mu'adhdhin who intoned. The Messenger of Allah, may Allah bless him and grant him peace, said, "The adhan should be easy and smooth (i.e. without trilling). If your adhan is not easy and smooth, then do not give the adhan." (ad-Daraqutni) If the Prophet, may Allah bless him and grant him peace, forbade it in the adhan, it is more likely that he would not permit in the Qur'an which the All-Merciful preserves as Allah says, "It is We who have sent down the Reminder and We will preserve it." (15:9)

This disagreement regarding recitation is a result of the meaning of the Qur'an not being understood due to the repetition of voices and the great amount of quavering. If the matter goes further so that the meaning cannot be understood, then that is agreed to be forbidden. This is done by reciters in the towns of Egypt who recite before kings and at funerals and receive wages and stipends for doing so. Their effort is misguided and their work is ruined. By so doing they allow the alteration of the Book of Allah and it makes it easy for them to be bold against Allah by adding to His revelation what was not in it out of ignorance in their deen, deviation from the Sunna of their Prophet, rejecting the course of the righteous Salaf in respect of that matter, and longing for what shaytan has made seem attractive in what they do. They "suppose that they are doing good" while they repeat their error and play with the Book of Allah. We are returning to Allah, but the Truthful One, may Allah bless him and grant him peace, reported that that would happen and so it is as he, may Allah bless him and grant him peace, reported it would be.

Imam Razin and at-Tirmidhi al-Hakim in Nawadir al-Usul reported the hadith transmitted by Hudhayfa in which the Messenger of Allah, may Allah bless him and grant him peace, said, "Recite the Qur'an with the tunes and voices of the Arabs and beware of the tunes of the people of passionate love and the tunes of the People of the two Books [meaning the Torah and Gospel]. After you will come a people who quaver their voices while reciting the Qur'an, as is done in singing and wailing. That will not go beyond their throats. Their hearts are tempted and attracting the hearts of those who admire them are what really concerns them." "Tunes" refers to intoning, quavering the voice and being good in recitation, poetry and singing. Our scholars state that this is like those of the reciters of our time who do that before prayers and in gatherings, using foreign tunes which the Prophet, may Allah bless him and grant him peace, forbade. Quavering (tarji') in recitation is to repeat the letters like the Christians do. Tartil in reciting the Qur'an is to recite slowly and deliberately, and to make the letters and vowels

clear. It is like the petals of the daisy. It is desirable when reciting the Qur'an. Allah says, "Recite the Qur'an distinctly." (73:4) Umm Salama was asked about the recitation and prayer of the Prophet, peace be upon him, and she said, "What do you have to do with his prayer! He prayed and then slept the amount he prayed. Then he prayed the amount he slept and then he slept the amount he prayed until morning." Then she described his recitation, which was an explanatory recitation, letter by letter. An-Nasa'i, Abu Dawud and at-Tirmidhi transmitted it as being hasan sahih gharib.

Cautioning the people of the Qur'an and scholars against showing off

Allah Almighty says, "Worship Allah and do not associate anything with Him" (4:36) and the Almighty also says, "So let him who hopes to meet his Lord act rightly and not associate anyone in the worship of his Lord." (18:105). Muslim reported from Abu Hurayra that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "The first of people to be judged on the Day of Rising will be a man who was martyred. He will be brought forward and will be informed of the blessings he had and will acknowledge them. Allah will ask, 'What did you do with them?' He will say, 'I fought for You until I was martyred.' Allah will say, 'You lie. Rather you fought so it would be said, "A bold man!" And so it was said.' Then the command will be given and he will be dragged on his face until he is thrown into the Fire. "There will also be a man who studied knowledge and taught it and recited the Qur'an. He will be brought and informed of his blessings which he will acknowledge. Allah will say, 'What did you do with them?' He will reply, 'I studied knowledge and taught it and I recited the Qur'an for You.' Allah will say, 'You lie. Rather you studied so that it would be said, "A scholar!" and you recited so that it would be said, "He is a reciter!" And so it was said.' Then the command will be given and he will be dragged on his face until he is thrown into the Fire. "There will also be a man to whom Allah gave a lot of wealth and all sorts of property. He will be brought and informed of his blessings which he will acknowledge. Allah will ask, 'What did you do with them?' He will answer, 'There was no path in which You like spending to be done but that I spent in it for You.' Allah will say, 'You lie. Rather you did it so that it would be said, "He is generous." and so it was said.' Then the command will be given and he will be dragged on his face until he is thrown into the Fire."

In the Raqa'iq, Ibn al-Mubarak transmitted from al-'Abbas ibn 'Abdu'l-Muttalib that the Messenger of Allah, may Allah bless him and grant him peace, said, "This deen will be victorious until it passes the sea and until you plunge into the sea with horses in the Way of Allah Almighty. Then there will come a people who recite the Qur'an. When they recite it, they will say, 'Who reads more than us? Who knows more than us?'" Then he turned to his Companions and said, "Do you think that there will be any good in those?" "No," they replied. He said, "Those are from you and those are from this Community and those are the fuel of the Fire." Abu Dawud and at-Tirmidhi transmitted that the Messenger of Allah said, "Anyone who learns knowledge which should be learned for the sake of Allah, the Mighty and Majestic, only to obtain by it goods of this world, will not experience the scent of the Garden on the Day of Rising." At-Tirmidhi said it is a hasan hadith. It is reported that Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Seek refuge with Allah from the Pit of Sorrow." They asked, "Messenger of Allah, what is the Pit of Sorrow?" He replied, "It is a valley in Hell from which Hell seeks refuge a hundred times a day." He was asked, "Messenger of Allah, who will enter it?" He replied, "Those who recite to show off their actions." (gharib) In the book of Asad ibn Musa it is reported that the Prophet, may Allah bless him and grant him peace, said, "There is a valley in Hell, and Hell seeks refuge from the evil of that valley seven times a day. In that valley is a pit, and Hell and that valley seek refuge from the evil of that pit. In that pit is a serpent and Hell, the valley and

the pit seek refuge with Allah from the evil of that serpent seven times. Allah has prepared it for the wretched among those who know the Qur'an and disobey Allah."

So the one who knows the Qur'an and seeks knowledge should fear Allah regarding himself and act sincerely for Allah. If he does anything which is disliked, he should hasten to repent and begin to show sincerity in his goal and his actions. The one who knows the Qur'an must guard himself more carefully than others, as he has a wage which others do not have. At-Tirmidhi transmitted that Abu'd-Darda' reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah revealed in one of the Books to one of the Prophets, 'Warn those who seek understanding for other than the deen and learn for other than action and seek this world by the deeds of the Next world. They will wear sheep-skins in front of people to give the impression of meekness while their hearts are like the hearts of wolves. Their tongues are sweeter than honey while their hearts are more bitter than aloes. They will try to deceive Me and will make light of Me. I will send them trials which will leave even the forbearing bewildered.'" At-Tabari transmitted in Adab an-Nufus that one of the Companions of the Prophet said that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not try to deceive Allah. If anyone tries to deceive Allah, Allah will deceive him. It is his own self which is deceived if he were only aware." They asked, "Messenger of Allah, how can someone try to deceive Allah?" He replied, "By doing what Allah has commanded you while you seek other than Him by it. Fear showing-off. It is shirk. The one who shows off will be summoned before witnesses on the Day of Rising by four names which he is called: 'O unbeliever! O loser! O perfidious! O deviant! Your actions are lost and your reward is nullified. You have no share today. Seek your reward from those you acted for, O impostor!"

It is reported from 'Alqama that 'Abdullah ibn Mas'ud said, "How will you feel when you are enveloped by a trial in which children grow old and the old become senile and people will act according to an innovated sunna? When any of it is changed, it will be said, 'The sunna has been changed.'" He was asked, "When will that be, Abu 'Abdu'r-Rahman?" He replied, "When your reciters are many and your fuqaha' are few, and your leaders are many and your trusted ones are few, and this world is sought by the actions of the Next World and people learn fiqh for other than the deen." Sufyan ibn 'Uyayna said, "I heard that Ibn 'Abbas said, 'If those who know the Qur'an had taken it as it should be taken and in the way that is proper, Allah would love them. But they seek this world by it and so Allah hates them and they are indulgent with people.'" It is related from Muhammad ibn 'Ali about the words of the Almighty, "They will be bundled headfirst into it, they and the misled" (26:94), "This refers to people who describe the truth and justice with their tongues and then oppose it by espousing something other than that."

What the one who knows the Qur'an must do and not neglect to do

The first thing is to be sincere in seeking it for Allah as we mentioned. You should make yourself recite the Qur'an night and day, in the prayer or outside the prayer, so that you do not forget it. Muslim transmitted from Ibn 'Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "The example of the one who knows the Qur'an is like the one who has hobbled camels. If he takes care of them, he will keep them. If he releases them, they will go off. When the one who knows the Qur'an stands and recites it night and day, he remembers it. If he does not do that, he forgets it." So someone who knows Qur'an must praise Allah, be thankful for His blessing, remember Him, rely on Him, seek His help, desire Him and cling to Him. He must remember death and prepare for it. He should fear his wrong actions and hope for his Lord's pardon. His fear when his health is good should be stronger since

he does not know what his seal will be. When he is close to dying, his hope should be stronger in himself because of his good opinion of Allah. The Messenger of Allah, may Allah bless him and grant him peace, said, "None of you should die except with a good opinion of Allah." This means you should think that He will have mercy on you and forgive you. He should know the people of his time, preserve himself from the ruler, and strive to save himself and save his life, having to hand what he can of the goods of this world, striving for himself in that as much as he can. His greatest concern should be scrupulousness in his deen, fearfulness of Allah and watchful awareness of Him in what He commands and forbids. Ibn Mas'ud said, "The one who recites the Qur'an should be known by his nights when people are asleep and his days when people are awake, his weeping when people laugh, his silence when people delve into improper matters, his humility when they are arrogant and his sorrow when they are happy." 'Abdullah ibn 'Umar said, "The one who knows the Qur'an should not delve with those who delve, nor be ignorant with the ignorant, but he should pardon and overlook by the right of the Qur'an because inside of him are the words of Allah Almighty. He must protect himself from doubtful paths and laugh little and speak little in the gatherings of Qur'an and elsewhere concerning anything in which there is no benefit. He must be forbearing and grave.

He should be humble to the poor and avoid arrogance and vanity. He should withdraw from this world and its people if he fears temptation for himself, and should abandon argumentation and dispute. He should make an effort to be kind and show proper adab. He should be with those from whose evil he is safe, whose good he hopes for and from whose injury he is safe. He should not listen to those who slander in his presence and should keep the company of those who lead him to what is good and direct him to truthfulness and noble character, those who adorn him and do not sully him. He must learn the rulings of the Qur'an and understand what Allah means and what He obliges. Then he will benefit from what he reads and act by what he recites. How vile is the one who knows the Qur'an and recites its obligations and rulings by heart but does not understand what he recites. How can the one who does not understand what it means act? How ugly it is that he is asked about the fiqh of what he recites but does not know it. The example of someone with a state like this is only like "a donkey who carries volumes" (62:5). He should know the Makkan from the Madinan suras so that by that he can distinguish between what Allah told His slaves at the beginning of Islam and what was recommended for them at the end, what He obliged on them at the beginning of Islam and those obligations He added to it at the end. The Madinan abrogates the Makkan in most of the Qur'an. It is not possible for the Makkan to abrogate the Madinan because the abrogated was revealed before the abrogating. Part of his perfection is to know the i'rab (inflection/grammar) and the unusual. That is part of what will make it easy for him to know what he reads and will remove doubt from him in what he recites.

At-Tabari said, "I heard al-Jarmi say, "For thirty years, I have been giving people fatwas in fiqh taken from the book of Sibawayh [i.e. based on grammar]." Muhammad ibn Yazid said, "That was because Abu 'Umar al-Jarmi knew ahadith. When he learned the book of Sibawayh, he learned fiqh in hadith since it is from the book of Sibawayh that he learned investigation and tafsir. Then he looked into the sunnas which are firmly transmitted from the Messenger of Allah, may Allah bless him and grant him peace. It is by means of them that the seeker reaches what Allah means in His Book and that opens up for him the judgements of the Qur'an. Ad-Dahhak said about the words of the Almighty, 'Be people of the Lord because of your knowledge of the Book.' (3:79), 'It is a duty for whoever learns the Qur'an to be a faqih.'"

Ibn Abi'l-Hawari mentioned, "A group of us went to Fu'ayl ibn 'Iyad in 185 AH and stopped at his door, but he did not give us permission to enter. One of the people said, 'If he comes out for anything, he will come out to recitation of the Qur'an.' So we ordered a reciter to recite and he appeared to us from a window. We said, 'Peace be upon you and the mercy of Allah.' He said, 'And peace upon you.' We asked, 'How are you, Abu 'Ali?' He replied, 'I am in well-being from Allah and harm from you. What you are doing is something new in Islam. We belong to Allah and are returning to Him! This is not how we seek knowledge! We used to go to the shaykhs and would not see ourselves worthy of sitting with them. We sat below them and eavesdropped. When a hadith was given, we would ask them to repeat it and we would retain it. You seek knowledge with ignorance. You waste the Book of Allah. If you had sought the Book of Allah, you would have found in it healing for what you want.' We said, 'We have studied the Qur'an.' He said, 'Your study of the Qur'an is work enough for your lives and the lives of your children!' We asked, 'How, Abu 'Ali?' He replied, 'You will not learn the Qur'an until you know its i'rab, its muhkam from its mutashabih, and its abrogating from its abrogated. When you know that, then you will have no need of the words of Fudayl and Ibn 'Uyayna.' Then he said, 'I seek refuge with Allah, the All-Hearing, All-Knowing from the Accursed Shaytan. In the Name of Allah, the All-Merciful, the Most Merciful. "O mankind! An admonition has come to you from your Lord and also healing for what is in the breasts and guidance and mercy for the believers. Say: 'It is the favour of Allah and His mercy that should be the cause of their rejoicing. That is better than anything they accumulate.'" (10:57-58)"

When the reader of the Qur'an obtains these ranks, he will be fluent in the Qur'an and know the Discrimination. He will be close to the one who brings him close to it. He will not benefit from any of what we have mentioned until he has a sincere intention for Allah when he seeks it, or continues to have a sincere intention after learning it, as was already stated. A seeker of knowledge may begin by desiring reputation and honour in the deen. Then his understanding of knowledge continues until it is clear to him that he has erred in his belief, and so he repents of that and makes his intention sincere for Allah. He benefits from that and improves his state. Al-Hasan said, "We used to seek knowledge for this world and it dragged us to the Next World." Sufyan ath-Thawri said that. Habib ibn Abi Thabit said, "We sought this matter and we had no intention in it. The intention came afterwards."

The syntax of the Qur'an, learning it and studying it and the reward for the one who recites the Qur'an with proper inflections

Al-Anbari said, "The Prophet, his Companions and their Followers all mention the excellence of proper understanding of the syntax of the Qur'an and the encouragement to learn it and censure and dislike poor grammatical understanding. This obliges the reciters of the Qur'an to strive to learn it. "One aspect of that is in what is related from Abu Hurayra who reported that the Prophet, peace be upon him, said, "Use the proper syntax in the Arabic of the Qur'an and search out its unusual words." It is reported from Ibn 'Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "If someone recites the Qur'an without its correct grammar, an angel is entrusted to him to write for him, as is revealed, ten good deeds for every letter. When he uses correct grammar for some of it and fails to do so for some of it, two angels are entrusted who write down every letter with twenty good deeds. If he inflects it correctly, four angels are entrusted to him to write down seventy good deeds for every letter." Ad-Dahhak reported that 'Abdullah ibn Mas'ud said, "Recite the Qur'an well and adorn it with your voices and employ its correct syntax. It is Arabic and Allah loves the correct syntax to be employed." Mujahid reported that Ibn 'Umar said, "Use correct syntax in the Qur'an." Abu Bakr and

'Umar said, "We prefer some syntax of the Qur'an to simply memorising its letters." Ash-Sha'bi reported that 'Umar said, "Anyone who recites the Qur'an with its syntax has the reward of a martyr with Allah." Makhul said, "We were told that anyone who recites with correct syntax has double the reward of someone who recites without it." Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Love the Arabs for three reasons: because I am an Arab, the Qur'an is in Arabic and the language of the people of the Garden will be Arabic." Abu Æamza said, "Al-Hasan was asked about people studying Arabic and he said, 'They do well. They learn the language of their Prophet.'" Al-Æasan was told, "We have an imam who uses ungrammatical Arabic." He said, "Dismiss him."

Ibn Abi Mulayka said, "A bedouin arrived in Madina in the time of 'Umar ibn al-Khattab and asked, 'Who will recite some of what was revealed to Muhammad, may Allah bless him and grant him peace?' A man recited Surat at-Tawba to him. He said, 'Allah is free of the idolaters and His Messenger' using the genitive for Messenger (rasulihi).' The bedouin said, 'Allah is free of His Messenger? If Allah is free of His Messenger, we are more free of him.' 'Umar heard what the bedouin had said so he summoned him and said, 'Bedouin, are you free of the Messenger of Allah?' He replied, 'Amir al-Mu'minin, I came to Madina with no knowledge of the Qur'an. I asked someone to recite it to me and he recited this Sura at-Tawba and said, "Allah is free of the idolaters and His Messenger." So I said, "Allah is free of His Messenger? If Allah is free of His Messenger, we are more free of him."' 'Umar said, 'That is not how it is, bedouin.' He said, 'How is it then, Amir al-Mu'minin?' He said, 'Allah is free of the idolaters, as is His Messenger (rasuluhu).' The bedouin said, 'We, by Allah, are more free of what Allah and His Messenger are free of!' So 'Umar ibn al-Khattab commanded that only those who knew proper grammar should recite to people and he commanded Abu'l-Aswad to set out the grammar."

'Ali ibn al-Ja'd reported that he heard Shu'ba say, "The metaphor of someone who knows the hadith but does not know Arabic is that of a donkey which has a nosebag with no fodder in it." Hammad ibn Salama said, "The one who seeks hadith and does not learn grammar – or Arabic – is like a donkey who has a nosebag in which there is no barley." Ibn 'Atiyya said, "The syntax of the Qur'an is a basic principle in the Shari'a because it is that by which its meanings, which are the Shari'a, are established."

Ibn al-Anbari said, "The Companions of the Prophet and their Followers provide evidence for using language and poetry to explain unusual and problematic words in the Qur'an and that demonstrates the soundness of the school of the grammarians respecting that and the falsity of those who deny that. It is reported from 'Ikrima that Ibn 'Abbas said, "When you ask me about the unusual words of Allah, look for them in poetry. Poetry is the lexicon of the Arabs." Sa'id ibn Jubayr and Yusuf ibn Mihran were heard to mention that they heard Ibn 'Abbas being asked about something in the Qur'an and he replied. "It means such and such. Have you not heard the poet say such-and-such?"

What is reported about the excellence of tafsir of the Qur'an and those who do it

Our scholars say that part of what is transmitted from the Companions and Followers about the excellence of tafsir is that 'Ali ibn Abi Talib mentioned Jabir ibn 'Abdullah and described him as having knowledge. A man said to him, "May I be your ransom! You describe Jabir as having knowledge when you are who are you are!" He said, "He knew the tafsir of the words of Allah, 'He who has imposed the Qur'an upon you will most certainly bring you back home again.' (28:85)" Mujahid said, "The dearest of creatures to Allah Almighty is the one who has the most knowledge of what is revealed." Al-Hasan said, "Allah has not revealed an ayat but that He wants people to know about what it was revealed for and

what it means." Ash-Sha'bi said, "Masruq travelled to Basra for the tafsir of an ayat and was told that the one who could explain it had travelled to Syria. So he made preparations and travelled to Syria to learn its tafsir."

'Ikrima said about the words of the Almighty, "If anyone leaves his home, making hijra to Allah and His Messenger" (4:99), "I sought for the name of this man 'who left his home, emigrating for Allah and His Messenger' for fourteen years until I found him." Ibn 'Abdu'l-Barr said that it was Damra ibn Habib. Ibn 'Abbas said, "I remained for two years wanting to ask 'Umar about the two women who helped each other against the Messenger of Allah, may Allah bless him and grant him peace, and only awe of him prevented me from asking. Finally I asked him and he replied that it was Hafsa and 'A'isha." Iyas ibn Mu'awiya said, "The metaphor of those who recite the Qur'an without knowing its tafsir is that of some people to whom a letter comes from their king at night when they have no lamp. They are alarmed, not knowing what the letter contains. The metaphor of the one who knows the tafsir is that of a man who brings them a lamp so that they can read what the letter says."

What is reported about the one who is a bearer of the Qur'an, who he is and those who are hostile to him

Abu 'Umar said, "It is related by various paths that the Prophet, may Allah bless him and grant him peace, said, 'Part of esteem for Allah is honouring three: a just ruler, a Muslim with white hair and a bearer of the Qur'an who is neither excessive in it nor turns away from it.' Abu 'Umar said that the bearers of the Qur'an are those who know its rulings, its lawful and unlawful and act by what it contains. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Qur'an is better than everything. Whoever respects the Qur'an has respected Allah. Whoever makes light of the Qur'an has made light of the right of Allah Almighty. The bearers of the Qur'an are those who are encircled by the mercy of Allah, exalting the Word of Allah, touched by the light of Allah. Allah befriends whoever befriends them and Allah is hostile to whoever is hostile to them. Such people have made light of the right of Allah."

The respect and esteem for the Qur'an which is mandatory for someone who recites and bears the Qur'an

In Nawadir al-Usul, at-Tirmidhi al-Hakim said, "Part of respect for the Qur'an is to only touch it when pure. Part of respect for it is to recite it in a state of purity. Part of respect for it is to use the tooth-stick (siwak), clean between the teeth and make the mouth clean as the mouth is its pathway. Yazid ibn Abi Malik said, 'Your mouths are the pathways of the Qur'an, so purify and clean them as much as you can.' "Part of respect for it is to dress as you would dress to visit the amir because you are speaking privately. Part of respect for it is to face qibla to recite it. When Abu'l-'Aliyya recited he would put on a turban, dress, wear a mantle and face qibla. Part of respect for it is to rinse your mouth when you spit. Shu'ba reported from Abu Hamza from Ibn 'Abbas that he had a spittoon in front of him and when he spat, he would rinse his mouth and then begin recitation. Whenever he spat, he rinsed. Part of respect for it is that when you yawn, you should stop reciting, because when one recites, one is addressing and conversing with the Lord. Yawning is from Shaytan. Mujahid said, 'When you yawn while reciting the Qur'an, stop reciting out of respect until you stop yawning.' 'Ikrima said, 'By that he meant to respect the Qur'an.' "Part of respect for it is to seek refuge with Allah from the accursed Shaytan when starting to recite it. You should say 'In the Name of Allah, the All-Merciful, the Most Merciful' when beginning to recite it from the first sura or from wherever you start. Part of respect for it is that, when you begin

to recite it, you should not stop for a time to speak to people without need. Part of respect for it is that you should not stop reciting it when someone interrupts you by speaking to you and mix recitation with your reply. That is because when you do that, you remove the effectiveness of the formula of seeking refuge which you uttered at the beginning. Part of respect for it is to recite it deliberately, slowly and carefully. "Part of respect for it is to deploy your mind and intelligence in understanding what is addressed to you. Part of respect for it is to stop at an ayat of promise and have hope in Allah and ask Him for His bounty, and to stop at an ayat of warning and seek refuge with Allah from the threat. Part of respect for it is to stop at its metaphors and visualise them. Part of respect for it is to investigate its unusual words. Part of respect for it is to give every letter its due so that the words are fully articulated and then you will receive ten good deeds for every letter.

"Part of respect for it is to end its recitation by proclaiming the truthfulness of its Lord and testifying to its delivery by His Messenger and testifying that that is true. You say, 'Our Lord has spoken the Truth and His Messengers conveyed it and we testify to that. O Allah, make us among the witnesses to the Truth, establishing justice.' Then you make supplication.

"Part of respect for it is that when you recite, you do not take ayats piecemeal from each sura and recite them. It is related to us that the Messenger of Allah, may Allah bless him and grant him peace, passed by Bilal who was reciting a little from each sura and he commanded him to recite the entire sura. "Part of respect for it is that when you put down a copy of the Qur'an, you do not leave it open and do you not put any other book on top of it. It should always be on top of any other books, be they books of knowledge or other books. Part of respect for it is that when you recite, you put it in your lap or on top of something in front of you and do not put it on the ground. Part of respect for it is not to erase the board it is written on with spit, but rather use water. Part of respect for it is that when it is washed with water you avoid impurities from various places and in the places where it is put. That washing is respect. Some of the Salaf before us used to use that water to heal themselves. Part of of respect for it is to not take a page when it is worn out and brittle out of fear for the writing. That is great coarseness. It should be erased with water. "Part of respect for it is to not let a day pass without looking at least once at the Qur'an. Abu Musa used to say, 'I am ashamed not to look once a day at the contract of my Lord.' Part of respect for it to give the eyes their share of it. The eye leads to the self. Between the self and the breast is a veil and the Qur'an is in the breast. When you recite it by heart the ear listens and conveys it to the self. When you look at its writing, the eye and the ear both convey it. That is more likely to achieve the conveyance. Then the eye has its share just as the ear does. Zayd ibn Aslam reported from 'Ata' ibn Yasar from Abu Sa'id al-Khudri that the Messenger of Allah, may Allah bless him and grant him peace, said, "Give the eyes their portion of worship.' They asked. 'Messenger of Allah, what is their portion of worship?' He replied, 'To look at the Qur'an and reflect on it and study its wonders.' Makhul reported from 'Ubada ibn as-Samit that the Messenger of Allah, may Allah bless him and grant him peace, said, 'The best worship of my community is to read the Qur'an with the eyes.' "Part of respect for it is not to resort to it when offered worldly goods. It is reported É that Ibrahim [an-Nakha'i] used to dislike to resort to any of the Qur'an when he was offered worldly goods. That is like saying to a man who comes to you, 'You have arrived at the pre-ordained time, Musa,' (20:40) and like saying, 'Eat and drink with relish for what you did before in days gone by' (69:24) when food is served, and other such things. Part of respect for it is not to say Surat an-Nahl, Surat al-Baqara and Surat an-Nisa', but to say, 'The sura in which such-and-such is mentioned.' (This, however, is contrary to the words of the Prophet, may Allah bless him and grant him peace, "If anyone recites the two ayats from

the end of Surat al-Baqara at night, they will be enough for him.") (al-Bukhari and Muslim from 'Abdullah ibn Mas'ud)

"Part of respect for it is to not invert it as some teachers of children do in order to show off cleverness and fluency. That is opposition to Allah. Part of respect for it is to not deepen its recitation as if done by those obstinate innovators who intensify the pronunciation of the hamza and pronounce words with affectation. That is an innovation which Shaytan suggested to them which they accepted. Part of respect for it is not to recite it using musical tunes like the tunes of the people of depravity nor with the quavering of the Christians nor chanting of the monks. All of that is deviation. "Part of respect for it is to make its letters bold. Abu Hukayma reported that he used to copy out Qur'an in Kufa. 'Ali passed by him, inspected his writing and ordered, 'Make your pen thicker.' 'So I took the pen and cut off part of it and then wrote while 'Ali was standing and looking at my writing. He said, 'Like that. Give light to it as Allah gave it light.'" "Part of respect for it is not to compete in loudness in recitation so that it becomes spoiled for him and he hates what he hears and it becomes like a contest. Part of respect for it is not to argue or quarrel about its recitations or say to a person, 'It is not like that.' Perhaps that recitation is a sound and permitted one and then you would be denying the Book of Allah. "Part of respect for it is not to recite it in the market or in places of clamour, worthless talk, and the places where fools congregate. Do you not see that Allah Almighty mentioned the slaves of the All-Merciful and praised them because, when they pass by worthless talk, they pass by it with dignity? (cf. 25:72) This is about simply passing by those engaged in worthless talk. So how could they recite the Qur'an in the midst of worthless talk and a gathering of fools?

"Part of respect for it is not to use it as pillow or lean on it or throw it to someone when he wants it to be passed to him.

"Part of respect for it is not to make it small. É It is reported that 'Ali said, 'Do not make the Qur'an small.' It is related that 'Umar ibn al-Khattab saw a small Qur'an in the hand of a man and asked, 'Who wrote it?' 'I did,' he replied, and then 'Umar struck him with his whip and said, 'Esteem the Qur'an.' It is related that the Prophet, may Allah bless him and grant him peace, forbade people to say, 'a little mosque or a little Qur'an' (using the diminutive). "Part of respect for it is not to adorn it with gold or write it in gold so that it is mixed with the adornment of this world. Mughira related that Ibrahim disliked adorning the Qur'an or writing it with gold or putting marks at the beginning of ayats or making it small. It is related from Abu'd-Darda' that the Messenger of Allah, may Allah bless him and grant him peace, said, 'When you adorn your mosque and decorate your Qur'an, then ruin is upon you.' When Ibn 'Abbas saw a Qur'an adorned with silver he said, 'You tempt the thief with it. Its adornment is inside it.' "Part of respect for it is that it should not be written on the ground or on a wall as is done in modern mosques.É It is reported that 'Umar ibn 'Abdu'l-'Aziz said, 'The Messenger of Allah, may Allah bless him and grant him peace, passed by some writing on the ground and said to a lad of the tribe of Hudhayl, 'What is this?' He replied, 'It is from the Book of Allah. A Jew wrote it.' He said, 'May Allah curse the one who did this. Only put the Book of Allah in its proper place.' Muhammad ibn az-Zubayr said that 'Umar ibn 'Abdu'l-'Aziz saw a son of his writing the Qur'an on a wall and beat him. "Part of respect for it is that when its writing is washed for treating an illness, it should not be poured on a rubbish heap or in a place of impurity or in a place where people walk, but in a place where people do not walk, or a hole should be dug in a pure place so that it can be poured into it, or it can be poured into a large river. "Part of respect for it is that, whenever someone completes the recitation of the entire Qur'an, he recites some of the beginning so that it does not have the form of something abandoned. That is why when

the Messenger of Allah, may Allah bless him and grant him peace, finished reciting, he would recite about five ayats from the beginning so that it would not be in an abandoned form. Ibn 'Abbas said that a man came and asked, 'Messenger of Allah, which action is best?' He replied, 'You must have the embarking state.' 'What is the embarking state?' he asked. He replied, "The one with the Qur'an who starts from its beginning until he reaches its end and then starts at the beginning. Whenever he alights, he immediately travels on.' It is recommended to gather your family when you finish the Qur'an. Al-Anbari reported É from Qatada that when Anas ibn Malik finished reciting the Qur'an, he would gather his family and make supplication. It is reported that when Mujahid, 'Abda ibn Abi Lubaba and various people were about to complete the recitation, they would summon people since mercy descends at the conclusion of the Qur'an. It is reported that Ibrahim at-Taymi said, "When someone finishes the Qur'an at the beginning of the day, the angels bless him until evening. When someone finishes the Qur'an at the beginning of the night, the angels bless him until morning." He said, "They recommended that it should be finished at the beginning of the night or at the beginning of the day."

"Part of respect for it is that you should not write the refuge suras from it and then enter the lavatory unless they are inside a covering of leather or silver or something else. Then it is as if it were inside his breast. "Part of respect for it is that when you write it out [for medicinal purposes] and then drink it, you should say the Name of Allah for every breath and have a very strong intention. Allah will give to you according to your intention. Mujahid said, 'There is no harm in writing out the Qur'an and then having a sick person drink it.' Abu Ja'far said, 'If someone has hardness in his heart, he should write 'Yasin' on a goblet with saffron and drink it.' "Part of respect for it is not to say, 'What a short sura!' Abu'l-'Aliyya disliked saying 'what a short or large sura'. When he heard someone say that, he would retort, 'You are smaller than it. All of the Qur'an is immense.'" Abu Dawud related the contrary of this from the hadith of 'Amr ibn Shu'ayb from his grandfather which states that one can use those terms. 'Amr said, "No small or large sura is part of the Mufasssal."

What is reported regarding threats against engaging in tafsir of the Qur'an by means of opinion (ra'y) or being bold in that, and the ranks of the commentators

It is related that 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, did not explain the Book of Allah except for some ayats which Jibril taught him." Ibn 'Atiyya said, "The meaning of this hadith is that it is about the unseen things of the Qur'an, explaining what is ambivalent (mujmal) and the like to which there is no way to uncover except with Allah's help. Part of that are those unseen matters which Allah has not made known, like the time of the Rising and the number of blasts on the Trumpet and the order of the creation of the heavens and the earth.

At-Tirmidhi reported from Ibn 'Abbas that the Prophet, may Allah bless him and grant him peace, said, "Fear attributing words to me which you do not know. Anyone who deliberately tells a lie regarding me will take his seat in the Fire. Anyone who speaks about the Qur'an by own opinion, should take his seat in the Fire." It is also reported from Jundub that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who speaks on the Qur'an by his own opinion and is right is still wrong." This is a gharib hadith in Abu Dawud and one of its transmitters is questionable. Razin added, "Whoever speaks by his opinion and errs has disbelieved."

Al-Anbari said in the Kitab ar-Radd, "There are two interpretations of the hadith of Ibn 'Abbas. One is that someone who speaks on problematic things (mushkil) in the Qur'an by what he does not know, differing from the position of the first Companions and Followers, exposes himself to the anger of Allah.

The second, which is the firmer and sounder of the two, is that when someone says something about the Qur'an knowing the truth to be different, he should take his seat in the Fire." Regarding the hadith of Jundub, some of the people of knowledge say that "opinion" here means "whim". Whoever speaks about the Qur'an according to his own whims and does not take from the Imams of the Salaf and happens to be right is still wrong since he has judged the Qur'an by something whose basis is not recognised and is not based on the position of those with expertise in traditions and transmission. Ibn 'Atiyya says, "The meaning of this is that a man is asked about a meaning of the Book of Allah and hurries to explain it by his own opinion without looking at what the scholars have said and what the rules of knowledge like syntax and *usul* demand." Not included is the explanation of grammarians and linguists of its grammar and the *fuqaha'* of its meaning where each speaks by his *ijtihad* based on the rules of his own branch of knowledge and investigation."

This is sound and more than one scholar prefers it. The one who speaks according to what pops into his imagination and occurs to his mind without seeking evidence for it in the fundamental principles errs. Anyone who derives its meanings by basing himself on the fundamental principles which are agreed upon is praised. Some scholars said that *tafsir* is dependant on oral transmission since Allah says, "If you have a dispute about something, refer it back to Allah and His Messenger." (4:59) This is false because the prohibition against explaining the Qur'an is either that what is desired is to confine oneself to transmission and not investigate, or it is something else. It is false that what is meant is that no one should say anything about the Qur'an other than what he has heard. The Companions recited the Qur'an and differed about its interpretation in some cases. Not all of what they said was what they heard from the Prophet. The Prophet, may Allah bless him and grant him peace, made supplication for Ibn 'Abbas and said, "O Allah, give him understanding in the *deen* and teach him interpretation." If interpretation is confined to Revelation and Prophetic reports, what is the point of singling him out for that? This is clear and undoubted.

The prohibition against *tafsir* applies to two instances. The first is when the interpreter has opinion about something on the basis of his nature and passion and, therefore, interprets the Qur'an according to his opinion and passion in an effort to justify his position. If it had not been for that opinion and passion, that meaning about the Qur'an would not have occurred to him. This can sometimes be conscious, as in the case of someone who uses some *ayats* of the Qur'an to prove the validity of an innovation, when he knows that that is not what is meant by the *ayat*, but his aim is to confuse his opponent. Sometimes it is done in ignorance which may happen when an *ayat* can be applied in various ways and his understanding inclines to the meaning which coincides with his position. He prefers that interpretation because of his opinion and passion and so he interprets it according to his own opinion. If it had not been for his opinion, he would not preferred that meaning. Sometimes someone has a sound purpose and seeks evidence for it in the Qur'an and uses what he knows of it as evidence for what he wants, like the one who calls people to strive against a hard heart. Allah says, "Go to Pharaoh. He has overstepped the bounds." (20:23) He points to his heart and suggests that that is what is meant by 'Pharaoh' in this *ayat*. This kind of interpretation is used by some preachers with good motives to make their words effective and encourage their listeners. This is forbidden because it is unacceptable linguistic analogy and is not permissible. The esoterists use the same method to false purposes with the goal of deluding people and calling them to their false beliefs. They use the Qur'an according to their opinion and position in matters that they absolutely know are not meant. This is one of the aspects of *tafsir* that is forbidden. The second instance is when an interpreter hastens to explain the Qur'an according to the literal meaning of the Arabic without the help of transmission about what the unusual

words of the Qur'an mean and what has been passed down about the ambiguous and interchangeable words, conciseness, elision, concealment and reversal of order it contains. Someone who does not have a firm grasp of the literal tafsir and then sets out to derive meanings by simple understanding of Arabic often errs and joins the company of those who interpret the Qur'an according to their own opinions. Transmission is necessary first of all in the primary tafsir so that one avoids error, and then after that one employs understanding and deduction to expand on it. The unusual words which are only understood via transmission are numerous, and one cannot hope to reach the inward before having a firm grasp of the outward. Do you not see that the Almighty says, "We gave Thamud the camel as a visible sign (mubsira) and then they mistreated her" (17:59)? It means a visible sign and they wronged themselves by killing it. Someone who looks at the literal Arabic might think that it means that the camel could see (mubsira) and therefore not know what they did wrong and how they wronged others and themselves. This is part of elision and concealment. There are many such examples in the Qur'an. In cases other than these two, there is no prohibition against interpretation, and Allah knows best. Ibn 'Atiyya said, "Most of the righteous Salaf like Sa'id ibn al-Musayyab, 'Amir ash-Sha'bi and others used to be overawed at the prospect of making interpretation of the Qur'an and would refrain from it out of scrupulousness and cautiousness for themselves in spite of their perfection and precedence." Al-Anbari said, "The imams of the Salaf were too scrupulous to explain the problematic parts of the Qur'an. One supposed that his tafsir might not coincide with what Allah meant and so refrained from speaking. Another feared that he would become an imam in tafsir and people might follow his method, when he might hesitate to explain a single letter according to his own opinion or to err about it and then his follower might say, 'My imam in the tafsir of the Qur'an by opinion is so-and-so, the imam of the Salaf.' Ibn Abi Mulayka said, 'Abu Bakr as-Siddiq was asked about the tafsir of a letter of the Qur'an and said, "Which heaven will cover me and which earth will bear me? Where will I go? What will I do if I say about a letter of the Book of Allah other than what Allah Almighty meant?"'

Ibn 'Atiyya said, "Several of the Salaf used to explain the Qur'an and made the Muslims continue in that. As for the beginning of the commentators on whom they relied, there was 'Ali ibn Abi Talib, and he was followed by 'Abdullah ibn 'Abbas, who devoted himself to the subject and perfected it. He was followed by scholars like Mujahid, Sa'id ibn Jubayr and others. More is transmitted from him in that than is retained from 'Ali. Ibn 'Abbas said, 'What I took of tafsir of the Qur'an was from 'Ali ibn Abi Talib.' 'Ali used to praise the tafsir of Ibn 'Abbas and encouraged people to take it from him. Ibn 'Abbas used to say about himself, 'An excellent translator of the Qur'an is 'Abdullah ibn 'Abbas.' 'Ali said about him, 'It is as if Ibn 'Abbas looks at the unseen through a fine curtain.'"

He was followed by 'Abdullah ibn Mas'ud, Ubayy ibn Ka'b, Zayd ibn Thabit, and 'Abdullah ibn 'Amr ibn al-'As. All that is taken from the Companions has excellent preference because they witnessed the revelation and its descent in their language. 'Amir ibn Wathila said, "I saw 'Ali ibn Abi Talib speaking. I heard him say in his khutba, 'Ask me. By Allah, you will not ask me about anything that will happen until the Day of Rising but that I will tell you about it. Ask me about the Book of Allah. By Allah, there is no ayat but that I know whether it was revealed at night or in the day, revealed on flat ground or on a mountain.'" Ibn al-Kawwa' rose and asked about Surat adh-Dhariyat (51). 'Abdullah ibn Mas'ud said, "If I knew of anyone with more knowledge of the Book of Allah than me, who could be reached by mounts, I would go to him." A man asked him, "Have you not met 'Ali ibn Abi Talib?" "Yes," he replied, "I have met him." Masruq said, "I found some of the Companions of Muhammad, may Allah bless him and grant him peace, like pools which water one person, some like pools which water two, and some such that if all people had come to it, it would satisfy them. 'Abdullah ibn Mas'ud was one of those pools."

Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The most merciful to my community is Abu Bakr, the strongest in the deen of Allah is 'Umar, the most truly modest is 'Uthman, the one with the most knowledge of judgement is 'Ali, and the one with most knowledge of the shares of inheritance is Zayd. The one with the most recitation of the Book of Allah is Ubayy ibn Ka'b. The one with the most knowledge of the lawful and unlawful is Mu'adh ibn Jabal. The trustworthy representative of this community is Abu 'Ubayda ibn al-Jarrah. Abu Hurayra is a vessel of knowledge and Salman is a sea of knowledge which is not perceived. Vegetation has not shaded nor has the earth supported anyone with a more truthful tongue than Abu Dharr."

Ibn 'Atiyya said, "The prominent Followers (Tabi'un) included al-Hasan al-Basri, Mujahid, Sa'id ibn Jubayr and 'Alqama. Mujahid studied recitation with Ibn 'Abbas coupled with understanding the meaning, stopping at every ayat. 'Ikrima and ad-Dahhak followed them. Even if ad-Dahhak did not meet Ibn 'Abbas, he studied with Ibn Jubayr. As for as-Suddi, 'Æmir ash-Sha'bi attacked him and Abu Salih because he thought that they fell short in investigation."

Then the tafsir was transmitted by just men of every generation, as the Prophet, may Allah bless him and grant him peace, said, "This knowledge will be carried by just men of every generation, discarding from it the deviation of the excessive, the ascriptions of the falsifiers and the interpretation of the ignorant." (Abu 'Umar and others related it). Al-Khatib al-Baghdadi said, "This testimony from the Messenger of Allah, may Allah bless him and grant him peace, shows that Qur'anic interpreters are scholars of the deen and imams of the Muslims because they guard the Shari'a against deviation and the ascription of falsehood and refute the interpretation of ignorant fools. One must consult them and rely on them in the business of the deen."

The Book being explained by the Sunna, and what has been transmitted about that Allah says, "And We have sent down the Reminder to you so that you can make clear to mankind what has been sent down to them" (16:44), and "Those who oppose his command should beware of a testing trial coming to them or a painful punishment striking them" (24:59) and "Truly you are guiding to a Straight Path." (42:49) It is made obligatory to obey the Prophet, may Allah bless him and grant him peace, in more than one ayat of the Book and that is connected to obeying Allah, Allah says, "Whatever the Messenger gives you you should accept and whatever He forbids you you should forgo." (59:7) Ibn 'Abdu'l-Barr mentioned that 'Abdu'r-Rahman ibn Yazid saw a muhrim wearing his ordinary clothes and he forbade him to do that. The man said to him, "Bring me an ayat from the Book of Allah which removes my clothes." He recited to him, "Whatever the Messenger gives you you should accept and whatever He forbids you you should forgo." (59:7) Hisham ibn Hujayr said, "Tawus prayed two rak'ats after 'Asr and Ibn 'Abbas said, 'Stop performing them.' He said, 'It is only forbidden to take them as a sunna.' Ibn 'Abbas said, 'The Messenger of Allah, may Allah bless him and grant him peace, forbade praying after 'Asr. I do not know whether you will be punished or rewarded for them because Allah says, "When Allah and His Messenger have decided a thing it is not for any believing man or believing woman to have a choice about it." (33:36)'"

Abu Dawud related from al-Miqdam ibn Ma'dikarib that the Messenger of Allah, may Allah bless him and grant him peace, said, "I was given the Book and its like with it. It will not be long before a satiated man on his throne declares, 'This Qur'an is all you need. Make lawful whatever you find lawful in it and make unlawful whatever you find unlawful in it.' But domestic donkeys are not lawful for you nor is eating any beast of prey with fangs nor is something dropped by someone who has a treaty with you

until its owner declares himself free of it. If someone stops off with some people, they must give him hospitality. If they do not, he can legally pursue them for the equivalent cost of his due hospitality."

Al-Khattabi said that the words, "I was given the Book and its like with it," can be interpreted in two ways. One is that it means he was given hidden revelation which is not recited in the same way that he was given the outward recited part. The second is that he was given the Book as recited revelation and was given clarification like it, meaning permission to explain what was in the Book, making it general and specific, adding to it and legislating what is in it. Therefore it is mandatory to act by that and to accept it like the outward recited Qur'an. The hadith is a warning against opposing those established sunan which are not in the Qur'an, as was done by the Kharijites and Rafidites. They attached themselves to the literal text of the Qur'an and abandoned the sunnas which contain the clarification of the Book. This hadith contains evidence that there is no need to compare the hadith with the Book. Whatever is confirmed as being from the Prophet is evidence in itself. As for what some relate, "When a hadith comes to you, compare it with the Book. If it agrees with it, take it. Otherwise, discard it," it is a baseless false hadith.

The clarification is of two types: a general clarification of the Book, like clarifying the five prayers, their times, prostration, ruku' and all their rulings, the amount and time of zakat and the types of property from which it is taken, and the details the practices of hajj. When the Prophet, may Allah bless him and grant him peace, performed the hajj with the people, he said, "Take your practices from me," and he said, "Pray as you saw me praying." (al-Bukhari) 'Imran ibn Husayn said to a man, "You stupid man! Do you find Dhuhr in the Book of Allah as four rak'ats in which recitation is not aloud!" Then he enumerated for him the prayer, zakat and the like and then said, "Do you find this explained in the Book of Allah? The Book of Allah Almighty did not define this while the Sunna explains it!"

Al-Awza'i reported that Hassan ibn 'Atiyya said, "Revelation descended on the Messenger of Allah, may Allah bless him and grant him peace, and Jibril brought him the Sunna which explains that." É Al-Awza'i also reported that Makhul said, "The Qur'an is more in need of the Sunna than the Sunna is of the Qur'an." Yahya ibn Abi Kathir said, "The Sunna judges the Book and the Book does not judge the Sunna." Al-Fudayl ibn Ziyad said that he heard Ahmad ibn Hanbal being asked about this hadith and he said, 'I am not so bold as to say it, but I say the Sunna explains and clarifies the Book.'

How to learn and understand the Book of Allah and the Sunna of His Prophet. It is reported that it used to be easier to act by it than to memorise it

In the Kitab al-Bayan, ad-Dani reports from 'Uthman, Ibn Mas'ud and Ubayy that the Messenger of Allah, may Allah bless him and grant him peace, used to recite ten ayats to them, and they did not go on to another ten until they knew what action was connected to those ayats. So we should learn the Qur'an and how to act by it at the same time. It is reported that as-Sulami said, "When we learned ten ayats of the Qur'an, we did not learn the ten after them until we knew what they contained of the halal and haram, of prohibitions and commands." In the Muwatta', Malik reported that he heard that 'Abdullah ibn 'Umar spent eight years learning Surat al-Baqara. In his book, The Names of Those who Transmitted from Malik, Ahmad ibn 'Ali ibn Thabit mentions that Nafi' transmitted that Ibn 'Umar said, "'Umar learned al-Baqara over twelve years. When he finished, he slaughtered a camel." Al-Anbari reports that 'Abdullah ibn Mas'ud said, "It was difficult for us to memorise the words of the Qur'an, but easy for us to act by them. After us will be people for whom it is easy to memorise the Qur'an, but hard to act by it." It is reported that Ibn 'Umar said, "The best of the Companions of the Messenger of Allah,

may Allah bless him and grant him peace, at the beginning of this Community only memorised a sura or two of the Qur'an. They were given the gift of acting by the Qur'an. The last of this community will recite the Qur'an – children and blind – and will not be given the gift of acting by it." Khalaf ibn Hisham al-Bazzar was heard to say, "I only think that the Qur'an our hands has been denuded [of action]. That is because we were told that 'Umar ibn al-Khattab memorised Surat al-Baqara over the course of about ten years. When he had memorised it, he slaughtered a camel to thank Allah. In our time, a boy sits before me and recites a third of the Qur'an without missing out a single letter. I only reckon that the Qur'an is denuded in our hands."

The meaning of the words of the Prophet, "The Qur'an was revealed in seven ahruf (dialects/modes)."

In the Sahih of Muslim, Ubayy ibn Ka'b reported that the Prophet, peace be upon him, was with the Banu Ghifar when Jibril came to him and said, "Allah commands you to recite the Qur'an to your Community in one mode." He said, "I ask Allah for His pardon and forgiveness. My Community will not be able to do that." Then he came a second time and said, "Allah commands you to recite the Qur'an to your Community in two modes." He said, "I ask Allah for His pardon and forgiveness. My Community will not be able to do that." He came a third time and said, "Allah commands you to recite the Qur'an to your Community in three modes." He replied, "I ask Allah for His pardon and forgiveness. My Community will not be able to do that." He came a fourth time and said, "Allah commands you to recite the Qur'an to your community in seven modes. Whichever mode they recite, it is correct." At-Tirmidhi reported that Ubayy said, "The Messenger of Allah, may Allah bless him and grant him peace, met Jibril and said, 'Jibril, I was sent to an illiterate community. Some of them are old women and old men, boys and girls, and men who do not read at all.' He said to him, 'Muhammad, the Qur'an was revealed in seven modes.'" (sahih) This story is confirmed in the main authorities: al-Bukhari, Muslim, the Muwatta', Abu Dawud, an-Nasa'i and other books in the form of the story about Hisham ibn Hakim with 'Umar which we will mention later. Scholars disagree about what is meant by the seven modes, and there are thirty-five things mentioned by al-Busti. We will mention five of them here:---This is the position of most of the people of knowledge, such as Sufyan ibn 'Uyayna, 'Abdullah ibn Wahb, at-Tabari, at-Tahawi and others. What is meant are the seven manners of synonyms with different expressions, like aqbala, ta'ala and halluma (all of which mean "come here"). At-Tahawi said, "The clearest elucidation of that is what is mentioned in the hadith of Abu Bakra, 'Jibril came to the Prophet, may Allah bless him and grant him peace, and said, "Recite in one mode." Mika'il said, "Increase it." He said, "Recite it in two modes." Mika'il said, "Increase it," until it was seven modes. He said, "Recite it. Each is adequate unless you confuse anayat of mercy for an ayat of punishment or an ayat of punishment with an ayat of mercy.'" That is like halluma, ta'ala, aqbala, adhaba, asra'a and 'ajjala. It is related from Ibn 'Abbas that Ubayy ibn Ka'b used to recite "wait for us" (57:13) "undhuruna" as "umhuluna", "akhkhiruna", and "arqubuna". With the same isnad, it is reported that Ubayy recited in 2:19 "marru" instead of "mashaw" and "sa'aw" (they walk). In al-Bukhari, az-Zuhri said, "These modes are about the same matter. They do not differ in respect of the halal and haram."

At-Tahawi said, "There was scope for people in the letters since they were unable to take the Qur'an in other than their dialects because they were illiterate and only a few of them could write. It was hard for someone with a dialect to change to another. If he wanted to do that, it would have entailed great hardship and so they were given scope regarding different expressions as long as the meaning was the same. They remained like that until many of them could write and the dialects reverted to that of the

Messenger of Allah, may Allah bless him and grant him peace. Then they were able to memorise those words and they no longer had the allowance to recite differently." Ibn 'Abdu'l-Barr said, "It is clear that scope for the seven modes was at a particular time out of necessity. When that necessity was removed, the ruling of the seven was removed, and the Qur'an was recited in one mode." - Some people say that the seven dialects in the Qur'an are the seven dialects of all the Arabs, both Yamani and Nizar, because the Messenger of Allah, may Allah bless him and grant him peace, was not ignorant of any of them. He was "given all the words". It does not mean that the one mode has seven aspects, but these seven dialects are in different parts of the Qur'an. Some of it is in the dialect of Quraysh, some in that of Hudhayl, some in Hawazin, and some in Yamani. Al-Khattabi said, "That is how the Qur'an is recited in seven ways." This is the meaning of the Qur'an being revealed in seven modes. Al-Qasim ibn Sallam believed that and Ibn 'Atiyya preferred it. Some tribes used writing more than others. Anas mentioned that when 'Uthman told them copy out the Qur'an, he said, "When you and Zayd differ, then write in the dialect of Quraysh. It was revealed in their dialect." (al-Bukhari)

Qadi Ibn at-Tayyib [al-Baqillani] said, "The meaning of 'Uthman's words that it was revealed in the dialect of Quraysh, means most of it. It is not a definitive proof that it is all in the dialect of Quraysh since there are words and letters which differ from the dialect of Quraysh. This indicates that it was revealed in all the language of the Arabs, and no one can say that it was just Quraysh or one part of the Arabs rather than others. Ibn 'Abdu'l-Barr said that this meant that most of it was revealed in the dialect of Quraysh because other than the dialect of Quraysh exists in sound readings with the use of the hamzas and the like. Quraysh did not use the hamza. Ibn 'Atiyya said that the meaning of the "seven modes" is that the expressions of the seven tribes are in it. - These seven dialects are all from the tribes of Mudar. Some people said that. They used as evidence what 'Uthman said, "The Qur'an was revealed in the language of Mudar." They said, "It is possible that part of it is that of Quraysh, part Kinana, part Asad, part Hudhayl, part Taym, part Daba, and part Qays. They said these tribes of Mudar contain the seven dialects in these ranks. Ibn Mas'ud used to like those who copied out the Qur'ans to be from Mudar. Others objected to the idea that it was all from Mudar and said that there are rare usages in Mudar with which it is not permitted to write the Qur'an.

- What is related from some scholars is exemplified by Qadi Ibn at-Tayyib who said, "I have reflected on the aspects of the differences in recitation and have found them to be seven. Some involve changes of vowelizing while the meaning and form remain, like atharu and athara in 11:78; some do not change their form but change their meaning through inflection, as in 36:19, reading ba'id or ba'ida; some retain their form and change their meaning with different letters; some change the form while the meaning remains as in 101:5 where both 'ahn and suf mean wool; some change their form and meaning; some entail a change of order; and some consist of addition or reduction.

- What is meant by the seven modes are meanings in the Book of Allah: command and prohibition, promise and threat, stories, arguments and parables. Ibn 'Atiyya says that this is weak because that is not called ahruf. Furthermore there is consensus that it does not occur in making the lawful lawful or changing any of the meanings. Qadi Ibn at-Tayyib mentioned a hadith along these lines from the Prophet, may Allah bless him and grant him peace, and then said, "This is not part of what it is allowed for them to recite." Harf in this means 'manner' as Allah says, 'one who worships Allah on an edge.' (22:11). That is the meaning of the hadith about the seven means of allowing and forbidding and the like. It is also said that what is meant by the seven ahruf are the seven readings that we have because

all of that is sound as the Prophet, may Allah bless him and grant him peace, stated. This, however, is not correct, as we will now explain.

Section on the seven readings

Most scholars, like ad-Dawudi, Ibn Abi Sufra and others said that these seven readings which are ascribed to the seven readers are not the seven ahraf for which the Companions had allowance to recite. They refer merely to one harf of those seven, which is what 'Uthman collected in the copy of the Qur'an which he authorised. Ibn an-Nahhas and others mentioned that. These seven famous readings (qira'at) are the selections of those Imams of recitation. That is because each of them chose what he related and the aspect he knew of the recitations which he considered to be the best and most appropriate. Each held to a path, related and recited it, and became famous for it. He is known for it and it is ascribed to him, like the mode of Nafi' and the mode of Ibn Kathir. One of them did not forbid choosing another nor object to it. He allowed it. Each of those seven has two or more choices related from him. All are sound. Muslims at this time have agreed to rely on what is sound from these imams. That which they related of the readings and wrote in books. The consensus remains that they are correct, and the preservation of the Book which Allah promised has been secured. This is the position of the earlier imams and excellent reliable men like Qadi Abu Bakr ibn at-Tayyib, at-Tabari and others. Ibn 'Atiyya said, "These seven readings have lasted through different times and places and the prayer is performed using them as their soundness is established by consensus. As for the rare (shadhdh) readings, the prayer is not performed using them because there is no consensus on that. As for what is related from the Companions and the Followers about that, it can only be believed that they transmitted that. As for what is related from Abu's-Sammal and those connected to him, one does not rely on it."

Someone else said, "As for the rare (shadhdh) readings of the copies of the transmitted Qur'an, they are not considered to be the Qur'an, and are not acted on as if they were part of it. It is most probable that they are clarification of the interpretation of the position of the one to whom they are ascribed, like the reading of Ibn Mas'ud. If the transmitter is explicit about having heard it from the Messenger of Allah, may Allah bless him and grant him peace, then scholars have two positions about acting on it: negative or positive. The negative position is based on the fact that the transmitter did not relate it as a hadith, but as Qur'an, and it is not affirmed as such and so is not confirmed. The positive position is that even if it is not affirmed as Qur'an, it is affirmed as sunna, and that obliges action, just as the case with all single ahadith.

Section: The hadith of 'Umar and Hisham

Ibn 'Atiyya said, "Allah allowed these seven modes to His Prophet, may Allah bless him and grant him peace, and Jibril brought them to him in a way which ensured inimitability and precise cohesion. His words, 'Recite what is easy of it,' did not permit any of the Companions to change any expression in one of these dialects as he wished. If that had been the case, then the Qur'an would not have been inimitable, as people would have changed this and that and then it would have become other than what was revealed from Allah. The permission was for the seven modes of the Prophet, may Allah bless him and grant him peace, in order to give ample scope to his Community. Once he recited to Ubayy what Jibril brought him, and once to Ibn Mas'ud what had been presented to him.

This was the crux of the difference between 'Umar ibn al-Khattab's reading of Surat al-Furqan and that of Hisham ibn Hakim. Otherwise how was it proper for the Prophet, may Allah bless him and grant him peace, to say about the recitation of each of them which differed, 'That was how Jibril recited it to me.' Was it only that he recited it once like that and once like this? This is the meaning of what Anas said when he recited 'aswab' instead of 'aqwam' in Surat al-Muzzammil (73:5) meaning "more conducive". He was told, 'We recite it "aqwam".' He replied, "'Aswab", "aqwam" and "ahya" are all the same." This is the sense of what is reported from the Prophet, may Allah bless him and grant him peace. If anyone had been permitted to do that, that would have invalidated the words of Allah, 'It is We who have sent down the Reminder and We will preserve it.' (15:9)." Al-Bukhari, Muslim and others related that 'Umar ibn al-Khattab said, "I heard Hisham ibn Hakim reciting Surat al-Furqan in a different way from how I read it, and the Messenger of Allah, may Allah bless him and grant him peace, himself had recited it to me. I almost grabbed him, but I waited until he had finished. Then I got him by his cloak and took him to the Messenger of Allah, may Allah bless him and grant him peace. I said, 'Messenger of Allah, I heard this one reciting Surat al-Furqan differently to how you recited it to me!' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Let him recite.' He recited it as I had heard him recite it. The Messenger of Allah, may Allah bless him and grant him peace, said, 'That is how it was revealed.' Then he told me, 'Recite.' I recited it and he said, 'That is how it was revealed. This Qur'an was revealed in seven modes, so recite whatever you find easy of it.'" Similar to this hadith is what Muslim transmitted from Ubayy ibn Ka'b. He said, "I was in the mosque when a man came in to pray. He recited a reading to which I objected. Then another man entered and recited a different recitation to that of his companion. When they finished the prayer, we all went to the Messenger of Allah, may Allah bless him and grant him peace, and I said, 'This one recited a reading to which I objected and the other entered and used a different recitation to that of his companion.' The Prophet, may Allah bless him and grant him peace, commanded them to recite, and the Prophet commended what they done. Then doubt entered my heart such as had not even affected me in the Jahiliyya. When the Prophet, may Allah bless him and grant him peace, saw what had overpowered me, he struck my chest and I started to sweat, feeling alarm as if I had been looking at Allah. He said to me, 'Ubayy, I was sent a message to recite the Qur'an in one mode and I replied that I wanted it to be made easy for my community. A second message commanded me to recite it in two modes, and I replied that I wanted it to be made easy for my community. Then I was told the third time, "Recite it in seven modes. You can ask for something for each time you returned to ask." I said, "O Allah, forgive my Community! O Allah, forgive my Community!" I delayed the third until a Day when all creation even Ibrahim, peace be upon him, will ask of me.'"

Ubayy meant that he felt confusion and astonishment, in other words he had an impulse from Shaytan which sullied his state and muddled his mind at that moment. The difference of the readings seemed terrible to him while it was not in itself terrible. Otherwise what would entail denial of the difference in the recitations, when that is not necessary? Praise be to Allah who abrogated what is greater than a reading! When the Prophet, may Allah bless him and grant him peace, saw the thought that occurred to him, he woke him up by striking his chest. The result of that was the expansion of his breast and inward illumination so that the unveiling and expansion took him to a state of vision. When the ugliness of that thought was clear to him, he feared Allah and sweated profusely out of shame before Allah. This thought is the type of thing about which the Prophet, may Allah bless him and grant him peace, spoke when they said to him, "We find things in ourselves which one of us finds too terrible to speak about."

He asked, "Do you experience that?" "Yes," they replied. He said, "That is clear faith." (Muslim from Abu Hurayra)

The collection of the Qur'an and the reason 'Uthman had copies of the Qur'an copied out and burned the rest. The memorisation of the Qur'an by the Companions in the time of the Prophet

In the time of the Prophet, the Qur'an was scattered in the breasts of men. People wrote some of it in on pages, on skins and on white stones and flat stones, scraps and other things. Then a great number of the reciters were killed in Battle of Yamama in the time of Abu Bakr. Something like 700 of them were killed in a single day and 'Umar ibn al-Khattab suggested to Abu Bakr to collect the Qur'an out of fear that the shaykhs of the reciters such as Ubayy, Ibn Mas'ud and Zayd would all die. Zayd ibn Thabit recommended that, and so after great effort. he collected it together without putting the suras in order. Al-Bukhari reports that Zayd ibn Thabit said, "After the slaughter in the war of Yamama, Abu Bakr sent for me, and 'Umar was with him. Abu Bakr said, "Umar has come to me and said, "Many people were killed in the Battle of Yamama, and I fear that many Qur'an reciters will be killed in other places and so much of the Qur'an will be lost unless you collect it. I think that you should collect the Qur'an together." Abu Bakr said, 'I said to 'Umar, "How can I do something which the Messenger of Allah did not do?" 'Umar said, "By Allah, it is better." 'Umar kept on at me about it until Allah opened my breast to it. I think what 'Umar thinks.'" Zayd ibn Thabit continued, "'Umar was sitting with him, not speaking. Abu Bakr said, 'You are an intelligent young man and we have no doubts about you. You used to write down the revelation for the Messenger of Allah, may Allah bless him and grant him peace. Therefore you are to search out the Qur'an and collect it.' By Allah, if he had obliged me to move one of the mountains, that would not have been weightier for me than his command to me to collect together the Qur'an. I replied, 'How can the two of you do something which the Messenger of Allah, may Allah bless him and grant him peace, did not do?' Abu Bakr said, 'By Allah, it is better.' He continued to keep on at me until Allah opened my breast to that which Allah had opened the breasts of Abu Bakr and 'Umar. So I began to search out the Qur'an and collect it from the parchments, shoulder-blades, palm fronds and the breasts of men until I found two ayats of Surat at-Tawba with Khuzayma al-Ansari that I did not find with anyone else: 'A Messenger has come to you from among yourselves...' (9:128) The copy of the Qur'an in which the Qur'an was collected remained in the possession of Abu Bakr until Allah took him, and then it was with 'Umar until Allah took him, and then it was with Hafsa bint 'Umar."

If it is asked what was the point of 'Uthman unifying people under a single copy of the Qur'an when Abu Bakr had already achieved that, then the response is that the aim of 'Uthman was not to gather people in order to compile the Qur'an. Do you not see that he sent to Hafsa to ask her to give him the copy of the Qur'an so that it could be copied out and then returned to her? 'Uthman did that because people were disagreeing about the various recitations owing to the fact that the Companions had spread to different areas and had begun to strongly disagree, such as the conflict which took place between the people of Iraq and the people of Syria according to Hudhayfa. They joined an expedition to Armenia and each group recited what had been transmitted to them. They disagreed and quarrelled and some of them called the others unbelievers, renouncing them completely, cursing one another. Hudhayfa was alarmed at what he saw. As soon as he arrived back to Madina, according to al-Bukhari and at-Tirmidhi, before returning to his house he went to 'Uthman and said, "This Community has reached the stage where it will be destroyed!" "Why?" asked 'Uthman. He said, "It is about the Book of Allah. I was on this expedition and some of the people of Iraq, Syria and the Hijaz came together." Then

he described what had happened and said, "I fear that they will differ about their Book as the Jews and Christians differed."

This is evidence of the falseness of those who say that the seven ahraf are the seven present readings because there is no disagreement about them. Suwayd ibn Ghafala reported from 'Ali ibn Abi Talib that 'Uthman said, "What do you think about the copies of the Qur'an? The people have disagreed about the reciters until a man says, 'My reading is better than your reading. My reading is more excellent than your reading.' This is equivalent to disbelief." He replied, "What is your view, Amir al-Mu'minin?" He said, 'I think that we people should agree on one reading. If you differ today, those after you will disagree more strongly.' 'Ali said, "The correct opinion is yours, Amir al-Mu'minin." So 'Uthman sent a message to Hafsa saying, "Send us the pages in your possession and we will copy them and then return them to you." She sent them to him and he ordered Zayd ibn Thabit, 'Abdullah ibn az-Zubayr, Sa'id ibn al-'As, and 'Abdu'r-Rahman ibn al-Harith ibn Hisham to make copies of them. 'Uthman told the group of Qurayshis, "When you and Zayd ibn Thabit disagree about any of the Qur'an, write it in the dialect of Quraysh. It was revealed in their language." They did that. When they had copied it out, 'Uthman returned the pages to Hafsa and he sent a copy of what they had copied out to every region and commanded that every sheet or copy which had any other form of the Qur'an should be burned. 'Uthman did this after gathering the Muhajirun and Ansar and a group of Muslims and consulting them about it. They agreed to collect what was sound and firm of the well-known readings from the Prophet, may Allah bless him and grant him peace, and discard anything else. They thought that what he decided was right and correct. May Allah have mercy on him and all of them."

Ibn Shihab said that he was told by 'Ubaydullah ibn 'Abdullah that 'Abdullah ibn Mas'ud disliked Zayd ibn Thabit copying out the Qur'an and said, "Company of Muslims, withdraw from making copies and entrusting it to one man. By Allah, I became Muslim while he was in the loins of an unbelieving father!" meaning Zayd ibn Thabit. That is why 'Abdullah ibn Mas'ud said, "People of Iraq, conceal the copies of the Qur'an you have and conceal them. Allah says, 'Those who misappropriate will arrive on the Day of Rising with what they have misappropriated.' (3:161). Meet Allah with the copies of the Qur'an." (at-Tirmidhi) Abu Bakr al-Anbari said, "The fact that Abu Bakr, 'Umar and 'Uthman chose Zayd in the matter of collecting the Qur'an does not mean that they were putting him over 'Abdullah ibn Mas'ud. 'Abdullah was better than Zayd, older in Islam, had attended more battles and possessed more virtues. Zayd, however, knew more of the Qur'an than 'Abdullah since he had memorised it all during the lifetime of the Messenger of Allah, may Allah bless him and grant him peace, whereas 'Abdullah had only memorised about seventy suras while the Messenger of Allah, may Allah bless him and grant him peace, was alive and learned the rest after his death. The one who knew the entire Qur'an and memorised it while the Messenger of Allah, may Allah bless him and grant him peace, was alive was more entitled to compile the Qur'an and to be preferred and chosen to do so. No ignorant person should suppose that this is an attack on 'Abdullah ibn Mas'ud since the fact that Zayd had the better memory of the Qur'an of the two does not mean that he should be preferred to him in general terms because Zayd also knew more Qur'an than Abu Bakr and 'Umar, and he was certainly not better than them or equal to them in virtue."

Abu Bakr al-Anbari said, "The objection which 'Abdullah ibn Mas'ud made was done in anger and is not acted upon or accepted. There is no doubt that once he was no longer angry he was satisfied with the excellence of the decision of 'Uthman and the Companions of the Messenger of Allah, may Allah bless him and grant him peace, and concurred with their agreement and abandoned his opposition to them."

One scholar said that 'Abdullah ibn Mas'ud died before learning all the Qur'an. Yazid ibn Harun said, "The two suras of refuge have the same status as al-Baqara and Al 'Imran. Anyone who claims that they are not part of the Qur'an has rejected Allah Almighty." He was asked, 'What about what 'Abdullah ibn Mas'ud says about them?' He replied, "There is no disagreement among the Muslims that 'Abdullah ibn Mas'ud died before memorising all of the Qur'an." This requires some investigation, as will come.

Hammad said – I think quoting Anas ibn Malik – "They disagreed about an ayat and would say, 'The Messenger of Allah, may Allah bless him and grant him peace, recited it to so-and-so.' He might be three days from Madina and he would be sent for and would be asked, 'How did the Messenger of Allah, may Allah bless him and grant him peace, recite such-and-such an ayat to you?' and they would write it as he said." Ibn Shihab said, "One day they disagreed about tabut. Zayd said tabuh. Ibn az-Zubayr and Sa'id ibn al-'As said, tabut. The disagreement was taken to 'Uthman who said, 'Write it with ta'. It was revealed in the language of Quraysh." (al-Bukhari and at-Tirmidhi)

'Uthman had several copies of the Qur'an made. Some say there were seven while the majority say that there were four. They were sent to various areas. Matrix copies were sent to Iraq, Syria and Egypt, and the reciters of the cities relied on them and none of them differed from the original copy in the manner in which it was conveyed. There is not found among the seven reciters any real difference in the words, neither more nor less. That is because they all relied on what was conveyed in 'Uthman's copy.

Al-Anbari quoted Suwayd ibn Ghafala in Kitab ar-Radd, "I heard 'Ali ibn Abi Talib say, 'Company of people! Fear Allah and beware of excess about 'Uthman and calling him "The burner of Qur'ans". By Allah, he only burned them on the basis of the advice of a council of us, the Companions of Muhammad, may Allah bless him and grant him peace.'" It is also reported that 'Ali said, "If I had been ruler at the time of 'Uthman, I would have done to the copies of the Qur'an the same thing that 'Uthman did."

Section

Our scholars say that what 'Uthman did refutes the Hululis and Hashwites who say that the letters and sounds are eternal and that recitation and reading are eternal and that faith is eternal and the ruh is eternal. The Community and all groups of the Christians, Jews and Brahmans believe – and indeed, every theist and unitarian – that that which is eternal is unaffected by any event, and no one's power can affect it by any aspect or means. Non-existence is not possible for the eternal and the eternal does not become temporal and the temporal does not become eternal. As for the eternal, there is no beginning to its existence whereas the temporal is that which exists after it was not.

Section

The Rafidites attack the Qur'an and say, "One person is sufficient to confirm the transmission of an ayat and mode just as you have done. You confirmed the statement of a single man, Khuzayma ibn Thabit, in reporting about the end of Surat al-Tawba and the ayat in Surat al-Ahzab 'Among the believers are menÉ'(33:23)." The reply to them is that when Khuzayma mentioned these words, many of the Companions remembered them and Zayd himself recognised them. That is why he said, "The last two ayats of Surat at-Tawba were missing." If he had not already known them, he would not have known that anything was missing. So the ayat was in fact established by consensus, not by Khuzayma alone. The second answer is that it was established by the testimony of Khuzayma alone and the evidence of

its soundness is found in the description of the Prophet, may Allah bless him and grant him peace, and so has no need for another witness, which is not the case of the ayat in al-Ahzab. That is established by the testimony of Zayd and Abu Khuzayma who heard it from the Prophet. It is mentioned that Abu Khuzayma is not the same Khuzayma with whom the ayat of at-Tawba found and he was known among the Ansar. Anas knew him. The one with whom the ayat of al-Ahzab was found was Khuzayma ibn Thabit. There is no confusion in the story.

In Muslim and al-Bukhari, Anas ibn Malik said, "The Qur'an was gathered together in the time of the Prophet, may Allah bless him and grant him peace, by four, all of whom were from the Ansar: Ubayy, Mu'adh ibn Jabal, Zayd ibn Thabit, and Abu Zayd." Anas was asked, "Who is Abu Zayd?" and he replied, "One of my paternal uncles." Also in al-Bukhari, Anas said, "When the Prophet died, may Allah bless him and grant him peace, only four knew all the Qur'an: Abu'd-Darda', Mu'adh, ibn Jabal, Zayd and Abu Zayd." Ibn at-Tayyib said, "These traditions do not indicate that the Qur'an was not memorised in the time of the Prophet and that only four of the Ansar knew it by heart as Anas stated. It is confirmed by multiple paths of transmission that the entire Qur'an was also known by 'Uthman, 'Ali, Tamim ad-Dari, 'Ubada ibn as-Samit, and 'Abdullah ibn 'Amr ibn al-'As." Anas' words mean that only these four took it directly from the mouth of the Messenger of Allah, may Allah bless him and grant him peace. Most of them learned it from one another.

The Qadi did not mention 'Abdullah ibn Mas'ud and Salim, the client of Abu Hudhayfa, although they were among those who knew the entire Qur'an. It is reported that 'Umar ibn al-Khattab said, "I was with the Messenger of Allah, may Allah bless him and grant him peace, and with him were Abu Bakr and whomever Allah wished. We passed 'Abdullah ibn Mas'ud who was praying. The Messenger of Allah, may Allah bless him and grant him peace, asked, 'Who is reciting the Qur'an?' He was told, 'Abdullah ibn Umm 'Abd.' He said, 'Abdullah recites the Qur'an fresh as it was revealed.'"

One scholar said that this meant that he recited the first harf in which the Qur'an was revealed rather than the other seven which the Messenger of Allah, may Allah bless him and grant him peace, was allowed after the Messenger of Allah, Jibril, recited the Qur'an to him in Ramadan. It is related that Abu A'ubyan said, "'Abdullah ibn 'Abbas asked me, 'Which of the recitations do you recite?' I replied, 'The first recitation, that of Ibn Umm 'Abd.' He told me, 'Rather it was the last. The Messenger of Allah, may Allah bless him and grant him peace, used to present the Qur'an to Jibril once a year. In the year that he died, the Messenger of Allah read it to him twice. 'Abdullah was present and knew what was abrogated and changed in that.'" In Muslim, 'Abdullah ibn 'Amr stated that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Take the Qur'an from four: Ibn Umm 'Abd – and he began with him – Mu'adh ibn Jabal, Ubayy ibn Ka'b and Salim, the client of Abu Hudhayfa."

These reports indicate that 'Abdullah knew all the Qur'an in the lifetime of the Messenger of Allah, contrary to what was said, and Allah knows best. In Kitab ar-Radd, al-Anbari transmitted that 'Abdullah ibn Mas'ud said, "I learned 72 (or 73) suras from the Messenger of Allah, may Allah bless him and grant him peace, and I read to him from al-Baqara as far as 'Allah loves those who repent' (2:222)." Abu Ishaq says that he learned the rest of the Qur'an from Mujammi' ibn Jariya al-Ansari. If this is true, the consensus which Yazid ibn Harun mentioned is true and that is why Qadi Ibn at-Tayyib did not mention him among those who knew the Qur'an by heart in the time of the Messenger of Allah, may Allah bless him and grant him peace. Allah knows best.

Part of what will indicate the soundness of Ibn Mas'ud's knowledge of the Qur'an is that the people with the readings among the people of the Hijaz, Syria and Iraq all traced their readings which they chose back to one of the Companions who read it to the Messenger of Allah, may Allah bless him and grant him peace. 'Asim traced his reading to 'Ali and Ibn Mas'ud, Ibn Kathir to Ubayy as did Abu 'Amr ibn al-'Ala', and 'Abdullah ibn 'Amir traced his to 'Uthman. All of them said that they had read it to the Messenger of Allah. The isnads of these readings are continuous and the transmitters are reliable, as al-Khattabi stated.

Selections from the Introduction of Tafsir al-Qurtubi. In the Name of Allah, the All-Merciful, Most Merciful

What has come about the order of the suras and ayats of the Qur'an, its vowelling and dots, its hizbs and tens, the number of its letters, juz's, words and ayats

Ibn at-Tayyib said, "Some say that the Salaf differed about the order of the suras of the Qur'an and some of them wrote the suras in the order that they were revealed and put the Makkan before the Madinan, and some put al-Hamd (Fatiha) at the beginning, and others put al-'Alaq at the beginning.' This was the case in the first copy of 'Ali. As for the copy of Ibn Mas'ud, it begins with 'Master of the Day of the Deen' (1:4) and then al-Baqara, and then an-Nisa' with a different order. The copy of Ubayy began with al-Hamd, then an-Nisa', then Al 'Imran, then al-An'am, then al-A'raf, then al-Ma'ida. There were significant differences." Ibn at-Tayyib's answer is that it is possible that the order of the suras as we have today in the Qur'an is by ijtihad on the part of the Companions. Makki mentioned this in the tafsir of Surat at-Tawba. He mentioned the order of the ayats in the sura and that the placing the basmala at the beginnings of them was from the Prophet, peace be upon him. Since he did not command that for Surat at-Tawba, it was left without a basmala. This is the soundest of what is said about it. In the Jami', Ibn Wahb stated that Sulayman ibn Bilal heard Rabi'a being asked why al-Baqara and Al 'Imran were put first when there were about eighty suras revealed before them and they were revealed in Madina. Rabi'a said, "They were put first and the Qur'an was arranged according to the knowledge of those who arranged it and had knowledge of that. This is what we ended up with and we do not ask about it." It is reported from Qatada that Ibn Mas'ud said, "Whoever of you seeks a model, should model himself on the Companions of the Messenger of Allah. They have the best hearts of this community, the deepest knowledge, least artifice, straightest guidance and the best state. Allah chose them to be the Companions of His Prophet and to establish His deen. So acknowledge their excellence and follow in their footsteps. They followed straight guidance."

Some scholars say that the arrangement of the suras of the Qur'an which we find in our copies of the Qur'an was at the instruction of the Prophet, may Allah bless him and grant him peace. What is related about the differences between the copies of Ubayy, 'Ali and 'Abdullah was before the final presentation. The Messenger of Allah, may Allah bless him and grant him peace, arranged those suras for them after they had done that. It is reported from Ibn Wahb that he heard Malik say, "The Qur'an was arranged according to what they heard from the Messenger of Allah, may Allah bless him and grant him peace."

Al-Anbari mentioned in Kitab ar-Radd, "Allah Almighty revealed the Qur'an all at once to the lowest heaven, and then it came down in parts to the Prophet over twenty years. A sura would be revealed about a matter which happened and an ayat would answer an inquiry. Jibril would give the Messenger of Allah, may Allah bless him and grant him peace, the place of the sura and the ayat. So the suras are in order as the ayats and letters are in order. All of it is from Muhammad, the Seal of the Messengers, peace be upon him, from the Lord of the Worlds. Whoever changes the order of the suras is like someone who invalidates the order of the ayats and changes the letters and the words. There is no argument against the people who possess the truth in putting al-Baqara before al-An'am when al-An'am was revealed before al-Baqara because the order is taken from the Messenger of Allah. He said, "Put this sura in such-and-such a place." Al-Bara' said, "The last of the Qur'an to be revealed was, "They will ask you for a fatwa. Say: "Allah gives you a fatwa about people who die without direct heirs.""" (4:175). Abu Bakr ibn 'Ayyash said, "Abu Ishaq erred because it is reported from Ibn 'Abbas that the last part of the Qur'an to be revealed was, 'Show fear of a Day when you will be returned to Allah. Then every self will be paid in full for what it earned. They will not be wronged' (2:281). Jibril told the Prophet, peace be upon both of them, 'Muhammad, put it at the beginning of 281 of al-Baqara.'"

Ibn Battal said, "Whoever says this, does not say that the recitation of the Qur'an in the prayer and lessons must be in the order that it is in copies of the Qur'an. Rather it is only mandatory to put the suras in order when writing them down, and it is not known that any of them said that the same order is mandatory in the prayer, in recitation of the Qur'an and study or that it is not lawful for someone to learn al-Kahf before al-Baqara or al-Hajj before al-Kahf. Do you not see that 'A'isha told the person who asked about this, 'There is nothing wrong in whichever you recite first. The Prophet used to recite one sura in a rak'at and then would recite in the next rak'at a different sura than the one that follows it.' As for what is reported from Ibn Mas'ud and Ibn 'Umar about it being disliked to recite the Qur'an out of order, claiming that it upsets the heart, what they meant by that was reciting the sura out of order and beginning from its end and then working backwards, because that is forbidden. Some people do this with the Qur'an and poetry to subject the tongue to that and facilitate memorisation. Allah forbade doing this in the Qur'an because it disorders His suras and is counter to what He meant by it." Part of what indicates that it is not obliged to use the chronological order of revelation in copies of the Qur'an is that it is confirmed that certain ayats were revealed in Madina and then placed in Makkian suras. 'A'isha said, "Surat al-Baqara and Surat an-Nisa' were revealed when I was with him (i.e. in Madina), but they come in the copies of the Qur'an before earlier suras of the Qur'an revealed in Makka."

Section

As for the vowelling of the Qur'an and its dots, it is reported that 'Abdu'l-Malik ibn Marwan commanded them to be added, and that was undertaken by al-Hajjaj in Wasit. He worked on the task and added its hizbs. He commanded the governor of Iraq, al-Hasan, and Yahya ibn Ya'mur to do that. After that he wrote a book in Wasit on the readings in which he compiled what was related about the disagreement of people in relation to the script. People used that book for a long time until Ibn Mujahid wrote his book on the readings. In Kitab at-Tabaqat az-Zubaydi quotes al-Mubarrad as saying that the first person to use dots in the Qur'an was Abu'l-Aswad ad-Du'ali. Ibn Sirin also mentioned that he had a copy of the Qur'an in which Yahya ibn Ya'mur had put the dots.

Section

As for the position regarding the division of the Qur'an into groups of ten ayats, Ibn 'Atiyya said, "In one of the histories I read that the 'Abbasid al-Ma'mun commanded that to be done. It is also said that al-Hajjaj did it." In the Kitab al-Bayan, ad-Dani said that 'Abdullah ibn Mas'ud disliked the marking of tens in the copies of the Qur'an and that he erased them. Mujahid is reported to have disliked the tenths in copies of the Qur'an. Ashhab said, "I heard Malik being asked about the tens which are in the Qur'an in red and other colours and he disliked that, saying, "There is nothing wrong in marking the tens with [normal] ink." He was asked about copies of the Qur'an in which the ends of suras were written along with the number of ayats in every sura. He said, 'I dislike for anything [additional] to be written or vowelled in the master copies. As for those copies by which children learn, I see no harm in doing that." Ashhab said, "Then he produced for us a copy of the Qur'an which had belonged to his grandfather. He had written it when 'Uthman had the Qur'an copied out. We saw the ends were written in ink in something resembling a chain which extended for an entire line and I saw that the ayats had diacritical marks in ink."

Qatada said, "They began with the dots, then with marking the division of the fives and then the tens." Yahya ibn Abi Kathir said, "The Qur'an was bare in the original copies and the first thing that they did was to put dots on the ba', ta' and tha'. They said, "There is nothing wrong in it. It makes it clearer." Then they put dots at the ends of ayats and then they put openings and ends of suras."

Abu Hamza said, "Ibrahim an-Nakha'i noticed in my copy of the Qur'an the opening of such-and-such a sura. He said to me, 'Erase it. 'Abdullah ibn Mas'ud said, "Do not mix with the Book of Allah something which is not part of it.'"" Abu Bakr as-Sarraj said, "I asked Abu Razin, 'Do I write 'Sura such-and-such' in my copy of the Qur'an?' He replied, 'I fear that people will come who do not know it and think that those words are part of the Qur'an.'"

Ad-Dani said, "All these reports which allow the marking of tenths and fives and beginnings of suras and the beginnings of ayats say that it was done by the Companions whose ijtihaad led them to that. I think that those of them who objected to that objected to the use of colours like red, yellow and so forth, although the Muslims in other areas agreed on their use in the master copies and other copies, and prohibition and error were removed from them in what they agreed upon, Allah willing.

Section

As for the number of its letters and juz's, Sallam al-Himani said, "Al-Hajjaj ibn Yusuf gathered the reciters, huffaz and scribes and said, 'Tell me how many letters are in the entire Qur'an.' I was one of that group. We calculated and agreed that the Qur'an had three hundred and forty thousand, seven hundred and forty (340,740) letters. Then he said, 'Tell me which letter ends half of the Qur'an.' It was in al-Kahf, on the fa' of wa layatalattaf [18:19, "he should go about with caution."] He said, 'Tell me the thirds.' The first third was found to be at the beginning of 9:100 and at the second at the beginning of 26:100 or 101. The last third was the rest of the Qur'an. He said, 'Tell me the sevenths of the letters.' We did so." Sallam, Abu Muhammad, stated, "We did that over four months. Every night al-Hajjaj would read a fourth. The end of the first fourth was at the end of al-An'am, the second in al-Kahf, the third at the end of az-Zumar and the fourth consisted of the rest. This is contrary to what is mentioned by ad-Dani in Kitab al-Bayan.

Section

As for the number of the ayats of the Qur'an in the first Madinan copy, Muhammad ibn 'Isa said, "The number of the ayats of the Qur'an in the first Madinan copy was six thousand." Abu 'Amr said, "It is the number related by the people of Kufa from the people of Madina, and they did not name anyone specifically on whom they relied in that." As for the final Madinan copy, according to Isma'il ibn Ja'far, it has six thousand two hundred and fourteen (6214) ayats. Al-Fadl said, "The number of the ayats of the Qur'an according to the Makkans was six thousand two hundred and nineteen (6219). That is the number related by Salim and al-Kisa'i from Hamza. Al-Kisa'i attributed it to 'Ali. Muhammad said, "The number of the ayats of the Qur'an according to the Basrans was six thousand two hundred and four (6204), which is the number which their Salaf passed down. As for the number of the people of Syria, Yahya ibn al-Harith adh-Dhamari said it was six thousand two hundred and twenty-six (6226). One transmission has six thousand two hundred and twenty-five (6225)." Ibn Dhakwan said, "I think that Yahya did not count the basmala."

As for the number of its words, al-Fadl ibn Shadhan said, "The total number of the words of the Qur'an according to 'Ata' ibn Yasar is seventy-seven thousand four hundred and thirty-nine (77,439) and its letters are three hundred and twenty-three thousand, and fifteen (323,015)." This differs from what al-Himani said. Ibn Kathir reported that Mujahid said, "This is what we counted of the Qur'an: it has three hundred and twenty-one thousand, one hundred and eighty (321,180) letters. This also differs from what al-Himani mentioned.

The meaning of the words sura, ayat, kalima (word) and harf (letter)

The word "sura" which means chapter, wall or fence in Arabic is used in the Qur'an to make each chapter clear and distinct from every other sura. The chapters are called that because in them one ascends from one degree to the next. It is said that they are called that because of their honour and elevation, as is said of walls which are raised up in the land. It is said that they are called that because the one who reads them looks forward at what lies ahead, like the walls of a building. All these are without hamza. It is said that they are called that because they are cut out from the Qur'an on their own, as the Arabs call a leftover su'r. In that case the word would have a hamza which was replaced with a waw. It is said that they are called that because of their completion and perfection as this word is used for a fine camel. An aya[t] is a sign. It is a sign since it is separate and distinct from the words before it and the words after it; it is clear from other signs and is on its own. It can mean a proof or token. It is said that it is called that because it is a collection of letters of the Qur'an, as one says, "The people went forth with their full company (aya)." It is said that it is called aya because it is a wonder which people are unable to imitate. Grammarians disagree about the root of aya. Sibawayh said that it is ayaya and because the ya' is vowelised and has a fatha before it, it becomes alif and so it isaya. Al-Kisa'i said that its root is ayaya and the ya' accepts the alif with a fatha before it and is elided because they are similar. Al-Farra' says that its root isayyaya and it accepts the alif out of dislike of the doubling and becomes aya. As for the word kalima, it is a composite structure which is made up of a mixture of letters. The longest words in the Book of Allah are eleven letters long, like "la-yastakhilfannahum" (24:55) and "a-nulzimukumuha" (11:28) and the like. As for "fa-asqaynakumuhu" (15:22), it is ten in writing and eleven in articulation. The shortest have two letters, like ma, la, laka, lahu, and the like. Some words are just one letter, such as the interrogative hamza and the conjunctive waw, but are not spoken alone. Sometimes a complete ayat is comprised of a single word, as in "wa'l-fajr", "wa'd-duha", and "wa'l-'asr". That is also the case in "alif-lam-mim", "alif-lam-mim-sad", "ta-ha", "ya-sin", and "ha-mim" according to the Kufans. That occurs at the beginnings of suras, but not inside them. Abu 'Amr ad-

Dani said, "I do not know of any word which on its own is an ayat except for 'mudhammatan' in Surat ar-Rahman (55:64)." Two words may become connected and be two ayats, as in "ha-mim. 'ayn-sin-qaf" according to the Kufans. It is possible that elsewhere a single word may stand for a complete and self-sustaining ayat. Allah says, "The most excellent Word of your Lord was fulfilled for the Tribe of Israel for their steadfastness." (7:136-137) It is said that "word" here refers to Allah's words: "We desired to show kindness to those who were oppressed in the land." (28:4-5) The Almighty says, "He bound them to godfearing self-restraint (lit. word of taqwa)" (48:26). Mujahid said that the "word" is: "There is no god but Allah." The Prophet, may Allah bless him and grant him peace, said, "Two words are light on the tongue, heavy in the balance, beloved to the Al-Merciful: 'Glory be to Allah and by His praise. Glory be to Allah, the Immense.'" The Arabs sometimes call an entire ode and story a "word".

The word harf (letter) is the shape which stands alone in a word of which it is made up. A letter can be called a word and a word a letter as we made clear. Abu 'Amr ad-Dani said, "Are the letters of the alphabet at the beginnings of suras, such as sad, qaf, and nun letters or words?" I say that they are words, not letters. That is because a letter is not unvowelled nor is it alone in a sura nor separate from what is mixed with it. But these are unvowelled, alone, separate, like words which are distinct."

Does the Qur'an contain words which are not Arabic?

There is no disagreement among the Arabs that the Qur'an contains words composed in a non-Arabic mode and names of people which are not Arabic, like Isra'il, Jibril, 'Imran, Nuh and Lut. They disagree about whether there are words other than proper names which are non-Arabic. Qadi Ibn at-Tayyib, at-Tabari and others believe that there are no non-Arabic words in it and the Qur'an is pure Arabic, and whatever words which are found in it ascribed to other languages happen to be common to both, and so the Arabs, Persians, Abyssinians and others used them. Some claim that non-Arabic words exist in the Qur'an but that since they are so few that does not preclude the Qur'an being pure Arabic and the Prophet from speaking the language of his people. Mishkat (24:35) is a niche, nasha'a means "to rise in the night" as in "nashi'ata'l-layl" (73:6), qaswara (74:51) is a lion and kiflatayn (57:28) means "double". These are found in Abyssinian. Ghassaq (38:57) means "foul" in Turkish. Qistas (17:35; 26:182) means "balance" in Greek. Sijjil (21:104; 15:74; 105:4) means "stones" in Persian. Tur (2:63; 2:93, etc.) is a mountain and yamm (7:136. etc.) means sea in Syriac. Tannur (11:40; 23:27) is the surface of the earth in Persian.

Ibn 'Atiyya said, "The truth about the expression of these words is that their origin is foreign, but the Arabs used them and Arabised them and so they are Arabic. When the Qur'an was revealed in their language, the Arabs had mixed with other languages via trade and travel." And Allah knows best.

Points about the inimitability of the Qur'an, preconditions of the miracle and its reality

A miracle (mu'jiza) is the evidence of the Prophets which indicates their truthfulness. It is called that [the verb means "to be unable to do"] because no human being is able to do the like of it. It has five preconditions. If one of them is missing, it is not a miracle. - It must be something which only Allah can do. This precondition is necessary because if someone comes at a time in which it is possible for there to be Messengers and claims to be a Messenger and makes his miracle consist of moving and being still, standing and sitting, that is not a miracle nor evidence of his truthfulness since another creature can do that. Miracles consist of things like splitting the sea, splitting the moon and other such things. - It must break normal patterns. If someone comes at night and his sign is that the night will come after the day

or the sun rise in the east in the morning, that is not a miracle because it is something which only Allah can do and it was not done for his sake. Things which break normal patterns are like turning a staff into a snake, the rock splitting and the she-camel emerging, or water springing from fingers like a spring.

- It must be claimed to testify to the Message.

- It must occur in order to support this claim against those who challenge him as when he says, "I am a Prophet and my sign is that this she-camel will speak."

- It must be that no one successfully comes up with the like of what he is challenged to do.

It is not said that the miracle with the five preconditions is limited to the truthful, because the Dajjal, as our Prophet, may Allah bless him and grant him peace, said, will have immense matters appear at his hands. The difference is that one claims to be a Messenger and the other to be a Lord, and there is a great difference between the blind and the seeing.

Section

If you affirm this, know that there are two types of miracle. The first is that which is famous and whose time ended at the death of the Prophet, and the second are those transmitted by multiple traditions as being sound and confirmed and hence must be known. The precondition is that many people transmitted it and have knowledge of what they transmit and the whole chain is reliable so that it is impossible that there be any falsehood in it. This is the case with the Qur'an which has been transmitted from large numbers of people continuously and has gone to many lands. The Qur'an will remain a miracle until the Day of Rising whereas the miracles of other Prophets ended with their death. The Qur'an will not be changed or altered as happened with the Torah and Gospel.

There are ten aspects to the inimitability of the Qur'an.

- Its wondrous composition differs from every usual order in Arabic and other languages because its arrangement is not poetry at all, as Allah says, "We did not teach him poetry nor would it be right for him." (36:68) In the Sahih Collection of Muslim, it is reported that Unays, the brother of Abu Dharr, told Abu Dharr, "In Makka I met a man who claims that Allah sent him." He asked, "What do people say about him?" He replied, 'They say: he is a poet, a soothsayer and a sorcerer.' Unays was a poet and said, "I have heard the words of the soothsayers and this is not like their words. I compared him with the reciters of poetry and it was not like them. No one after me should err and say he was a poet. He is truthful and they are liars." When 'Utba ibn Rabi'a heard the Qur'an, he affirmed that it was not sorcery or poetry and that he had never heard anything like it.

- Its style differs from all the styles of the Arabs.

- It has a lucid, eloquent style which could never come from a creature at all. Reflect on that in Surat Qaf (50) and Surat as-Zumar (39) and you will clearly see its eloquence which a creature could not possibly originate.

Ibn al-Hassar said, "These three – arrangement, style and lucid eloquence are found in every sura, indeed, in every ayat, and the combination of these three distinguishes what is heard of every ayat and every sura from the words of ordinary humans. By this there is a challenge [to opponents] and inimitability. Every sura has these three, although other aspects of the ten may be ascribed to it as well.

Surat al-Kawthar (108) consists of only three short ayats, being the shortest sura in the Qur'an, and it contains reports about the unseen matters: about Kawthar and its immensity and abundance which indicates that the Prophet will have the greatest number of Followers. The second is about al-Walid ibn al-Mughira, who was a wealthy man with many children when this was revealed, and then later he was destroyed.

- The Arabic usage used in it is beyond what any Arab could master and they all agree that it is correct.
- It talks of matters which occurred from the beginning of the world until the time of its revelations, all this issuing from the mouth of someone illiterate who could neither read nor write. It reports about the stories of Prophets with their communities and past generations as well as those matters the People of the Book asked about when they challenged him about the People of the Cave, al-Khidr and Musa, and Dhu'l-Qarnayn. Qadi ibn at-Tayyib points out that we know that there was no way for him to learn this because he did not have contact with people with knowledge of history or frequent a teacher so that he could take from them, and so it is known that it could only have come by way of revelation.
- There is the fulfilment of Allah's promises which were visually perceived in all that He promised in the Qur'an. That is divided into general reports, like promising His Messenger, peace be upon him, victory and expelling those who expelled him, and promises which have preconditions like, "If someone trusts in Allah, He is enough for him." (65:3)
- There are reports about unseen matters in the future which could only be known by revelation. Part of that is Allah's promise to His Prophet that his din would overcome all other dins, as happened. When Abu Bakr sent his armies on expeditions, he would inform them of Allah's promise to make His din victorious so that they would be confident of victory and certain of success. 'Umar also did that, and the conquests continued in the east and west. Allah says, "Allah has promised those of you who believe and do right actions that He will make them the successors in the land as He made those before them the successors." (24:55)
- There is the knowledge that the Qur'an contains, which is the basis for all people regarding the lawful and unlawful and other rulings.
- There are eloquent expressions of wisdom which do not normally issue from a human being.
- The perfect symmetry of the entire Qur'an, outward and inward without disparity or inconsistency, is a final factor. Allah says, "If it had been from other than Allah, they would have found many inconsistencies in it." (4:82)

These are ten points and an eleventh, mentioned by an-Nazzam and some Qadaris, is that the meaning of inimitability is the impossibility of opposition and being prevented from undertaking to meet the challenge. They said that the prohibition and diverting people from attempting to do that are the miracle rather than the Qur'an itself. That is because Allah directed their aspirations away from undertaking the challenge to bring a sura like it. This is false because the consensus of the community without any disagreement is that Qur'an itself is the miracle, not the diversion and prohibition because its eloquence and lucidity are beyond normal patterns. If there had been any words like it, it would not be the case.

Information about ahadith forged about the excellence of the suras of the Qur'an and other matters

One does not pay any attention to what forgers devise and opponents create of false ahadith and baseless reports about the excellence of the suras of the Qur'an and other virtuous actions. Many people do this, and their goals and aims vary. Some of them are zindiqs, like al-Mughira ibn Sa'id al-Kufi and Muhammad ibn Sa'id ash-Shami. They forged ahadith and used to create doubt in the hearts of people. Part of that is what Muhammad ibn Sa'id related from Anas ibn Malik about the words of the Prophet, may Allah bless him and grant him peace, "I am the seal of the Prophets and there will be no Prophet after me except as Allah wishes." He added the exception and that is heresy on his part. This is mentioned by Ibn 'Abdu'l-Barr in the Kitab at-Tamhid. Some forged ahadith to support a sect to which they called people. One of the Kharijites said after he repented, "These ahadith are the deen. So look to whom you take your deen. When we desire something, we make up a hadith about it." A group forged ahadith about rewards, calling people to virtuous actions, as related from Nuh ibn Maryam al-Marwazi, Muhammad ibn 'Ukkasha al-Kirmani, Ahmad ibn 'Abdullah al-Juwaybari and others. He was asked, "Where did you get what you have from 'Ikrima from Ibn 'Abbas about the virtue of certain suras?" He replied, "I saw that people turned from the Qur'an and busied themselves with the fiqh of Abu Hanifa and the expeditions of Muhammad ibn Ishaq and so I made up this hadith about rewards." There are other examples like this, like the long hadith reported from Ubayy about the virtues of each sura of the Qur'an. Some beggars who stand in markets and mosques forge ahadith with isnads from the Prophet, may Allah bless him and grant him peace, which they have memorised. They mention these forged ahadith along with their isnads. At-Tayalasi said, "Ahmad ibn Hanbal and Yahya ibn Ma'in prayed in the Rusafa mosque and a storyteller stood before them and said, 'Ahmad ibn Hanbal and Yahya ibn Ma'in related to me from 'Abdu'r-Razzaq from Ma'mar from Qatada from Anas that the Messenger of Allah, may Allah bless him and grant him peace, said, 'If anyone says, "There is no god but Allah," a bird is created from every word whose beak is of gold and feathers of coral.' He began a story which would cover about twenty pages. Ahmad looked at Yahya and Yahya looked at Ahmad. He asked, 'Did you say this?' He said, 'By Allah, I only just heard it at this moment.'

"They remained silent until he finished his story. Then Yahya asked him, 'Who told you this hadith?' 'Ahmad ibn Hanbal and Yahya ibn Ma'in,' he replied. He said, 'I am Ibn Ma'in and this is Ahmad ibn Hanbal and we have not heard this at all in the ahadith of the Messenger of Allah. This must be a lie.' 'You are Yahya ibn Ma'in?' he asked. 'Yes,' he replied. He said, 'I had not heard that Yahya ibn Ma'in was a fool and I did not know it until this moment!' Yahya asked, 'And why do you say that I am a fool?' He replied, 'It is not as if there was no Yahya ibn Ma'in and Ahmad ibn Hanbal in the world but you two! I have written from seventeen Ahmad ibn Hanbals other than this.' Ahmad hid his face in his sleeve and said, 'Let him go.' He went as if he was mocking them." These groups lie about the Messenger of Allah, may Allah bless him and grant him peace. If they had confined themselves to what is established in the Sahih collections and Musnads and other books made by scholars related by the imams, they would have had enough. They abandoned his warning, "Fear Allah when reporting from other than those you know. Whoever deliberately lies about me should take his seat in the Fire." So he, may Allah bless him and grant him peace, warned his Community about lying, indicating that he knew that it would happen. His warning was about what is forged by the enemies of Islam and the zindiqs in encouragement and warning and other things. Those who do the greatest harm are those who ascribed asceticism to themselves and forged ahadith about rewards that they claim. People accepted their forgeries and relied on them, and so they were misguided and misguided others.

What has come on the refutation of those who attack the Qur'an and oppose the text of 'Uthman by adding to it or removing some of it

There is no disagreement in the Community between the Imams of the Sunna that the Qur'an is the name used to designate the Words of Allah which Muhammad, may Allah bless him and grant him peace, brought as a miracle, as we have said. It is preserved in the hearts, recited on the tongues, written in the copies of the Qur'an, and known by necessity in suras and ayats. It is free of any addition or increase in words and letters. There is no need for a definition to define it nor number to contain it. Anyone who claims increase or decrease in it has declared the consensus false and such an action astonishes people. We read what Allah said about what the Messenger, may Allah bless him and grant him peace, brought of the Qur'an revealed to him, "Say: 'If both men and jinn banded together to produce the like of this Qur'an, they could never produce anything like it, even if they backed each other up.'" (17:88). That is an attempt to invalidate the Sign of the Messenger because if it had been something someone was capable of doing, it would not be a proof or a sign and therefore not a miracle. Those who say that there is addition and decrease in the Qur'an reject the Book of Allah and what the Messenger has brought. It is like someone who states that the obligatory prayers are fifty, one can marry nine women and that Allah obliged extra days to be fasted together with the days of Ramadan, and so forth. As all of that is refuted by consensus, so consensus about the Qur'an is more binding and necessary.

In the Name of Allah, the All-Merciful, Most Merciful---Seeking Refuge with Allah from Shaytan

Allah orders people to seek refuge at the beginning of every recitation, when He says, "Whenever you recite the Qur'an, seek refuge with Allah from the cursed Shaytan." (16:98) This command is a recommendation according to the position of the majority for every time of recitation other than the prayer. There is disagreement where the prayer is concerned. An-Naqqash reported from 'Ata' that seeking refuge is mandatory in it. Ibn Sirin, Ibrahim an-Nakha'i and some other people sought refuge in the prayer in every rak'at and treated the command of Allah to seek refuge as applying in every case. Abu Hanifa and ash-Shafi'i sought refuge in the first rak'at of the prayer and considered all the recitation during the prayer to constitute a single act of recitation. Malik did not think that there was any need to seek refuge in the obligatory prayers but thought it should be done in night prayers in Ramadan. Scholars agree that the formula of seeking refuge is not part of the Qur'an nor an ayat of it. It is the words of the reciter, "A'udhu bi'llahi min ash-shaytani'r-rajim('I seek refuge with Allah from the Accursed Shaytan')." This formula is that on which the majority of scholars agree because it concurs with the expression in the Book of Allah. It is related that Ibn Mas'ud said, "I say, 'I seek refuge with Allah, the All-Hearing, All-Knowing from the accursed Shaytan.'" The Prophet, may Allah bless him and grant him peace, said to him, "Ibn Umm 'Abd, I seek refuge with Allah from the accursed Shaytan as Jibril read it to me from the Preserved Tablet from the Pen."

Abu Dawud and Ibn Majah related in their Sunan collections that Jubayr ibn Mut'im saw the Messenger of Allah, may Allah bless him and grant him peace, praying. ('Amr said, 'I do not know which prayer it was.') He said, 'Allah is very much greater. Allah is very much greater (three times). Praise be to Allah abundantly. Praise be to Allah abundantly (three times) Glory be to Allah morning and evening (three times). I seek refuge with Allah from Shaytan and his blowing, spitting and spurring.' Spurring is madness, spitting is poetry and blowing is pride. Abu Dawud also related that Abu Sa'id al-Khudri said that when the Messenger of Allah, may Allah bless him and grant him peace, rose at night, he would say the takbir and then say, "Glory be to You, O Allah, and by your praise. Blessed is Your Name and exalted are You. There is no god but You." Then he said, "There is no god but Allah" three times, "Allah

is very great" three times, and "I seek refuge with Allah, the All-Hearing, all-Knowing from the Accursed Shaytan from his spurring, blowing and spitting." Then he would recite.

Sulayman ibn Salim related from Ibn al-Qasim that the refuge formula is: "I seek refuge with Allah, the Immense from the Accursed Shaytan. Allah is the All-Hearing, All-Knowing. In the Name of Allah, the All-Merciful, Most Merciful." Ibn 'Atiyya stated, "Those who recite often change the attribute of the Name of Allah and that of the other, as when one says 'I seek refuge with Allah the Glorious from the rebellious Shaytan,' and the like. I do not say that this is a good innovation nor that it is not permitted."

Al-Mahdawi said, "The reciters agree about reciting the refuge formula at the beginning of the Fatiha except for Hamza who does it silently. As-Suddi related that the people of Madina used to begin recitation with the basmala. As-Samarqandi related from some of the commentators that seeking refuge is an obligation. When the reciter forgets it and then remembers at some point in his recitation, he stops and seeks refuge and then begins from the beginning again. One of them said that he seeks refuge and then returns to where he stopped. The first is the position of the authorities of the Hijaz and Iraq and the second is that of the authorities of Syria and Egypt. Az-Zahrawi said, "The ayat was revealed about the prayer, and it was recommended to seek refuge outside the prayer, but it is not obligation." Another said, "It was an obligation only for the Prophet, may Allah bless him and grant him peace, and we emulate him." It is related from Abu Hurayra that the refuge formula should be recited after recitation. Da'ud said that. Abu Bakr ibn al-'Arabi said, "Not knowing the correct way led people to say that when the reciter finishes reciting the Qur'an, he should seek refuge with Allah from the Accursed Shaytan." Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, used to seek refuge in the prayer before the recitation. This is a confirmed text. If it is asked, "What is the benefit of seeking refuge from the Accursed Shaytan at the time of recitation?" the reply is that the benefit lies in obeying the command. The only benefit of prescribed matters lies in obeying them if they are commands or avoiding them if they are prohibitions. It is said that its benefit is to obey the command to seek refuge from the whispering of Shaytan in recitation as Allah says, "We did not send any Messenger or any Prophet before you without Shaytan insinuating something into his recitation while he was reciting." (22:50). Ibn al-'Arabi said, "Very strange is what we find of the words of Malik in the Collection regarding the tafsir of this ayat, 'Whenever you recite the Qur'an, seek refuge with Allah from the cursed Shaytan' (16:98) when he says, 'That is after the recitation of the Umm al-Qur'an for the one who recites in the prayer.' This position has no effect and investigation does not support it. If it is as some people say about seeking refuge being after the recitation, it specifies that that is after the Fatiha in the prayer. That is a vast claim and does not resemble the basic principle or understanding of Malik. Allah best knows the secret of this transmission." Regarding the excellence of seeking refuge, Muslim related that Sulayman ibn Surad said, "Two men were quarrelling in the presence of the Prophet, may Allah bless him and grant him peace. One of them became angry and his face turned red and his veins stood out. The Prophet looked at him and said, 'I know a statement which, if you say it, will remove what you feel: I seek refuge with Allah from the accursed Shaytan.' A man who had heard the Prophet, may Allah bless him and grant him peace, went to the man and said, 'Do you know what the Messenger of Allah said? He said, 'I know a statement which, if you say it, will remove what you feel: I seek refuge with Allah from the accursed Shaytan.'" The man said to him, 'Do you think I am mad?'" (al-Bukhari)

Muslim reported that 'Uthman ibn Abi'l-'As said, "I went to the Prophet, may Allah bless him and grant him peace, and said, 'Messenger of Allah, Shaytan comes between me and my prayer and recitation

and confuses me.' He said, "That is a Shaytan called Khinzab. When you feel that, seek refuge in Allah from him and spit to your left three times.' I did that and Allah removed it from me." Abu Dawud reported that Ibn 'Umar said, "When the Messenger of Allah, may Allah bless him and grant him peace, travelled, and night was coming he said, 'O earth, my Lord and your Lord is Allah. I seek refuge with Allah from your evil and the evil of what He creates in you, from the evil of what crawls on you, from the lion and the black scorpion, from snakes and scorpions and the dwellers of the land, and the parent and what he begets."

Khawla bint Hakim reported that she heard the Messenger of Allah, may Allah bless him and grant him peace, say, "If anyone makes camp and then says, 'I seek refuge with the complete words of Allah from the evil of what He created,' he will not be harmed by anything until he sets out again." (Muwatta', Muslim and at-Tirmidhi)

The refuge formula (isti'adha) in Arabic is seeking protection in something so that it will guard a person against what he dislikes.

The name "Shaytan" comes from a root which means to be far from good. Shatun is a deep well. Shatan is a rope. It is called that because its ends are far from one other. The Arabs describe a refractory horse as a shaytan. Shaytan himself is called that because he is far from the truth and is rebellious; and the word is used for every rebellious one among the jinn and animals. It is said that "shaytan" is derived from shata which is a word used for someone who is destroyed or burned. Ar-rajim (accursed) means to be far from good and humiliated. Its root means "stoning". "Stoning" is a metaphor for killing, cursing, exile and abuse. It is reported from 'Ali ibn Abi Talib, "I saw the Messenger of Allah, may Allah bless him and grant him peace, at Safa, facing an individual in the form of an elephant whom he was cursing. I asked, 'Who are you cursing, Messenger of Allah?' He replied, 'This is the accursed shaytan.' I said, 'Enemy of Allah, by Allah, I will kill you and relieve the Community of you!' He said, 'This is not my repayment from you.' I asked, 'And what is your repayment from me, enemy of Allah?' He said, 'By Allah, no one will hate you at all unless I had a share of him with his father in his mother's womb.'"

The Bismala (Bismillahi) In the Name of Allah, the All-Merciful, the Most Merciful

Scholars say that "In the Name of Allah, the All-Merciful, Most Merciful" is an oath from our Lord which He revealed at the beginning of every sura. By it, He swears to His slaves, "What I have laid down for you, My slaves, in this sura is true. I will fulfil for you all that I guarantee in this sura of My promise, kindness and gentleness." "In the Name of Allah, the All-Merciful, Most Merciful" is part of what Allah revealed in His Book, and this is special for this Community after Sulayman. Some scholars say that "In the Name of Allah, the All-Merciful, Most Merciful" contains all the Shari'a because it indicates the Essence and the Attributes. Sa'id ibn Abi Sakina said that he heard that 'Ali ibn Abi Talib looked at a man who had written, "In the Name of Allah, the All-Merciful, Most Merciful," and told him, "Do it well. If a man does it well, he will be forgiven." Sa'id said, "I heard that a man looked at a parchment on which was written 'In the Name of Allah, the All-Merciful, Most Merciful,' and kissed it and placed it on his eyes and was forgiven on account of that." There is a similar story from Bishr al-Hafi. When he picked up a rag on which was "the Name of Allah" and perfumed it, his own name became honoured. Al-Qushayri mentioned that. An-Nasa'i reports from Abu'l-Malih about a man who rode behind the Messenger of Allah that he mentioned that the Messenger of Allah, may Allah bless him and grant him peace, said, "When your animal stumbles with you, do not say, 'Shaytan has made it stumble!' because that puffs him up until he becomes like a house and says with strength, 'I have done it.' Rather say,

'In the Name of Allah, the All-Merciful, Most Merciful' and Shaytan will become small until he is like a fly.'"

'Ali ibn al-Hasan said about the words of the Almighty, "When you mention your Lord alone in the Qur'an, they turn their backs in flight" (17:46), 'That refers to when you say, 'In the Name of Allah, the All-Merciful, Most Merciful.'" It is reported that 'Abdullah ibn Mas'ud said, "Whoever wants Allah to rescue him from the nineteen Zabaniyya should recite, 'In the Name of Allah, the All-Merciful, Most Merciful' so that Allah will make each letter a shield for him against one of them. The basmala contains nineteen letters according to the number of the angels of the Fire who Allah says are also nineteen. (74:30) They say in all that they do, 'In the Name of Allah, the All-Merciful, Most Merciful.' That is their strength and they take their strength from the name of Allah." Ibn 'Atiyya said, "The like of this is what they say about the Night of Power being the 27th night, taking note of the position the word "hiya" in the words of the sura, Al-Qadr (97:1-5). [It is the twenty-seventh word in the sura.] That is like what they say about the number of angels who hastened to report the words of the one who said, 'My Lord, praise is Yours, abundant, excellent and blessed,' [after rising from ruku' when the Prophet said, "Allah hears the one who praises Him."] It is about thirty letters. That is why the Prophet, may Allah bless him and grant him peace, said, 'I saw about thirty angels racing to see which would be the first to write it down.'" Ibn 'Atiyya said, "This is an elegant tafsir, but not a firm tafsir."

Ash-Sha'bi and al-A'mash report that the Messenger of Allah, may Allah bless him and grant him peace, wrote, "In Your Name, O Allah" until he was commanded to write 'In the Name of Allah,' and then he wrote that. When it was revealed, "Say: 'Call on Allah or call on the All-Merciful' (17:109), he wrote, "In the Name of Allah, the All-Merciful." When there was revealed, "It is from Sulayman and says, 'In the Name of Allah, the All-Merciful, Most Merciful' (27:30), he wrote that. In Abu Dawud, ash-Sha'bi, Abu Malik, Qatada and Thabit ibn 'Umara said that the Prophet did not write "In the Name of Allah, the All-Merciful, Most Merciful" until Surat an-Naml (27) was revealed. It is reported that Ja'far as-Sadiq said that the basmala is the crown of the suras. This indicates that it is not an ayat of the Fatiha or other suras. People disagree about this and have three positions regarding it.

- It is not an ayat of the Fatiha or any other sura. This is the position of Malik. - It is an ayat of every sura, and this is the position of 'Abdullah ibn al-Mubarak. - Ash-Shafi'i said that it is an ayat of the Fatiha and what he says about the other suras varies. Sometimes he says that it is an ayat of every sura and sometimes that it is only one of the Fatiha. There is no disagreement that it is an ayat of the Qur'an inside Surat an-Naml. Ash-Shafi'i's evidence is what ad-Daraqutni related from Abu Hurayra that the Prophet, may Allah bless him and grant him peace, said, "When you read 'Praise belongs to Allah, the Lord of all the worlds,' then recite 'In the Name of Allah, the All-Merciful, Most Merciful'. It is the Mother of the Qur'an, the Mother of the Book, and the Seven Mathani. 'In the Name of Allah, the All-Merciful, Most Merciful' is one of its ayats." The evidence of Ibn al-Mubarak and one of the positions of ash-Shafi'i is what Muslim reports from Anas: "One day while the Messenger of Allah, may Allah bless him and grant him peace, was among us he nodded off and then he raised his head smiling. We asked, 'What has made you smile, Messenger of Allah?' He replied, 'A sura was just revealed to me. It is: "In the Name of Allah, the All-Merciful, Most Merciful. Truly We have given you the Great Abundance. So pray to your Lord and sacrifice. It is the one who hates you who is cut off without an heir.'" (108)" The sound position is that of Malik because the Qur'an is not established by single reports, but by way of definitive multiple transmission about which there is no disagreement. Ibn al-'Arabi said, "It is enough for you that there is no disagreement between people about the Qur'an. There is no disagreement

about the Qur'an." Sound reports which cannot be attacked indicated that the basmala is not an ayat of al-Fatiha or any other sura except for Surat an-Naml. Muslim reported that Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Allah says, 'I have divided the prayer into two halves between Me and My slave, and My slave will have what he asks for. When My slave says, 'Praise be to Allah, the Lord of all the worlds,' Allah says, 'My slave has praised Me.' He says, 'the All-Merciful, the Most Merciful,' and the Lord says, 'My slave has lauded Me.' My slave says, 'the King of the Day of Judgement,' and Allah says, 'My slave has magnified Me (or entrusted to Me).' The slave says, 'You alone we worship. You alone we ask for help,' and Allah says, 'This is between Me and My slave and My slave will have what He asks for.' The slave says, 'Guide us on the Straight Path, the Path of those whom You have blessed, not of those with anger on them, nor of the misguided,' and Allah says, 'Those are for My slave and My slave will have what He asks for.'"

Allah said, "I have divided the prayer", meaning the Fatiha, and he called it "prayer" because the prayer is not valid except with it. So He designated the first three ayats for Himself, singling them out for Himself, and the Muslims do not disagree about that. Then he made the fourth between Him and His slave because it contains the abasement of the slave and seeking help from Him. That contains esteem for Allah. Then three ayats conclude the seven. They are three, because He uses the plural, not the dual in "Those are for My slave," So "those You have blessed" is an ayat. Ibn Bukayr reported that Malik said that "those You have blessed" is an ayat.

This is confirmed by the division and by what the Prophet said to Ubayy when he asked the Prophet, "How do you recite when you begin the prayer?" He replied, "I recited, 'Praise be to Allah, the Lord of all the worlds' to the end." The basmala was not part of it. That was the position of the people of Madina, the people of Syria and the people of Basra. Most reciters counted "those You have blessed" as an ayat. This is also related from Abu Nadra from Abu Hurayra who said that the sixth ayat is "those You have blessed". The people of Kufa count the basmala as part of it and do not count "those You have blessed". If it is said that it is confirmed in the copies of the Qur'an that the basmala is written and transmitted as it is transmitted in an-Naml and that this is multiple transmission, we reply that that is sound, but is it because it is Qur'an, or is it a divider between suras as is related from the Companions, "We did not know the end of the sura until 'In the Name of Allah, the All-Merciful, Most Merciful' was revealed." (Abu Dawud) Or it may be for the blessing, in the same way that the Community agrees to write it at the beginning of books and letters. All of that is possible. Al-Jurayri said, "Al-Hasan was asked about 'In the Name of Allah, the All-Merciful, Most Merciful' and said 'At the beginning of letters.'" He also said, "'In the Name of Allah, the All-Merciful, Most Merciful' was not revealed in any of the Qur'an except an-Naml." The criterion is that the Qur'an is not established by logic and deduction. It is established by definitive multiple transmission. So the statement of ash-Shafi'i about the basmala being at that beginning of each sura is unsound because the basmala is not an ayat of each sura. Praise belongs to Allah. It is reported that a group related that the basmalas are part of the Qur'an. Ad-Daraqutni dealt with all of that. We do not deny the transmission of that and we have indicated it, but we have firm reports which counter it which are related by reliable imams and fuqaha'. In Sahih Muslim, 'A'isha is reported as saying, "The Messenger of Allah, may Allah bless him and grant him peace, used to begin the prayer with the takbir and the recitation of 'Praise be to Allah, the Lord of all the worlds.'" Muslim also reported that Anas ibn Malik said, "I prayed behind the Prophet, Abu Bakr and 'Umar, and they began with 'Praise be to Allah.' They did not mention 'In the Name of Allah, the All-Merciful, Most Merciful', either at the beginning or the end of recitation." So our school prefers that, and it is logical. That is because the Mosque of the Prophet in Madina passed through many years from

the time of the Messenger of Allah, until the time of Malik and during all that time no one recited, "In the Name of Allah, the All-Merciful, Most Merciful," following the Sunna. This refutes the hadith you cite. Our people, however, prefer to recite it in the voluntary prayers, and there are traditions (athar) about reciting it or an allowance for doing that. Malik said, "There is no harm in reciting it in the nafilah or simply reading the Qur'an."

A group of the school of Malik and his people said that it is not part of the Fatiha or any other sura, and it is not read by the one who prays the obligatory or any other prayer, either silently or aloud. It is permitted to recite it in nafilah prayers. This is well-known in his school and with his people. There is another transmission that it is recited at the beginning of the sura in nafilah prayers but not at the beginning of the Fatiha. It is related that Ibn Nafi' began his recitation with it in the obligatory and nafilah prayers and did not ever omit it. Some of the people of Madinah say that there must be "In the Name of Allah, the All-Merciful, Most Merciful," among them Ibn 'Umar and Ibn Shihab. Ash-Shafi'i, Ahmad, Ishaq, Abu Thawr and Abu 'Ubayd said that. That indicates that it is a matter of ijtihad and not definitive, as some ignorant individuals claim. A group of scholars believe that it is recited silently with the Fatiha. They include Abu Hanifa and ath-Thawri. That is related from 'Umar, 'Ali, Ibn Mas'ud, 'Ammar and Ibn az-Zubayr. It is also the view of al-Hakam and Hammad, and it is stated by Ahmad ibn Hanbal and Abu 'Ubayd. Something similar to that is related from al-Awza'i. The evidence is the report from Anas ibn Malik: "The Messenger of Allah, may Allah bless him and grant him peace, led us in the prayer and we did not hear him recite, 'In the Name of Allah, the All-Merciful, Most Merciful.'"

This is a good position, and the traditions (athar) reported from Anas agree on it and remove the disagreement about the recitation of the basmala. It is related that Sa'id ibn Jubayr said, "The idolaters used to come to the mosque. When the Messenger of Allah, may Allah bless him and grant him peace, recited, 'In the Name of Allah, the All-Merciful, Most Merciful,' they said, 'This Muhammad mentioned the Rahman of Yamama,' meaning Musaylima. So he was commanded to recite it silently and it was revealed, 'Do not be too loud in your prayer or too quiet in it.' (17:110)" At-Tirmidhi al-Hakim said, "That has lasted until now, even if the cause no longer exists, as running remains in tawaf even if the cause no longer exists and silence in the day prayers even if the cause no longer exists."

The Community agree that it is permitted to write it at the beginning of every book of knowledge and letter. There is disagreement about books of poetry and whether or not it should be written in them. The Shari'a recommends mentioning the basmala at the beginning of every action, like eating, drinking, slaughtering, sex, purification, embarking on a ship and the like. Allah says, "Eat that over which the name of Allah has been mentioned" (6:119) and "He said, 'Embark in it. In the name of Allah be its voyage and its landing!'" (11:41) The Prophet, may Allah bless him and grant him peace, said, "Lock your door and mention the Name of Allah. Put out your lamp and mention the Name of Allah. Cover your vessel and mention the Name of Allah. Tie up your waterskin and mention the Name of Allah." He said, "If anyone of you wants to go to his wife, he should say, 'In the Name of Allah. O Allah, keep shaytan away from us and keep shaytan away from what You provide us with.' If a child is decreed for them, Shaytan will not harm him at all." He told 'Umar ibn al-Khattab, "Boy, say the name of Allah Almighty and eat with your right hand and eat what is in front of you."

When 'Uthman ibn al-Affan complained to him of a pain he had in his body since he had become Muslim, the Messenger of Allah said to him, "Place your hand on that part of your body which pains you and say 'In the Name of Allah' three times and then say seven times, 'I seek refuge in the might and

power of Allah from the evil of what I feel and am on my guard against." Ibn Majah and at-Tirmidhi report that the Prophet said, "The veil between the jinn and the private parts of the sons of Adam when he enters the privy is to say, 'In the Name of Allah.'" Ad-Daraqutni reported that 'A'isha said, "When the Prophet touched his wudu' vessel, he said the Name of Allah and then poured the water on his hands." Our scholars say that this refutes the Qadarites and others who say that our actions are decreed for us. The argument against them in that is that Allah commanded us to begin every action with the basmala.

The meaning of "In the Name of Allah" is "by Allah", and the meaning of "by Allah" is by His creation and determination to reach what is reached. Some say that "In the Name of Allah" means "I begin with the help, success and blessing of Allah. This is Allah teaching His slaves to mention His Name at the beginning of actions. There is disagreement about the derivation of ism (Name), with two basic positions. The Basrans say that it is derived from sumu, which means height and elevation. It is said that ism means that the person is in an elevated place. It is said that the name lifts the named from others. It is said that the name is called that because it is higher than the other parts of speech by its strength. The noun (ism) is stronger by agreement because it is the root. These are three statements. The Kufans say that it is derived from sima, which means a sign, because the Name is a sign of the One to whom it is given. So the root of ism is wasam. The first is sounder because of the form of the diminutive and the form of plural which is asma'. Another disagreement indicates the soundness of that, and it is the next point. If it is true that ism is derived from height, Allah was described by it before creation existed, after it existed and will be when it is annihilated, and creatures have no effect on the Names or Attributes. This is the position of the people of the Sunna. Those who say that it is derived from sima, say that before time Allah was without name or attribute. When He created creatures, they gave Him Names and Attributes. When He annihilates them, He will again have no name or attribute. This is the position of the Mu'tazilites, and it is contrary to that on which the Community agree. It is worse than their error when they say, "His Word is created." Exalted above that is Allah! It is according to this that there is a disagreement about the Name and Named. The people of truth believe, as Qadi Abu Bakr ibn at-Tayyib al-Baqillani mentioned, that the name is the thing named and Ibn Furak is content with that. It is the position of Abu 'Abida and Sibawayh. If someone says, "Allah is Knowing" his words indicate the Essence which is described as being knowing. So the Name is Knowing and it is what is Named. It is the same when someone says, "Allah is the Creator." The Creator is the Lord and it is the Name itself. So their view is that the Name is the Named itself with no distinction.

Ibn Hassar said, "Those among the innovators who deny the attributes claim that namings have no meaning except the Essence. That is why they say that the Name is not the Named. Whoever affirms the Attributes, affirms that the names have meanings which are the qualities of the Essence. They are not expressions, but they are Names in their view. More of this will come in al-Baqara and al-A'raf.

Allah is the greatest and most comprehensive of all the Names, so that one scholar said that it is the Greatest Name of Allah and no one else has it. That is why it has no dual nor plural. That is one of two interpretations of the words of the Almighty, "Do you know of any other with His Name?" (19:65), in other words anyone named with His Name which is Allah. Allah is the Name of the True Existent who has all the Divine Attributes and is described as Lord and alone possesses real existence. There is no god but Him. Glory be to Him! It is said that it means the One who should be worshipped. It is said that it means the One whose existence is necessary who always was and always will be. The meaning is the same. There is disagreement about whether this Name is derived or a unique designation for the Divine Essence. Many of the people of knowledge believe the first but then disagree on its actual derivation

and root. Sibawayh reported from al-Khalil that its root is ilah, on the measure of fi'al. The alif and lam replace the hamza. Sibawayh said that it is like an-nas (people) whose root is anas. It is said that its root is lah and the alif and lam are added to exalt it. This is what Sibawayh preferred. Al-Kisa'i and al-Farra' said that "bismillah" is made up of 'bismi - al-ilah' and elision has occurred and the first lam assimilated into the second and so becomes a double lam. It is said that the name Allah is derived from walaha, to be bewildered. Walah means loss of intellect, and someone who is walih is bewildered. Allah bewilders minds when they think on the realities of His attributes and reflect on gnosis of Him. So the basis of ilah is walah and the hamza is changed from the waw. That is also reported from al-Khalil. It is related that ad-Dahhak said, "He is called Allah because creatures devote (ta'allaha) themselves to Him in their needs and make supplication to Him in times of hardship. It is related that al-Khalil ibn Ahmad said something similar. It is also said that it is derived from elevation and that the Arabs used to use "laha" for something elevated and they used the verb for sunrise. It is said that the name Allah is derived from the word ilah (god), which means an object of worship so that the meaning of "Allah" is the Object of Worship. So what the unifiers say, "There is no god but Allah" means "there is no object of worship other than Allah." Here "illa" means "other", not "except." Some claim that the root is al-ha' which alludes to the third person. That is since they affirm Him as existing in their natural intellects and indicate Him with the letter of allusion. Then the lam of possession is added to it since they know that He is the Creator and Master of things, and laha then is added for magnification. The second position is taken by a group of scholars, including ash-Shafi'i, Abu'l-Ma'ali, al-Khattabi, al-Ghazali, al-Mufaddal and others, and is related from al-Khalil and Sibawayh. It is that the alif and lam are a necessary part of it and cannot be elided from it. Al-Khattabi said that the evidence that the alif and lam are an intrinsic part of the structure of this name and not added for definition is that it is included in the vocative, as "Ya Allah!" The vocative is not combined with the definite article alif-lam. One does not say, "Ya ar-Rahman." Allah knows best. There is also disagreement about the derivation of ar-Rahman. Some of them said that it has no derivation because it is one of the names particular to Him and if it had been derived from mercy (rahma), it would be connected to the one shown mercy and it would be possible to say, "Allah is Rahman to His slaves" as one does with rahim. If it had been derived from rahma, the Arabs would not have denied it when they heard it because they did not deny the mercy of their Lord. Allah says, "When they are told to prostrate to the All-Merciful, they say, 'And what is the All-Merciful?'" (25:60) At al-Hudaybiyya, when 'Ali wrote at the command of the Prophet "In the Name of Allah, the All-Merciful, Most Merciful," Suhayl ibn 'Amr said, "As for 'In the Name of Allah, the All-Merciful, Most Merciful,' we do not know 'In the Name of Allah, the All-Merciful, Most Merciful'! Rather write 'In Your Name, O Allah.'" Ibn al-'Arabi says that this indicates that they did not know the attribute rather than the One Described. Evidence is found in the fact that they said, "What is the Rahman?" not "Who is the Rahman?" Ibn al-Hassar said, "It is as if he [the one who said this] had not recited the other ayat, 'Yet they still reject the All-Merciful.' (13:31)" One group believe that it is derived from rahma, and is intensive, meaning the One who possesses mercy such as no one else has. It has no plural or dual whereas rahim can be dual or plural.

Ibn al-Hassar said that part of what indicates the derivation is what at-Tirmidhi transmitted as sound from 'Abdu'r-Rahman ibn 'Awf. He heard the Messenger of Allah say, "Allah Almighty says, "I am the All-Merciful. I created kinship (rahim) and split it as a name from My Name. Whoever maintains ties, I maintain ties with him. Whoever severs it, I sever him." This is a text for its derivation and so there is no point in contention about it. The denial of the Arabs was simply due to their ignorance of Allah and what is mandatory for Him. Al-Anbari mentions that al-Mubarrad stated that ar-Rahman is a Hebrew

name. Ahmad ibn Yahya also said that. This view is unwarranted. Abu'l-'Abbas says that the attribute is for praise. Qutrub says that it is possible to combine the two for stress.

There is disagreement about whether the two names Rahman and Rahim have one meaning or two meanings. It is said, that they mean the same, as do nadman and nadim. It is said that Rahman is a special name with general action and Rahim is a general name with a particular action. This is the position of the majority. Abu 'Ali al-Farisi said that Rahman is a general name for all types of mercy for which Allah is singled out. Rahim can be used for how He is towards the believers, as He says, "He is merciful to the believers." (33:43). Al-'Arazami says that Rahman is merciful to all His creatures with rain, physical and general blessings, and Rahim is merciful to the believers in guiding them and being kind to them. Ibn al-Mubarak said that when the Rahman is asked He gives and when the Rahim is not asked, He is angry. Ibn 'Abbas said that they are two fine (raqiq) names, and one is finer than the other, meaning that it has more mercy. Al-Khattabi said, "This is problematic because fineness has no place in any of the attributes of Allah." Al-Husayn ibn al-Fadl al-Bajali said, "This is an error on the part of the transmitter because fineness (riqqa) is not part of the attributes of Allah at all. Rather 'they are two compassionate (rafiq) names, one more compassionate than the other. Compassion is one of the Attributes of Allah Almighty. The Prophet, may Allah bless him and grant him peace, said, "Allah is Compassionate. He loves compassion and gives for compassion what he does not for harshness." Most scholars agree that the name ar-Rahman is used only for Allah Almighty and it is not permitted to call anyone else by it. Do you not see that He says, "Say: 'Call on Allah or call on the All-Merciful'" (17:109)? So it is equal to the Name in which none but Him share. He says, "Ask those We sent before you as Our Messengers: Have We ever designated any gods to be worshipped besides the All-Merciful?" (43:44) So they reported that the Rahman deserved worship. Musaylima the Liar – may Allah curse him – was outrageous and called himself "the Rahman of Yamama" and so was called "the Liar".

Ar-Rahim is general and can be used in respect of creatures. As ar-Rahman is universal, as we said ar-Rahim is in harmony with revelation. Al-Mahdawi stated that. It is said that the meaning of ar-Rahim is: "It is by the Rahim that you reach to the Rahman." So ar-Rahim is the attribute of Muhammad, may Allah bless him and grant him peace, and Allah described him with that. He says, "compassionate, merciful" when describing him. So it is as if the meaning of saying, "In the Name of Allah, the All-Merciful, the Most Merciful" is "It is by Muhammad, may Allah bless him and grant him peace, that you will reach Me," in other words by following him and what he has brought, you will reach My reward, honour and the vision of My face." Allah knows best. It is related that 'Ali ibn Abi Talib said, "Bismillah is healing from every illness and protection against every disease. Ar-Rahman is a help for everyone who believes in Him. It is a name not used for anyone else. Ar-Rahim is for those who repent, believe and perform righteous actions." Some of them explained the meaning according to the letters. It is related that 'Uthman ibn 'Affan asked the Messenger of Allah, may Allah bless him and grant him peace, about the interpretation of "In the Name of Allah, the All-Merciful, Most Merciful." He said, "The ba' is the trial (bala') of Allah, His relief, brilliance and radiance (baha'). The sin is the splendour (sana') of Allah. The mim is the kingdom (mulk) of Allah. As for Allah, there is no god but Him. The Rahman is kind to both the pious and impious of His creatures. The Rahim is kind only to the believers." It is reported that Ka'b al-Ahbar said, "The ba' is His radiance (baha'), the sin is His splendour (sana'), and there is nothing higher than it. The mim is His kingdom, and He has power over all things and nothing is hard for Him." It is said that every letter is the opening of one of His Names. The ba' is the key to His Name Basir (All-Seeing). The sin is the key to His Name, Sami' (All-Hearing). The mim is the key to His Name, Malik (Master). The alif is the key to His Name, Allah. The lam is the key to His Name, Latif (Kind). The ha' is

the key to His Name, Hadi (Guide). The ra' is the key to His Name, Raziq (Provider). The ha' is the key to His Name, Halim (Forbearing). The nun is the key of His Name, Nur (Light). The meaning of all this is supplication of Allah at the beginning of everything.

There is disagreement how 'ar-Rahim' is connected in recitation to 'al-hamdu lillah'. Umm Salama related that the Prophet recited 'ar-Rahim' with a sukun on themim, and stopping there and then beginning with a fresh alif. Some of the Kufans recited it in that way. Most people recite, 'ar-Rahimi'l-hamdu', with a kasra on the mim and connecting it to the alif in al-hamd. Al-Kisa'i reported that some Arabs read it 'ar-Rahima'l-hamdu', with fatha on the mim and connected to the alif, as if the mim was in fact silent, but with an elision into the alif. Ibn 'Atiyya said, "This recitation is not reported from anyone I know."

The Qur'anic Manuscripts

There has been a polemic going on that the Qur'an does not have manuscripts from the first century of hijra. However, this is not true. Many fragments of early Qur'anic manuscripts were shown by Orientalists notably Nabia Abbott in her work *The Rise of the North Arabic script and its Qur'anic development*, with a full description of the Qur'an manuscripts in the *Oriental Institute* (1939, University of Chicago Press). There she discusses some of the Quranic manuscripts, dated from second half of the first century hijra onwards, at the Oriental Institute, University of Chicago. The aim of this page is to highlight some of the early Qur'anic manuscripts to refute the claim that the Qur'an lacks manuscripts from the first century of hijra. The dig at the Great Mosque in Ṣan'ā', Yemen, had found a large number of manuscripts of the Qur'an dating from first century of hijra. The date of building the Great Mosque in Ṣan'ā' goes back to 6th year of hijra when the Prophet Muhammad entrusted one of his companions to build a mosque. The mosque was extended and enlarged by Islamic rulers from time to time. In 1385 H/1965 CE heavy rains fell on Ṣan'ā'. The Great Mosque was affected and the ceiling in the north west corner was damaged. During the survey, the workers discovered a large vault full of parchment and paper manuscripts of both the Qur'an and non-Qur'anic material.

The UNESCO, an arm of the United Nations, had compiled a CD containing some of the dated Ṣan'ā' manuscripts as a part of "Memory of the World" programme. In this CD there are many Qur'anic manuscripts written in the hijazi script which are dated from 1st century of hijra, one of them belonging to early 1st century. Many more manuscripts have been dated from the period 1st / 2nd century of hijra. We will be showing only a few examples below. A few more examples of the 1st and 1st / 2nd century hijra Qur'anic manuscripts can be found in the book *Maṣāḥif Ṣan'ā'* (1985, Dār al-Athar al-Islāmiyyah). This book is a catalogue of an exhibition at the Kuwait National Museum, with articles by Husa Sabah Salim al-Sabah, G. R. Puin, M. Jenkins, U. Dreibholz in both Arabic and English. It is expected that the Ṣan'ā' manuscripts will throw a great deal of light on the early Islamic history of calligraphy and illumination and even the various ahruf (they were seven) in which the Qur'an was revealed. A few words of caution concerning the dating of the Qur'anic manuscripts need to be mentioned. It is to be remembered that assigning a date to an undated early Qur'anic manuscript is rarely simple especially in the absence of wakf marking. There is a tendency to assume that those in large scripts and without vowels are of the earliest date. This assumption, true to some extent, is nevertheless misleading in two respects. It ignores that fact that small as well as large maṣāḥif of the Qur'an were among the earliest written and that both types continued to be written thereafter. Though

the assumption that manuscripts with the vowels must be considered later than those without is true in some cases, it is not always so, for some very early manuscripts of the Qur'an, originally written without vowels, may well have been voweled later. Furthermore, the first vowel system came into use shortly after the first maṣāḥif were written. There are also examples of later maṣāḥif which were unvoweled even after 3 centuries after hijra! As a matter of caution, we stress the fact that we are only showing a single leaf of the manuscripts in the cases below. A manuscript may contain additional sūrah's. The reader is advised to go through the references for additional information.

Looking for something similar? Try

The Arabic Papyri | Arabic & Islamic Inscriptions | The Islamic Coins1. The Qur'anic Script & Palaeography

On The Origins Of The Kufic Script The Christian missionaries have claimed that the Kufic script originated not earlier than 150 years after hijra. They have argued that it is also the view of both Martin Lings and Yasin Safadi. This article is a devastating refutation of their claims.

The Dotting Of A Script And The Dating Of An Era: The Strange Neglect Of PERF 558, A. Jones, Islamic Culture, 1998, Volume LXXII, No. 4, pp. 95-103. It is usually assumed that the dotting of the Arabic script began with the advent of dotting of Qur'anic manuscripts. However, recent observation on a 70 year old Arabic papyri has shown conclusively that dotting was available as early as 22 AH, perhaps even earlier.

From Alphonse Mingana To Christoph Luxenberg: Arabic Script & The Alleged Syriac Origins Of The Qur'an A path-breaking discourse or is it yet another headline grabbing exercise? You decide!

Concise List Of Arabic Manuscripts Of The Qur'ān Attributable To The First Century Hijra. The study of ancient manuscripts of the Qur'an is steadily gathering pace. In decades past, a few scholars have compiled lists of Qur'anic manuscripts attributable to the 1st century hijra. Although helpful, these lists contain only the barest details, usually only the name of the manuscript concerned or sometimes even less. With this in mind, we have constructed this document that contains additional details providing further insights into these valuable manuscripts, accompanied by full bibliographic references. A discussion of how scholars date early Qur'anic manuscripts and an assessment of the value of these manuscripts is also provided along with some detailed mathematical calculations. Should one ponder over this list, they will come to the appreciation scholars involved in this field of study suffer from an embarrassment of riches. Quite simply, there is no other work from the Late Antiquity that comes close to the Qur'an in terms of the number of their earliest manuscripts including textual content.

Radiocarbon (Carbon-14) Dating And The Qur'ānic Manuscripts. Radiocarbon dating of ancient Qur'anic manuscripts in the literature is very rare. Can radiocarbon dating provide more accurate results than traditional palaeographic techniques and associated methods? A discussion of the scientific principles underpinning this radiometric dating technique, together with some practical examples from actual Qur'anic manuscripts, highlights the strengths and weaknesses of this procedure as compared to more traditional palaeographic based methods.

Dated Texts Containing The Qur'an From 1-100 AH / 622-719 CE. The corpus of dated texts containing the Qur'an from 1-100 AH / 622-719 CE proving the early codification of the Qur'an in Arabic.

2. Examples Of The Qur'anic Manuscripts

THE 'UTHMĀNIC MANUSCRIPTS----No discussion about the Qur'anic manuscripts begins without the mention of the 'Uthmānic manuscripts of the Qur'an. Narrations differ as to how many copies were directly ordered and sent out by the Caliph 'Uthmān, but they range from four to seven. It seems certain from various Muslim historical sources that several were lost, through fire amongst other things. There are some copies that are attributed to 'Uthmān. However, it is to be added that there is a disagreement between the scholars whether they are truly 'Uthmānic. Some Western scholars have rejected the Qur'anic manuscripts attributed to 'Uthmān as "pious forgeries" without showing any scientific evidence (i.e., study of the parchment, script, ink etc.). This itself is unscientific to an extreme. We will discuss some important manuscripts attributed to 'Uthmān below.

The "Qur'ān Of 'Uthmān" At Tashkent (Samarqand), Uzbekistan, From 2nd Century Hijra. A folio from a Qur'anic manuscript in Tashkent, Uzbekistan, commonly attributed to caliph 'Uthmān, has recently been subject to radiocarbon tests at Oxford, United Kingdom. Although the dates generated by this radiometric technique at either confidence level do not rule out the possibility that this manuscript was produced in 'Uthmān's time, palaeographic studies suggest an 8th century (2nd century hijra) date.

The "Qur'ān Of 'Uthmān" At The Topkapi Museum, Istanbul, Turkey, From 1st / 2nd Century Hijra. This manuscript was written in kufic script and contains 408 folios. The extant folios contain more than 99% of the text of the Qur'an. Only two folios are missing. The manuscript shows the script, illumination and marking of vowels that are from the Umayyad times (i.e., late 1st century / early 2nd century of hijra).

The "Qur'ān Of 'Uthmān" At The Türk ve İslam Eserleri Müzesi (Turkish and Islamic Art Museum), Istanbul, Turkey, From 1st / 2nd Century Hijra. A manuscript written in the kufic script on gazelle skin, and contains 439 folios. Interestingly, on the last folio of the manuscript is written in kufic script "Katabahu 'Uthmān bin 'Affān fī sanat thalathyn" ("Uthmān bin 'Affān wrote in the year 30"). However, the script and ornamentation negates this possibility.

The "Qur'ān Of 'Uthmān" At St. Petersburg (Russia), Katta Langar, Bukhārā And Tashkent (Uzbekistan), From 2nd Century Hijra. A manuscript written in the late the ḥijāzī script, containing about 40% of the text of the Qur'an, with full texts of 22 surahs and fragments of another 22.

The "Qur'ān Of 'Uthmān" At The Al-Hussein Mosque, Cairo, Egypt, From 1st / 2nd Century Hijra. This monumental Qur'anic manuscript on parchment showing a well-formed kufic script, written in dark-brown ink with sparse diacritical marks and no ornamentation. Total number of folios are 1087. Size: 57 cm x 68 cms. The height of the muṣḥaf is 40 cm and weighs 80 kgs. The extant folios contain more than 99% of the text of the Qur'an.

The "Qur'ān Of 'Uthmān" At The Egyptian National Library (Dār Al-Kutub Al-Misriyya), Cairo, Egypt, From 1st / 2nd Century Hijra. A monumental Qur'anic manuscript on parchment showing a well-formed kufic script. Total number of folios are 306. The script is slightly sloping backwards with tall ascenders and is strongly reminiscent of the type of well executed kufic script exhibited during the Umayyad period. There is no vocalisation and a very limited amount of consonantal pointing (i.e., diacritical marks) – on some folios there are no diacritical marks at all. Multi-coloured (e.g., red, green, black,

brown) diagonally arranged dashes are usually used to indicate verse-endings. Groups of five verses are marked with medallions and square cartouches containing quatrefoil emblems are used to indicate groups of ten verses. There are some arcaded bands that separate sūrahs without mentioning the name of the sūrah, some containing triangular-shaped crenellations.

THE QUR'ANIC MANUSCRIPTS ATTRIBUTED TO 'ALĪ B. ABĪ ṬĀLIB

The third and fourth caliphs, i.e., 'Uthmān and 'Alī, share a very interesting aspect – attribution of 'authorship' of numerous manuscripts of the Qur'an. In this section, we will present the manuscripts attributed to 'Alī b. Abī Ṭālib.

The "Qur'ān Of 'Alī b. Abī Ṭālib" (The Ṣan'ā' Muṣḥaf) From 1st / 2nd Century Hijra. This manuscript was written in kufic script and contains 275 folios. The extant folios contain about 86% of the text of the Qur'an. The script is slightly sloping backwards and is reminiscent of the type of well-executed kufic script exhibited during the Umayyad period. Single dots were placed above, beside or below the letters. Two dots were placed to indicate the nunation known as tanwīn. Diacritical marks are represented by dashes. The ending of verses is indicated by a series of 5 or 6 dashes. The sūrahs are separated by wide horizontal bands in the form of rectangles. The inside of the band is decorated differently for every sūrah separator. The sequence of the sūrahs is just like what is seen in modern day copies of the Qur'an. The codex contains large ornamented circles to indicate every 10 verses. Ornamented rectangular shaped signs are used to indicate every 100 verses.

FIRST CENTURY HIJRA

Below are the examples of the 1st century hijra manuscripts written in the ḥijāzī and the Kufic scripts.

Codex Ṣan'ā' I – A Qur'ānic Manuscript From Mid–1st Century Of Hijra. Perhaps the most significant manuscript of the Qur'an palimpsest so far discovered at Ṣan'ā', this codex is datable to the middle of the first century of hijra and consists of 80 folios. The leaves from Codex Ṣan'ā' I have appeared under the hammer at auction houses like Christies, Sotheby's and Bonhams; the most recent one at Christies in 2008 fetching a remarkable sum of £2,200,000, around fifteen times the estimated asking price. This codex exemplifies the principal tendencies of the early ḥijāzī script and is of tremendous importance regarding the textual transmission of the Qur'an, Arabic palaeography, codicology and other related disciplines. A detailed description of the folios, including the textual content of scriptio inferior and scriptio superior, is provided.

Codex Ṣan'ā' DAM 01-25.1 – A Qur'ānic Manuscript From 1st Century Of Hijra. Written in the ḥijāzī script. The codex consists of 29 folios. There are few diacritical marks but no vocalization. The verses divisions indicate the beginning of the usage of simple ornamentation which is nothing but adjacent strokes. An interesting feature of this early ḥijāzī manuscript is the presence of sūrah al-Fātiḥah which is followed immediately by sūrah al-Baqarah. The presence of sūrah al-Fātiḥah is rare in the Qur'ans from first century hijra, the only other known example being the "Great Umayyad Qur'ān", DAM 20-33.1, also from Ṣan'ā'.

Codex Ṣan'ā' DAM 01-29.1 – A Qur'ānic Manuscript From 1st Century Of Hijra. Written in the ḥijāzī script. This codex was probably written by at least two different copyists as the scripts differ in various folios. There are few diacritical marks but no vocalization. The sūrahs are separated by simple

ornaments. There are 35 folios in this codex and they have ~22% text of the Qur'an. Located at Dār al-Makhtūtāt, Ṣan'ā', Yemen.

The "Great Umayyad Qur'ān" (Codex Ṣan'ā' DAM 20-33.1) From The Time Of Caliph Al-Walīd, Late 1st Century Hijra. This monumental and the earliest kufic Qur'anic manuscript, perhaps one of the most well-studied and is dated to the last decade of the 1st century of hijra, around 710 - 715 CE, in the reign of the Umayyad Caliph al-Walīd. This manuscript is unique in the sense that it open with a group of full page images. These images are the only known Qur'an illustrations and are absolutely unique among extant Qur'an manuscripts. Apparently 25(?) folios from this codex survive. Located at Dār al-Makhtūtāt, Ṣan'ā', Yemen.

Arabe 328a – A Qur'ānic Manuscript From 1st Century Hijra At The Bibliothèque Nationale, Paris. This is one of the most important manuscripts written in the ḥijāzī script from 1st century hijra. It has 58 folios; 56 of them at the theBibliothèque Nationale, Paris, and one each at the Biblioteca Apostolica Vaticana (Vat. Ar. 1605) and the Nasser David Khalili Collection (Acc. no. KFQ 60). This manuscript has 58 folios which contains about 26% of the total text of the Qur'an. The discussion on the folio at the Biblioteca Apostolica Vaticana is available [here](#).

Arabe 6140a – A Qur'ānic Manuscript From 1st Century Hijra At The Bibliothèque Nationale, Paris. Written in the ḥijāzī script. It has 6 folios; 4 (Arabe 6140a, Bibliothèque Nationale, Paris) + 2 (Camb. Ms. Add. 1125, University Library, University of Cambridge). These folios contain about ~4.2% of the text of the Qur'an. The format is vertical, and the script which is thin and slender, also has a distinct vertical emphasis, despite the slant to the right. The text is written in brown-black ink, with occasional diacritical strokes.

MS. Or. 2165 – A Qur'ānic Manuscript From The 1st Century Hijra In The British Library. Hailed as by the earlier keepers of it as "probably the earliest Qur'an ever brought to Europe", the British Library says that it is the "oldest Qur'an manuscript" in their possession. This manuscript is written in the ḥijāzī (or ma'il) script. It is usually dated around the mid-second century of hijra. However, a recent study by Yasin Dutton has shown that this manuscript is remarkably similar to the first century Qur'anic manuscript MS. Arabe 328a in the Bibliothèque Nationale, Paris. Based on the similarity between MS. Arabe 328a and MS. Or. 2165, he suggests redating this manuscript to the time just before the Umayyad Caliph Walid (r. 86-96 AH), i.e., within the period 30-85 AH with the latter end of this time scale being safer. This manuscript has 121 folios which contains about 53% of the total text of the Qur'an.

M a VI 165 – A Qur'ānic Manuscript From The 1st Century Hijra At The Universitätsbibliothek Tübingen, Germany. Written in the ḥijāzī script though listed as kufic in the catalogue entry. The script is fairly large, thick, rather narrow, slightly rounded, with high shafts and slight tilt to the right. In some folios, the script has faded and it has been retouched by a later hand with black ink. The consonants are frequently differentiated by dashes. A set of 2 or 3 oval dots punctuate the verses. Every tenth verse is marked by a red hollow circle surrounded by dots. The end of sūrahs is characterized by a series of sets of dots forming triangles to fill the line. The beginning and end of the sūrahs is characterized by ornamentation and with sūrah heading written in the naskhi script, both of which are done inconsistently by a later hand. The muṣḥaf is vocalised by red dots and black dashes, the latter very inconsistently, and is of a later hand. This manuscript has 77 folios, containing continuous text of the Qur'an from 17:35 to 36:57. This constitutes about 26.2% of the total text of the Qur'an.

The “Damascus Umayyad Qur’ān” TIEM ŞE 321 – 1st Century Of Hijra. This manuscript was dated by Déroche using art-historical methods to the time after 72 AH / 691-692 CE or more probably during the last quarter of the 1st (early 8th) century AH. It is written in kufic or perhaps late ḥijāzī script. The letters are spread over the entire page due to an extensive use of elongation of horizontal connections or to a regular spacing of the letters or groups of letters irrespective of being part of the word or not. The sūrah headings are illuminated. The illumination of this Qur’an relies on motifs which find their parallels with the mosaics at the Dome of the Rock in Jerusalem. The codex has 33+ folios and is located at the Türk ve İslam Eserleri Müzesi (Turkish and Islamic Art Museum), Istanbul, Turkey.

The ‘Mingana Palimpsest’ – A Manuscript Containing The Qur’ān From 1st Century Hijra. Mrs. Agnes Smith Lewis was the first scholar to publish this unique palimpsest that has scriptio superior which is a Christian material (Arabic Christian homilies) and the scriptio inferior consisting of the Qur’anic verses. Mingana presented a full transcription of the Qur’anic text of the scriptio inferior of the manuscript, with the parallel text from the present day Qur’an. But his claim of “variants” in the Qur’anic text has come under suspicion partly because of his own history of being involved in suspected forgeries. Recent study by Fedeli on this manuscript has confirmed that the “inevitable and easy conclusion” is that all of Mingana’s transcription can be suspected to be wrong. A recent surge of interest in this manuscript is due to the fact that the scriptio inferior was written in the ḥijāzī script.

M. 1572 – A Qur’ānic Manuscript From 1st Century Of Hijra. This manuscript belongs to what is commonly known as the ‘Mingana Collection’. Manuscript on parchment. It is written in the ḥijāzī script. The codex has 9 folios. The pages have been wrongly folded, so that the text is disordered. The consonants are differentiated by dashes. The muṣḥaf is partly vocalised with red dots by a later(?) hand. Red punctuation dots and zigzag lines with ink dots separating sūrahs (fol. 1r) and barbed red design (fol. 3r). Six or three oval dots usually punctuate the verses. Every tenth verse is marked by a hollow circle surrounded by dots.

Inv. No. LNS 19 CAab – A Qur’ānic Manuscript From 1st Century Of Hijra. This manuscript bears a striking resemblance to the British Museum Ms. Or. 2165. Just like the latter, the former is not vocalised. The consonants are frequently differentiated by dashes. Six oval dots ranked in three pairs punctuate the verses. Every tenth verse is marked by a red hollow circle surrounded by dots. Even the size of the folio is same as those found in Ms. Or. 2165. Thus, it can be said with reasonable certainty that both Ms. Or. 2165 and LNS 19 CAab belong to the same codex. There is one folio in this collection. Located at Dār al-Athar al-Islāmiyyah, Kuwait.

Ms. Or. Fol. 4313 – A Qur’ānic Manuscript From 1st Century Of Hijra. Written in the ḥijāzī script. The codex has 8 folios. Manuscript on parchment. The muṣḥaf is not vocalised. The consonants are differentiated by dashes. Six oval dots ranked in three pairs usually punctuate the verses. Every tenth verse is marked by a hollow circle surrounded by dots. Folios located at Staatsbibliothek zu Berlin, Germany, and Dār al-Kutub al-Misriyya, Cairo.

QUR-1-TSR – A Qur’ānic Manuscript At The Tareq Rajab Museum, Kuwait, From 1st Century Of Hijra. Manuscript on parchment. Written in the ḥijāzī script. The muṣḥaf is not vocalised. The consonants are frequently differentiated by dashes. Seven set of dashes with the first two ranked in a pair mark the end of verses. There are 26 lines to page. Only one folio exists.

An 'Umayyad' Fragment Of The Qur'ān From 1st Century Hijra. This private-owned fragment of the Qur'an was recently published by Yasin Dutton. On the basis of palaeography and radiocarbon analysis, he dated it to the second half of the 1st century of hijra / late 7th or early 8th century CE.

A Qur'ānic Manuscript In The Ḥijāzī Script From c. 700 CE. Eight folios (one fragmentary), 20-27 lines to the page written in brown ḥijāzī script, diacritical marks, where present, consists of oval dots or angled dashes, no vowel points, clusters of brown ink dots to indicate verse divisions, circular devices consisting of green and red dots every ten verses, one long, narrow rectangular panel of green and red decoration with a circular marginal device consisting of coloured dots on final folio, probably to indicate the sūrah heading of sūrah al-Nisa, leaves sewn together with original stitching. It contains sūrah āl-ʿImrān, verses 34-184.

A Qur'ānic Leaf In The Ḥijāzī Script On Vellum, 1st Century Of Hijra. It is written in the ḥijāzī script in brown ink on vellum. No vocalization, verses indicated occasionally by four dots; a few dots and angled dashes indicating diacritical marks and consonants.

A Perg. 2 – A Qur'ānic Manuscript From 1st Century Hijra. Written in the ḥijāzī script. Yellowish, thin parchment with strong damage. Located at the Austrian National Library, Vienna

A Perg. 213 – A Qur'anic Manuscript From 1st Century Hijra. Manuscript from the Austrian National Library, Vienna. Written in the ḥijāzī script. Two folios extant.

A Qur'ānic Manuscript From 1st Century Hijra: Surah al-Ma'idah. Verses 7 Through 12.

A manuscript from the Beit al-Qur'an, Manama, Bahrain, written in the Kufic script. P. Michaélidès No. 32 – A Qur'ānic Manuscript From First Century Hijra. Manuscript from the Collection George Michaélidès, Cairo (Egypt) written in the Kufic(?) script.

A Ma'il Manuscript in Kuwait – A Qur'anic Manuscript From First Century Hijra. Manuscript from the Tariq Rajab Museum, Kuwait. Written in the ma'il script [External Link].

FIRST / SECOND CENTURY HIJRA

Codex Mixt. 917 – A Qur'ānic Manuscript From 1st / 2nd Century Hijra. This manuscript was written in either the late ḥijāzī or kufic script and contains 105 folios. The extant folios contain about 27% of the text of the Qur'an. A rare form of punctuation is also displayed in this manuscript corroborating its eighth century CE dating.

Codex Ṣan'ā' DAM 01-28.1 – A Qur'ānic Manuscript From 1st / 2nd Century Of Hijra. This codex, found in the Great Mosque in Ṣan'ā', Yemen, has 60 folios. There is a clear definition of the text area and of the distance between the lines which has given a uniform appearance, a feature which is generally uncommon in the ḥijāzī manuscripts. Diacritical marks are frequent. It has Qur'an 2:1–71:14 (fragmented, not sequential text).

Codex Ṣan'ā' DAM 01-18.3 – A Qur'ānic Manuscript From 1st / 2nd Century Of Hijra. Written in the late ḥijāzī script. The codex consists of 16 folios. Few diacritical marks but no vocalization. The vertical format is a common feature of most Qur'ans written in the ḥijāzī style. This example is an exception, where the horizontal format contradicts somewhat vertical features of the script.

Surah al-Isra' (17) Verses Number: From 20 To 22 And Part Of 23. Located at Dār al-Makhtūtāt, Ṣan'ā', Yemen.

Surah al-Mumtahinah (60) Verses Number: Part Of 4 To 8 And Part Of 9. Located at Dār al-Makhtūtāt, Ṣan'ā', Yemen.

Surah al-Ma'idah. Verses Number: Part Of Verse 94 To Part Of Verse 97. Manuscript from the Beit al-Qur'an, Manama (Bahrain), written in the Kufic script.

SECOND CENTURY HIJRA

Codex Ṣan'ā' DAM 01-30.1 – A Qur'ānic Manuscript From 2nd Century Of Hijra. It is written in the late ḥijāzī script. There are about 32 lines per page. Few diacritical marks but no vocalization. The indication of the end of every tenth verses has been added later. The total number of folios in this codex are not known but 9 of them have been published so far. Located at Dār al-Makhtūtāt, Ṣan'ā', Yemen.

Codex Ṣan'ā' DAM 01-32.1 – A Qur'ānic Manuscript From 2nd Century Of Hijra. Written in the late ḥijāzī script. About 12 lines per page. It has few diacritical marks but the vocalization is probably contemporary. The style bears many features common to both ḥijāzī and early Kufic, or perhaps show a transition from the former to the latter. The total number of folios in this codex are not known but 7 of them have been published so far. Located at Dār al-Makhtūtāt, Ṣan'ā', Yemen.

Codex Ṣan'ā' DAM 01-29.2 – A Qur'ānic Manuscript From 2nd Century Of Hijra. This beautiful codex is one of the two Qur'ans found in Ṣan'ā' which resemble the monumental codex from Syria, the "Great Umayyad Qur'an" (Codex Ṣan'ā' – DAM 20-33.1). Their similarity in size, proportion, number of lines, script and illumination suggest that the "Great Umayyad Qur'an" may have served as a model. The fragments from this codex reflect the Syrian codex in quality rather than features. The letters are spaciouly distributed and once connected individual letters tend to blend with their neighbours. The total number of folios in this codex are not known but 10 of them have been published so far. Located at Dār al-Makhtūtāt, Ṣan'ā', Yemen.

Codex TIEM ŞE 12995 – A Qur'ānic Manuscript From 2nd Century Of Hijra. Written in the ḥijāzī script. The interesting part of this manuscript is the use of different colour of inks. Four varieties of ink have been used for the copy of the text. In addition of the most common used brown ink, the scribe also employed a red, an orange and a green one. These inks are not connected with the beginning or the end of sūrahs. The usage of inks does not follow any rule or sequence. However, an interesting patterning of the coloured inks is applied to the last three lines of a sūrah and the first three lines of the next one. For example, the end of sūrah al-Nisā is written in green and contrasts wiith the first and third lines of sūrah al-Mā'idah which are written in red, the second one being also in green. Only 22 folios of this codex survive. It is written in the reading of Ibn 'Āmir. Located at the Türk ve İslam Eserleri Müzesi (Turkish and Islamic Art Museum), Istanbul, Turkey.

The "Qur'an Of 'Uthmān" At Tashkent (Samarqand), Uzbekistan, From 2nd Century Hijra. This famous manuscript, also known as the Samarqand manuscript, housed in Tashkent, is commonly attributed to Caliph 'Uthman. A folio from a Qur'anic manuscript in Tashkent, Uzbekistan, has recently been subject to radiocarbon tests at Oxford, United Kingdom. Although the dates generated by this radiometric technique at either confidence level do not rule out the possibility that this manuscript was produced in 'Uthman's time, palaeographic studies suggest an 8th century (2nd century hijra) date.

The "Qur'ān Of 'Uthmān" At St. Petersburg (Russia), Katta Langar, Bukhārā And Tashkent (Uzbekistan), From 2nd Century Hijra. A manuscript written in the late ḥijāzī script, containing about 40% of the text of the Qur'an, with full texts of 22 surahs and fragments of another 22.

A Perg. 203: A Qur'anic Manuscript From The Beginning Of 2nd Century Hijra In The Austrian National Library. Manuscript from the Austrian National Library, Vienna. Written in the Kufic script.

A Perg. 201: A Qur'anic Manuscript From The Beginning Of 2nd Century Hijra In The Austrian National Library. Manuscript from the Austrian National Library, Vienna. Written in the Kufic script.

A Perg. 186: A Qur'anic Manuscript From Middle Of 2nd Century Hijra In The Austrian National Library. Manuscript from the Austrian National Library, Vienna. Written in the Kufic script.

A Perg. 202: A Qur'anic Manuscript From 2nd Century Hijra In The Austrian National Museum. Manuscript from the Austrian National Library, Vienna. Written in the Makkan script.

A Perg. 207: A Qur'anic Manuscript From 2nd Century Hijra In The Austrian National Museum. Manuscript from the Austrian National Library, Vienna. Written in the Makkan script.

A Perg. 27: A Qur'anic Manuscript From The End Of 2nd Century Hijra In The Austrian National Museum. Manuscript from the Austrian National Library, Vienna. Written in the mashq script.

One Of The Earliest Dated Qur'anic Manuscript (107 AH / 725 CE) At Egyptian National Library. An example of one of the earliest dated Qur'anic manuscripts at the Dar al-Kutub al-Misriyya (Egyptian National Library), Cairo (Egypt).

A Kufic Manuscript in the King Faisal Centre For Research and Islamic Studies - A Qur'anic Manuscript From 2nd Century Hijra. A manuscript from the King Faisal Centre For Research and Islamic Studies, Saudi Arabia, written in Kufic script [External Link].

SECOND / THIRD CENTURY HIJRA

Surah Al-Ma'idah, Surah al-An'am. Part Of 117 (Surah Al-Ma'idah) To Part Of 1 Of Surah Al-An'am. Located at Dār al-Makhtūtāt, Ṣan'ā', Yemen.

Surah Al-Baqarah. Part Of 80 To Part Of 81. Located at Dār al-Makhtūtāt, Ṣan'ā', Yemen.

Surah Al-Mursalat. 5 To 26 And Part Of 27. Located at Dār al-Makhtūtāt, Ṣan'ā', Yemen.

SOME UNIQUE MANUSCRIPTS

The Famous "Blue" Qur'an. [EXTERNAL LINKS TO THE QUR'ANIC MANUSCRIPTS](#)

Professor Brannon Wheeler's Qur'an Manuscripts PageIt contains a healthy collection of Qur'anic manuscripts dated from 1st century of hijra onwards till 14th century of hijra in various scripts such as ma'il, kufic, thuluth, bihari, diwani, andalusi, maghribi and nastaliq.

The Schøyen Collection, National Library Of NorwayIt has some good collection of Qur'anic manuscripts dating from as early as 2nd century of hijra.

3. The Qira'at In The Qur'anic Manuscripts

Early Qur'anic manuscripts, unlike the modern printed editions, rarely contain information of the Qira'at in which they were written. Deciphering the Qira'at in the Qur'anic manuscripts is a recent endeavour and a very tedious task. Scholars like Nabia Abbott had only mentioned about Qira'at in the manuscripts in a very cursory way. Recently, in-depth studies have been undertaken to decipher the Qira'at in the Qur'anic manuscripts by Dr. Yasin Dutton of University of Edinburgh. He has been looking into various Qur'anic manuscripts to understand the purpose of using various coloured dots in the writing of the Qur'an and studying the consonantal structure (where dotting is nearly absent as in early Qur'ans written in ḥijāzī or ma'il script) to find out the Qira'at in which the Qur'an manuscript was written. Here are a few examples of the manuscripts in which the Qira'at has been identified.

The Qira'at Identified In The Qur'anic Manuscripts

We will also mention Dr. Dutton's publications and provide a brief overview. This section is primarily for those who have access to journals in their libraries.

Y. Dutton, "An Early Muṣḥaf According To The Reading Of Ibn 'Amir", *Journal Of Qur'anic Studies*, 2001, Volume III (no. I), pp. 71-89.

This study is based on 1st century Qur'anic manuscript "Arabe 328a" in Bibliothèque Nationale, Paris, written in ḥijazi (or ma'il) script. This manuscript has enough material to be able to ascertain the reading it represents. This manuscript is almost devoid of dotting and hence the consonantal structure is used to determine the Qira'at and it was found to be that of Ibn 'Amir (d. 118 / 736) - one of the reading later to be declared indisputably mutawatir by Ibn Mujahid (d. 324 / 926). This study is first of its kind on early Qur'anic manuscripts.

Y. Dutton, "Some Notes On The British Library's 'Oldest Qur'an Manuscript' (Or. 2165)", *Journal Of Qur'anic Studies*, 2004, Volume VI (no. 1), pp. 43-71.

The study by Dr. Dutton has shown that this manuscript is remarkably similar to first century manuscript Arabe 328a in Bibliothèque Nationale, Paris, and was written in the Qira'at of Ibn 'Amir. Based on the similarity between MS. Arabe 328a and MS. Or. 2165, he suggests redating this manuscript to the time just before Umayyad Caliph Walid (r. 86-96 AH), i.e., within the period 30-85 AH with the latter end of this time scale being the safer.

Y. Dutton, "Red Dots, Green Dots, Yellow Dots & Blue: Some Reflections On The Vocalisation Of Early Qur'anic Manuscripts - Part I", *Journal Of Qur'anic Studies*, 1999, Volume I (no. I), pp. 115-140.

Y. Dutton, "Red Dots, Green Dots, Yellow Dots & Blue: Some Reflections On The Vocalisation Of Early Qur'anic Manuscripts - Part II", *Journal Of Qur'anic Studies*, 2000, Volume II (no. I), pp. 1-24.

This two-part detailed study is done on the Qur'anic manuscripts from Bodleian Library (Oxford) that date from 3rd / 4th century of hijra. The broad conclusions of this study are: Variants, including shadhdh variants, are not only marked, but in a sense, highlighted by the use of different coloured dots. The presence of shadhdh variants alongside Seven, Ten or Fourteen Qira'a suggests that the shadhdh variants were treated as seriously as the main readings by those responsible for vocalization. The vocalized manuscript enables us to have some idea of the reading, or readings, represented. Where

there are only single or limited folios available this is not usually possible, but where there is either a distinctive feature, or enough of a sufficiently well-vocalized manuscript, it is often possible to fix the reading with some precision.

4. The Qur'anic Manuscripts In Museums, Institutes, Libraries & Collections

Maktabat al-Jami' al-Kabir (Maktabat al-Awqaf), The Great Mosque, San'a', Yemen (See the manuscripts from 1st, 1st/2nd, 2nd and 2nd/3rd century of hijra). Dar al-Kutub al-Misriyya (Egyptian National Library), Cairo, Egypt. Astan-i Quds-i Razavi Library, Mashhad, Iran. Islamic Museum, Jerusalem, Palestine. Beit al-Qur'an, Manama, Bahrain (See the manuscripts from 1st and 1st/2nd century of hijra). The Nasser David Khalili Collection Of Islamic Art, London, United Kingdom. Bibliothèque Nationale, Paris, France. The Oriental Institute Museum, University of Chicago, Chicago, United States of America. The Chester Beatty Library, Dublin, Ireland. The Institute Of Oriental Studies, Russian Academy of Sciences, St. Petersburg, Russia (See the manuscript from 1st/2nd century of hijra).

KHILAFAH/CALIPHATE

This page presents the historical development of Muslim socio- cultural, political and economic; from which we can learn how the role of Khalifa has been continuously carried out from a generation to another, so that Islam [the Deen of Tawheed] be always prevailed. Allah Says: "And We have sent you (O Muhammad SAW) not but as a mercy for the 'Alamīn (mankind, jinns and all that exists)." (Quran, Al-Anbiyâ' 21: 107) Allah Says: "They want to extinguish Allah's Light with their mouths, but Allah will not allow except that His Light should be perfected even though the disbelievers hate it. It is He who has sent His Messenger with guidance and the Deen of truth, to make it superior over all religions even though the Mushrikoon (polytheists) hate it." (Quran, At-Taubah 9: 32-33) Upon the death of Muhammad in 632 C.E., great confusion arose among his followers, for he had left no details as to who should succeed him. Senior members of the community fell into argument, while tribes around Arabia broke out in open revolt. In time, Abu Bakr was selected as the first caliph or leader of Islam. In 634 C.E., Umar, became the second caliph, whose ill-fate greeted him in 644 C.E., the year of his assassination. A six-member committee chose as the next caliph, Uthman, to which the center's emigration from Mecca to Medina was credited. The last of the Four Caliphs, Ali, was appointed by the notables of Medina in 656 C.E., after Uthman's murder. In later traditions of the Muslims, the first four caliphs were idealized and called the Righteous Caliphs or "al-khulafa al-rashidun". They are considered the only caliphs who preserved the true customs of Muhammad and all four were related to Muhammad in some way. The daughters of Abu Bakr and Umar were married to Muhammad, while three of Muhammad's daughters were married to Uthman and Ali.

The Khulafa- ur- RAshiduun [The Rightly Guided Caliphs]

ABU BAKR, THE FIRST CALIPH (632 - 634 C.E.)

CALIPH Hazrat ABU BAKR'S FIRST ADDRESS

After giving praise and thanks to Allah (The One True God), Abu Bakr (ra) addressed the Muslims gathered at the Prophet's mosque: "I have been given the authority over you, and I am not the best of you. If I do well, help me; and if I do wrong, set me right. Sincere regard for truth is loyalty and disregard for truth is treachery. The weak amongst you shall be strong with me until I have secured his rights, if God will; and the strong amongst you shall be weak with me until I have wrested from him the

rights of others, if God will. Obey me so long as I obey God and His Messenger (Muhammad, pbuh). But if I disobey God and His Messenger, ye owe me no obedience. Arise for your prayer, God have mercy upon you."

Hazarat UMAR B. AL-KHATTAB (d.644)

The second caliph and Muhammad's father-in-law. Umar began as an enemy to the nascent Muslim movement. According to Muslim tradition, he converted when he overheard the recitation of the Quran in his sister's house. Thereafter, he was a staunch supporter of Muhammad and the Islamic cause. During the lifetime of Muhammad, he participated in military expeditions and was one of Muhammad's most trusted advisors. At least three Quranic revelations are attributed to his initiative. Upon Muhammad's death in 622, it was Umar who compelled Abu Bakr to accept the caliphate. Abu Bakr appointed Umar as his successor on his deathbed in 634. During Umar's reign, the Persians were defeated in Iraq and eastern Iran, effectively wiping out the Sassanid dynasty, while the Byzantines were defeated in Syria, Palestine and Egypt. He is credited with the creation of fiscal institutions as well as numerous legal rulings (see "The Four Righteous Caliphs"). He was murdered in 644 by a slave with a personal grudge against him. Umar was feared rather than loved: he had a harsh disposition and lived an ascetic lifestyle. According to Muslim tradition, he wore patched clothes, ate plain food, and carried a whip while walking in order to chastise those who broke the law.

Hazrat UTHMAN B. AFFAN (d.656)

The third caliph (644-656) and Muhammad's son-in-law. Uthman was a member of the wealthy Umayyad clan; his early conversion is noteworthy since most members of his clan did not convert until the conquest of Mecca in 630. His aristocratic background may be the reason behind Muhammad's forging an alliance with him through marriage to two of his daughters. Uthman appears to have played only a small role during the lifetime of Muhammad and the caliphates of Abu Bakr and Umar.

Uthman was chosen caliph by a six-member committee in 644. The reasons for his selection are unclear; it may be partly due to his willingness to continue Umar's policies, partly due to his Umayyad lineage. During his twelve-year reign, grievances which had been suppressed under Umar's caliphate came to the surface. He was accused of nepotism, favoritism, misadministration, and religious innovation by his detractors, which included the man who would become the fourth caliph, Ali. Uthman was murdered in 656 by a group of discontented Egyptians.

Hazrat ALI B. ABI TALIB (d.661)

The fourth caliph (655-661) and Muhammad's cousin and son-in-law. Ali converted to Islam shortly after Muhammad's wife, Khadija; he was at that time a boy of eleven years old. When Muhammad emigrated to Medina in 622, Ali was chosen to stay behind and occupy his bed in order to thwart an attempt on Muhammad's life. Ali later joined the Muslims in Medina and subsequently married Muhammad's youngest daughter, Fatima; of their marriage were born two sons, Hasan and Husayn, and two daughters. He took part in almost all of Muhammad's expeditions, but after Muhammad's death he abstained for reasons unknown. During Abu Bakr's election, Ali remained in Muhammad's house in order to prepare the funeral. He did not give allegiance to Abu Bakr until six months later when his wife died; this may be due to Fatima's quarrel with Abu Bakr over her inheritance. According to Muslim chronicles, Ali was a trusted advisor of the first three caliphs on legal matters; however, with

regard to administrative and political matters, Ali disagreed vehemently with his predecessors, and during Uthman's reign (644-656) he aligned himself with the opposition. His failure to punish Uthman's murderers after his accession in 656 provoked outrage. Ali was first faced with a rebellion headed by two of his former supporters and one of Muhammad's former wives, then with the refusal of the governor of Syria, Muawiyah, to pledge allegiance to the new caliph. The first was ended in 656, while the second resulted in a stalemate which caused many of his supporters to abandon him; these seceders became known as Kharijites. Ali was killed by a Kharijite in 661.

A. Shi'ism - Its Character and History.

Islam is divided into two great sects - the Sunnis and the Shi'ites. The former follow the sunnah, the "example" of Muhammad, and constitute the vast majority of the Muslims in the world. The Shi'ah (the "Party") are found mainly in Iran and its surrounding regions as well as in parts of Africa. The Sunnis believe that Muhammad's companions Abu Bakr, Umar, Uthman and Ali (in that order) were, by democratic election, the four "rightly-guided" caliphs, that is, immediate successors of Muhammad. The Shi'ah believe that Muhammad's nephew, Ali was specifically designated as his successor and that divine guidance descended on them to guide the growing Muslim community and lead it in the path of Allah. The real disagreement is the meaning of the word *mawla* used by the Prophet. The Shi'ah unequivocally take the word in the meaning of leader, master, and patron, and therefore the explicitly nominated successor of the Prophet. The Sunnis, on the other hand, interpret the word *mawla* in the meaning of a friend, or the nearest kin and confidant. (Jafri, *The Origins and Early Development of Shi'a Islam*, p.21). From this division regarding the lawful succession of the prophet of Islam come all the other points of separation between the Sunnis and the Shi'ah. Wherever Islam has been spoken of in this book it is always Sunni Islam that has been under consideration as the overwhelming majority of the Muslims are Sunnis. In this section we shall consider Shi'ite Islam as a separate movement within the Muslim world.

A typical definition of this movement follows: Shi'ah, which means literally partisan or follower, refers to those who consider the succession to the Prophet - may God's peace and benediction be upon him - to be the special right of the family of the Prophet and who in the field of the Islamic sciences and culture follow the school of the Household of the Prophet. (Nasr, *Shi'ite Islam*, p.33). It is hard to tell exactly when Shi'ism began or when it can positively be distinguished as a separate sect; One has to go right back to the death of Muhammad, perhaps, to find the events that eventually gave rise to this movement which ultimately established itself as a distinct branch of Islam. Although Muhammad's nephew Ali had been one of the first to believe in his message and was a great champion of Muhammad's cause during his lifetime, he became a recluse after his death when Abu Bakr was nominated as Muhammad's successor by Umar and was duly accepted by the community of Muslims at Medina. There is evidence that Ali was unwilling to accept Abu Bakr's nomination ("he did not recognize Abu Bakr and refused to pay him homage for six months - Jafri, *The Origins and Early Development of Shi'ite Islam*, p.59), but on the whole it does appear that he tacitly approved of the

caliphates of Abu Bakr and Umar. It was only after he was rejected in favour of the unloved Uthman that Ali became active again.

When Uthman was assassinated Ali was finally appointed Caliph, but his predecessor had already placed many of his clan, the Umayyads, in leading positions in the growing Muslim empire and at least one of them, Mu'awiyah, the governor of Syria at Damascus and son of Muhammad's long-standing enemy Abu Sufyan, considered himself powerful enough to challenge Ali for the control of the whole Muslim world. Ali found himself faced early in his caliphate with an insurrection led by a number of Muhammad's companions including his wife Ayishah (who had proved to be Ali's inveterate foe even during Muhammad's lifetime) which was ostensibly started to avenge the blood of Uthman. Ali had failed to bring the former caliph's murderers to justice and both Ayishah and Mu'awiyah used this as a cause against him and sought to displace him. Ayishah joined a force against him led by Muhammad's companions Talha and Zubayr which was defeated by the caliph at the "Battle of the Camel (al-Jamal)", but a further battle fought at a place called Siffin in Syria, although it was a huge confrontation, ended inconclusively without victory for either Ali or Mu'awiyah. The former agreed to submit his cause to arbitration, however, and when this went against him many of his followers deserted him. The remainder, however, formed the nucleus from which the Shi'ah were to rise.

The conflict at the battle of Al-Jamal brought about a serious split in the Muslim Community. ... Those who supported `Ali at the battle of Al-Jamal and later at Siffin were first called the "people of Iraq" (ahl al-`Iraq) as well as the "party of `Ali" (shi'at `Ali or al-`Alawiya). Their opponents were called shi'at `Uthman or more commonly al-`Uthmaniyya. (Jafri, *The Origins and Early Development of Shi'a Islam*, p.95). Ali himself was later assassinated and although Mu'awiyah was almost certainly not involved in the deed, he took the opportunity to establish himself as Caliph, a position that was to be held by his clan, the Umayyads, for nearly a hundred years. Those who were isolated in the process formed the kernel of the group of Muslims that was eventually to create the establishment of a distinctly separate movement in Islam, namely the Shi'ah.

Al-Khulafaul Umawiyyun: 41-132 AH; 661-750 CE.

When Ali received the caliphate, he became the fourth caliph after Muhammad. Right from the beginning his reign was beset with problems. The caliph he succeeded, Uthman, had been murdered in office. One relative of Uthman was Mu'awiya Umayyad, and he demanded that Ali produce the murderers. Ali could not, and Mu'awiya accused him of complicity in the murder. Ali was forced to lead an army against Mu'awiya; however, Mu'awiya was the popular governor of Syria, and he was able to raise a considerable army against Ali. The armies fought to a standstill, and Ali was forced into arbitration. Some of his subjects became extremely angry when this happened, claiming that Ali could not stop the war - only God could. One of these subjects killed Ali as he prayed in a Mosque in 661 AD. The caliphate was soon thereafter passed to Mu'awiya. The Umayyad were the first to mint coins, such as this gold dinar of the Umayyad Caliph Hishâm (735 AD). When Mu'awiya took office, he brought with him a flurry of changes. His most important changes were as follows:

He moved the capital north to Damascus. He founded Islam's first dynasty, for he named his son Yazeed his heir. He ruled in a more secular manner, and he appointed non-religious advisors. He reorganized the government which had broken down during the wars. He minted the first coins. He changed the official language to Arabic. He helped establish an extensive postal system. He initiated public works projects, including a rebuilding of the broken canals and irrigation system. Exquisite mosques were

erected. The Umayyad-controlled Islamic Empire was growing at a dumbfounding rate. Using the concept of jihad, or Holy War, to encourage its citizens, Islam was able to bring able soldiers to the borders of her empire - and beyond. Map-Matching is an interactive activity that shows just what areas the Umayyad were able to conquer and when. We encourage you to play it (just click on the link!). However, these conquests brought with them a slew of problems, especially with the Mawali, Islam's converted subjects. The Mawali were extremely dissatisfied, for they had been wronged: They were considered inferior to natural-born Muslims.

Arabs were not willing to marry these converts.

They could not usually become members of the elite cavalry when they joined the army. Along with the Mawali, other groups were dissatisfied. Certain Arabs were unhappy because they did not receive pensions. Other non-Muslims, who did not convert, were upset because they were forced to pay heavy taxes.

Realizing the explosiveness of these inequalities, Umar II, the caliph from 717 to 720, called for an end to foreign military campaigns and devoted himself to reform. He eliminated all taxes for Muslims, except the 2% tax demanded by the Koran (see The Five Pillars). While the intentions of his policies were good, the results were disastrous. Egypt, for example, was forced to borrow money just to keep from going bankrupt. Later caliphs were forced to rescind this policy, causing many once-loyal subjects to join anti-Umayyad parties.

In Persia, there was even more ill feeling toward the Umayyad than in most other parts of the Empire. This stemmed primarily from the fact that the Persians considered themselves of a higher culture than the Umayyads. Two ruthless Muslims, Abbas (who was a descendant of the Prophet's uncle!) and his son Abdulla, organized the Abbasid party, whose ultimate goal was to bring an end to the Umayyad dynasty. They were successful, and they brought the Umayyad caliphate crashing down. However, under Abdurrahman the last the decendent of the Muawiyun who escaped the massacre to Spain that lasted in 1492[See the Map]. Oleg Grabar. Ceremonial and Art at the Umayyad Court.

Al-Khulafaul Abbasiyyun: 132-923 AH; 750-1258 CE.

In 750 C.E., Abdulla Abbasid, with the help of his brilliant general Abu Muslim and copious anti-Umayyad propaganda, was able to overthrow the Umayyad Caliph Merwan the in a rebellion. Abdulla himself, however, did not live long to enjoy his Caliphate. He died in 754 of smallpox. His brother Mansoor succeeded him. Mansoor's first order of business was to kill Abu Muslim. While Abu Muslim was the man to whom the Abbasids owed their throne, he was a popular and powerful member of the Arab aristocracy, and he remained a powerful threat to Mansoor's caliphate. Mansoor's greatest accomplishment was the founding of a new capital for the Empire. He founded Baghdad, centrally placed between Arabia, Egypt, Syria, Persia, Trans-Oxiana, and Punjab. The movement of the capital from the Western city of Damascus to the Eastern city of Baghdad led to the orientalization of the Islamic world. When Mansoor died in 775 C.E., he was succeeded by his son.

From 775 to 833 C.E., the Abbasids reached their pinnacle. The aggressiveness of the Umayyads disappeared. The country had been much bigger under the Umayyads (indeed, the Abbasid Caliphs did little to prevent Analdus (Spain), Maghrib (Morocco), or Ifriqiya (the area of North Africa between Morocco and Tunis) from leaving the Empire). Wealth, industry, and commerce, however, grew

immensely since the days of the Umayyads. Baghdad was the richest city in the world during this time period. The Arabs traded with people from China, India, Indonesia, and East Africa. They had the largest ships by far in the Indian Ocean. Under the highly developed banking system, an Arab businessman could cash a check in Canton on his bank account in Baghdad! Baghdad itself was a city of gold. Gold covered the women, the pillars, and the roof-beams of the houses. Men's belts were made of gold, as were their dagger's and sword's hilts. The women, too, were beautiful. Baghdad imported women (to serve as concubines) from all over the world, and their beauty was enhanced by the lavish use of pearls, jewelry, and silks. The city was filled with sparkling fountains, exotic perfumes, and the soft music of private apartments. Culture, in addition, flourished during this time period. Conversation was considered an art form and was practiced religiously. Poetry was still sedulously practiced. The court at Baghdad was rumored to have had several hundred poets during the reign of the greatest Abbasid Caliph, Haroon al Rasheed. While the Abbasids were not nearly as aggressive as the Umayyads, they still controlled one of the world's finest armies. During the early part of Haroon al Rasheed's reign, he defeated Byzantine Empress Irene. She was forced to pay an immense annual tribute to Baghdad. When Nicephorus became the next ruler of Constantinople, he sent Haroon a letter demanding repayment of all of the tribute. Furious, Haroon wrote back: "From Haroon, the Prince of the Faithful, to Nicephorus, the Roman dog. I have read your letter, you son of a heathen mother. You will see and not hear my reply!" An army of 135,000 troops was immediately mobilized and swept across Asia Minor. The Muslim army fought masterfully. According to Lieutenant-General Sir John Glubb, a contemporary author and expert on early Muslim battle techniques, "The [Arab's] advance guard consisted of light cavalry in chain mail and armed with lances. The main body of the infantry included pikeman, swordsmen, and archers. In battle, the pikemen knelt in the front rank, the butts of their pikes stuck into the ground. Behind them stood the swordsmen, while the rear ranks were occupied by the archers...The Muslim armies of Abbasid days moved deliberately, with perfect drill and discipline. In a pitched battle, they preferred to await the enemy's attack. When all his assaults had been repulsed, the Arab army advanced slowly and relentlessly to sweep him from the field." With such an army, it is little wonder that Haroon defeated Nicephorus soundly. He was forced to beg for an even greater tribute. In addition, all Muslim prisoners-of-war were freed while thousands of Christian boys and girls were carried off for slavery.

Haroon al Rasheed died in 833 C.E., leaving his Empire at its glorious pinnacle. When Haroon died, he split his empire up between two of his many sons. Ameen became the next Caliph, while Mamoon got control of Persia. Mamoon, however, was dissatisfied with his position as governor of Persia. So he, with the help of the brilliant general Tahir the Ambidextrous, staged a rebellion. The upshot of this revolt was Mamoon's ascension to the Caliphate. After becoming Caliph, however, Mamoon realized that Tahir had grown too powerful and his presence was irksome. This situation is strikingly similar to the quandary facing Mansoor with Abu Muslim years earlier. Rather than kill Tahir, Mamoon appointed him to be governor of Persia. But when Tahir died, his son was recognized to be the next Persian governor. In this way, a minor dynasty was established and the area became virtually independent.

When Mamoon died, he was succeeded by his brother Mutasim. For the last several caliphates, the Muslim army was comprised of a great number of Persian mercenaries. The Persians, however, were generally well-liked with the Arabs. The two had lived together and intermarried to the point where it was difficult to distinguish between the two. The Persians spoke Arabic eloquently, and they produced great poets. But when Mamoon granted Tahir Persia, Mutasim lost his best recruiting grounds. He was now forced to hire Turkish mercenaries rather than Persian mercenaries. This proved to be disastrous.

The Turks were heathen. They did not even bother to learn Arabic, and were hated by the public. They were arrogant to the citizenry of Baghdad, and were rude to them. Things got so bad that Mutasim was forced to move his capital north to Samarra. When he did this, he essentially expressed his preference for the Turks over the Arabs. Within seven years, a son of Mutasim named Mutawakkil became the Caliph. During his reign, he told his eldest son Muntasir that he would be the next Caliph. Years after he made his promise, he fell in love with one of his Greek concubines, and he agreed to let his son with her, Mutazz, become the next Caliph. Muntasir, suddenly left without a throne, conspired with one of the leading Turkish generals, Bugha, to kill his father. When Mutawakkil was killed in 861 C.E., the Abbasid Empire was destroyed. The Turks finally realized the power that they had over the Caliphate, and all future Caliphs were mere puppets. After realizing that they were being ruled by Turkish heathen rather than descendants of the Prophet, many states left the Empire. Please click [here](#) to view an animation showing the disintegration of the Abbasid Empire. While the Caliphs were nothing more than puppets and were not allowed to rule, they did exist in name until the Mongols destroyed Baghdad (and all of Persia) in 1258 C.E.

Al-Khulafaul Bawahid: 861 C.E-1055 C.E

After 861 C.E., the Turkish army essentially controlled the caliphate. But by 907 C.E., they were quarrelling amongst themselves and Empire was almost in a state of anarchy. The capital was moved back to Baghdad, but that did little to add stability. In the mid-tenth century, a revolt by the Buwaihids, a Shiite tribe of Central Asia, erupted. Finally, in 945 C.E., Ahmed ibn Muwaih, the leader of the Buwaihids, occupied Baghdad. He ordered the caliph to bestow upon him the title "Muizz al Dowla, " or "he who makes the state mighty." Within a few months, Ahmed ordered the blinding and imprisonment of the Caliph. Ahmed did allow the Caliph's son, Mutia, to be the next Caliph and keep his title, but Mutia was given no actual power. The Buwaihids cared little for Syria and the lands that lay adjacent to there. As such, the Byzantine, who were experiencing a military revival, took Cyprus Island in 964 C.E., and were able to devastate Syrian towns. The Arab historian Muqaddasi wrote, in 985 C.E., that "...the people of Syria lived in terror of the Greeks, who have driven many people from their homes and devastated the country districts..." Muizz al Dowla died in 967 C.E. and was succeeded by his nephew Adhud al Dowla. Adhud's greatest threat was that of a rival caliphate in Cairo (under the Fátamids). As a result, he showed consideration for the Abbasid Caliph. While Adhud was unpopular in Baghdad due to the heavy taxes he waged, he was wise with the money he raised. He imposed law over Iraq and West Persia, and he rebuilt the ruined cities of Iraq. Roads and bridges were also reconstructed. When he died, his sons fought with one another, plundering the land in the process and destroying Adhud's reconstructions. The Buwaihids Empire essentially fell apart, until, in 1055 C.E., a new wave of conquerers came from the West.

The Samanid Empire: 900 to 999 C.E.

During the waning years of the 9th century, the Tahirid Empire was being overrun by the Brassworker. The Abbasid Caliph of the time, Mutadhid, urged a powerful family in the area, the Samanids, led by Ahmed ibn Ismail, to suppress the Brassworkers. The Caliph preferred the cultured Samanids to the Brassworkers. The Samanids were able to defeat the rebels to become the rulers of Trans-Oxiana (the area between the Aral Sea and the Hindu Kush Mts.) and Khurasan (Eastern Persian). They established their capital at Bukhara, and ruled for almost a hundred years, from 900 to 999 C.E. The Samanid Empire was placed in the center of caravan routes that stretched from China and Persia to Iraq and

Eastern Europe. Due to this fact, and the fact that the Samanids themselves were adroit administrators (they dug canals, beautified the cities of their Empire, encouraged agriculture, and they repaired the roads of the Empire), the Empire became extremely affluent. In particular, the capital city of Bukhara prospered. In the words of author John Glubb, "Under the Samanids, Bukhara enjoyed an extraordinary florescence of Muslim culture, almost comparable to that of Baghdad under Mamoon." In the tenth century, the streets of Bukhara were filled with poets, scholars, historians, philosophers, and, in particular, physicians. Ibn Sina, a famous doctor, was able to cure the king of Bukhara of an illness after all other doctors had given up hope. Afterwards, he founded hospitals in the region. Al Razi, with the help of Samanid wealth, wrote his famous work on medicine during this time. Unfortunately, the Samanids built up their armies with the help of Turkish slaves. On May 16th, 999, the Samanids were utterly defeated by their former slaves (led by Mahmood ibn Sabuktageen), at the battle of Merv. The refined Samanid Empire thus came to an end.

Al-Khulafaul Saljuk: 1042 C.E.-1099 C.E

Let us now review what has been happening in Iraq, Syria, and Persia. The Samanids, after nine Ameer (rulers), fell into decline after 999 C.E. The Buwaihids likewise, fell apart as anarchy replaced stability in the early part of eleventh century. The time was ripe for a new ruler. The Ghuzz were a nomadic tribe that grazed the area between the Aral and the Caspian Seas and the steppes north of the Aral Sea. They lived off their flocks, and their principal occupation was war. While most of the Ghuzz were not Muslim, the leader of the tribe, Tughril Beg the Seljuk, was a devout Sunni Muslim. It will be remembered that the Samanid Empire fell apart after the rebellion of Mahmood ibn Sabuktageen. While Mahmood was a capable ruler, his son and successor was not. The Seljuk (now the common name of the Ghuzz), led by Tughril Beg, soon conquered the entire region by 1042 C.E. By 1044 C.E. the Abbasid Caliph, Qaim, had heard of the Seljuks in the East. Because of the civil war that was taking place between the Buwaihid princes, Qaim felt that this was the perfect time to get rid of his Shiite rulers. He far preferred the Sunni Seljuk to the Shiite Buwaihid. Qaim sent emissaries to Tughril Beg in 1055. Being a Muslim, Tughril Beg received the emissaries with profound respect. That same year, Tughril Beg led his Seljuk army into Baghdad and took the city. While the Caliph still lacked any political power, under the Seljuks he was deeply respected as a religious figure. Tughril Beg was succeeded by his nephew Alp Arslan after his death in August, 1063. Alp Arslan was a shrewd man who quickly married off his children to the children of the Eastern princes - thereby amicably reuniting most of East Persia with the rest of the Empire. When Alp Arslan secured the East, he moved his attention to the Byzantines. On Friday, August 19th, 1071, the army of Alp Arslan utterly defeated the Byzantines at the battle of Lake Van. Asia minor was now in the hands of the Seljuk. After these wars, Alp Arslan died. He was succeeded by his eldest son, Malik Shah. Under Malik Shah's rule, the Empire reached its pinnacle of glory. Malik Shah was educated, and passionately interested in the sciences, especially astronomy. He established an observatory in Persia, which he placed under the administration of Omar Khayyam, the famous mathematician and author of the Rubaiyat. During Malik Shah's reign, the Seljuks kept control of Asia Minor. This denied the Byzantines the area from which they recruited soldiers. The Byzantine Emperor Alexius Comnenus found himself short on men during the late 1080's. He asked the help of Pope Urban II in retaking Asia Minor. The Western Europeans knew little of Middle Eastern

geography, and did not realize the importance of Asia Minor. The city of Jerusalem, however, was a familiar city to the Christians. In 1092, Malik Shah died, and the Seljuk Empire became torn by civil war. Christian pilgrimages to Jerusalem became impossible; the pilgrims were robbed and murdered in the anarchy (before the strife, pilgrims were allowed - Muslims were remarkably tolerant of the Jew and Christians). Urban II's plea for help was dumbfoundingly successful. Tens of thousands of soldiers marched South from Constantinople into Asia Minor, the Syria, and then Jerusalem. But by this time, the Seljuk Empire had fallen apart. Finally, on July 15th, 1099, Jerusalem fell to the Christians.

The Seljuks were unable to defeat the Crusaders. Instead, that task fell to Saladin of the Ayoubids (an Empire centered around Cairo, Egypt). Before we study the Ayoubids, however, we must learn about the history of North Africa from 800 to 1100 C.E.

Al-Kulafaul Othmanly: 1300 C.E. -1922C.E.

Early in the 14th century the Turkish tribal chieftain Othman, or Osman, founded an empire in western Anatolia (Asia Minor) that was to endure for almost six centuries. As this empire grew by conquering lands of the Byzantine Empire and beyond, it came to include at the height of its power all of Asia Minor; the countries of the Balkan Peninsula; the islands of the eastern Mediterranean; parts of Hungary and Russia; Iraq, Syria, the Caucasus, Palestine, and Egypt; part of Arabia; and all of North Africa through Algeria. (See also Balkans; Byzantine Empire.)

The Early Empire, 1300-1481

The dynasty that Othman (1258-1326) founded was called Osmanli, meaning "sons of Osman." The name evolved in English into Ottoman. The Ottoman Empire was Islamic in religion. During the 11th century bands of nomadic Turks emerged from their home in Central Asia to raid lands to the west. The strongest of the Turkish tribes was the Seljuks. In time they established themselves in Asia Minor along with other groups of Turks. Following the defeat of the Seljuks by the Mongols in 1293, Othman emerged as the leader of local Turks in the fight against the tottering Byzantine Empire. The final conquest of the Byzantines was not achieved until 1453 with the fall of Constantinople (now Istanbul), but by that date all the surrounding territory was in Ottoman hands. The initial areas of expansion under Othman I and his successors--Orkhan (ruled 1326-59) and Murad I (ruled 1359-89)--were western Asia Minor and southeastern Europe, primarily the Balkan Peninsula. During Orkhan's reign the practice began of exacting a tribute in children from Christian subjects. The boys were trained to become soldiers and administrators. As soldiers they filled the ranks of the infantry, called the Janizaries (also spelled Janissaries), the most fearsome military force in Europe for centuries. Murad conquered Thrace, to the northwest of Constantinople, in 1361. He moved his capital to Adrianople (now Edirne), Thrace's capital and the second city of the Byzantine Empire. This conquest effectively cut off Constantinople from the outside world. Adrianople also controlled the principal invasion route through the Balkan Mountains, giving the Ottomans access to further expansion to the north. During Murad's last victorious battle against Balkan allies, he was killed. His successor, Bayezid I (ruled 1389-1402), was unable to make further European conquests. He was forced to devote his attention to eastern Asia Minor to deal with a growing Turkish principality, Karaman. He attacked and defeated Karaman in 1391, put down a revolt of his Balkan subjects, and returned to consolidate his gains in Asia Minor. His successes attracted the attention of Timur Lenk (Tamerlane). Encouraged by Turkish princes who had fled to his court from Bayezid's incursions, Timur attacked and overwhelmed him in 1402. Taken captive by Timur, Bayezid died within a year. Timur soon retired from Asia Minor, leaving Bayezid's sons to take up where

their father had failed. The four sons fought for control until one of them, Mohammed I, killed the other three and took control. He reigned from 1413 to 1421 and his successor, Murad II, from 1421 to 1451. Murad suppressed Balkan resistance and eliminated all but two of the Turkish principalities in Asia Minor. The task of finishing the Balkan conquests and seizing all of Asia Minor fell to Murad's successor, Mohammed II (ruled 1451-81). It was he who completed the siege of Constantinople in 1453 and made it the capital of the Ottoman Empire. The whole Balkan Peninsula south of Hungary was incorporated as well as the Crimea on the north coast of the Black Sea. Asia Minor was completely subdued.

In addition to conquering a large empire, Mohammed II worked strenuously for consolidation and an adequate administrative and tax system. He was assisted by the fact that the whole Byzantine bureaucratic structure fell into his hands. Although Islamic, Ottoman sultans were not averse to using whatever talent they could attract or capture.

The Golden Age, 1481-1566

Three sultans ruled the empire at its height: Bayezid II (1481-1512), Selim I (1512-20), and Süleyman I the Magnificent (1520-66). Bayezid extended the empire in Europe, added outposts along the Black Sea, and put down revolts in Asia Minor. He also turned the Ottoman fleet into a major Mediterranean naval power. Late in life he became a religious mystic and was displaced on the throne by his more militant son, Selim I. Selim's first task was to eliminate all competition for his position. He had his brothers, their sons, and all but one of his own sons killed. He thereby established control over the army, which had wanted to raise its own candidate to power. During his short reign the Ottomans moved south- and eastward into Syria, Mesopotamia (Iraq), Arabia, and Egypt. At Mecca, the chief shrine of Islam, he took the title of caliph, ruler of all Muslims. The Ottoman sultans were thereafter the spiritual heads of Islam thereby displacing the centuries-old caliphate of Baghdad. By acquiring the holy places of Islam, Selim cemented his position as the religion's most powerful ruler. This gave the Ottomans direct access to the rich cultural heritage of the Arab world. Leading Muslim intellectuals, artists, artisans, and administrators came to Constantinople from all parts of the Arab world. They made the empire much more of a traditional Islamic state than it had been. An added benefit of Selim's efforts was control of all Middle Eastern trade routes between Europe and the Far East. The growth of the empire had for some time been an impediment to European trade. In time this led European states to seek routes around Africa to China and India. It also impelled them to face westward and led directly to the discovery of the Americas. Selim's surviving son, Süleyman, came to the throne in an enviable situation. New revenues from the expanded empire left him with wealth and power unparalleled in Ottoman history. In his early campaigns he captured Belgrade (1521) and Rhodes (1522) and broke the military power of Hungary. In 1529 he laid siege to Vienna, Austria, but was forced to withdraw for lack of supplies. He also waged three campaigns against Persia. Algiers in North Africa fell to his navy in 1529 and Tripoli (now Libya) in 1551. In more peaceful pursuits he adorned the chief cities of Islam with mosques, aqueducts, bridges, and other public works. In Constantinople he had several mosques built, among them the magnificent Süleymaniye Cami named for him.

Imperial Decline, 1566-1807

During Süleyman's long reign the Ottoman Empire was at the height of its political power and close to its maximum geographical extent. The seeds of decline, however, were already planted. As Süleyman grew tired of campaigns and retired to his harem, his viziers, or prime ministers, took more authority. After his death the army gained control of the sultanate and was able to use it for its own benefit. Few sultans after Süleyman had the ability to exercise real power when the need arose. This weakness at home was countered by a growing power in the west. The nation-states of Europe were emerging from the Middle Ages under strong monarchies. They were building armies and navies that were powerful enough to attack a decaying Ottoman military might.

In 1571 the combined fleets of Venice, Spain, and the Papal States of Italy defeated the Turks in the great naval battle of Lepanto, off the coast of Greece. This defeat, which dispelled the myth of the invincible Turk, took place during the reign of Selim II (ruled 1566-74). But the empire rebuilt its navy and continued to control the eastern Mediterranean for another century. As the central government became weaker, large parts of the empire began to act independently, retaining only nominal loyalty to the sultan. The army was still strong enough, however, to prevent provincial rebels from asserting complete control. Under Murad III (ruled 1574-95) new campaigns were undertaken. The Caucasus was conquered, and Azerbaijan was seized. This brought the empire to the peak of its territorial extent. Reform efforts undertaken by 17th-century sultans did little to deter the onset of decay. The Ottomans were driven out of the Caucasus and Azerbaijan in 1603 and out of Iraq in 1604. Iraq was retaken by Murad IV (ruled 1623-40) in 1638, but Iran remained a persistent military threat in the east. A war with Venice (1645-69) exposed Constantinople to an attack by the Venetian navy. In 1683 the last attempt to conquer Vienna failed. Russia and Austria fought the empire by direct military attack and by fomenting revolt by non-Muslim subjects of the sultan. Beginning in 1683, with the attack on Vienna, the Ottomans were at war with European enemies for 41 years. As a result, the empire lost much of its Balkan territory and all the possessions on the shores of the Black Sea. In addition, the Austrians and Russians were allowed to intervene in the empire's affairs on behalf of the sultan's Christian subjects. The weakness of the central government, as manifested by its military decline, also showed itself in a gradual loss of control over most of the provinces. Local rulers, called notables, carved for themselves permanent regions in which they ruled directly, regardless of the wishes of the sultan in Constantinople. The notables were able to build their power bases because they knew of the sultan's military weakness and because local populations preferred their rule to the corrupt administration of the faraway capital. The notables formed their own armies and collected their own taxes, sending only nominal contributions to the imperial treasury.

Selim III (ruled 1789-1807) attempted to reform the empire and its army. He failed and was overthrown. When Mahmud II (ruled 1808-39) came to the throne, the empire was in desperate straits. Control of North Africa had passed to local notables. In Egypt Muhammad 'Ali was laying the foundation of an independent kingdom. Had the European nations cooperated, they could have destroyed the Ottoman Empire. In 1826, five years after Greece began its fight for independence, the Janizaries revolted to stop reforms. Mahmud had them massacred and constructed a new military system in the style of European armies. He also reformed the administration and gained control over some of the provincial notables, with the exception of Egypt. By the time of Mahmud's death the empire was more consolidated and powerful, but it was still subject to European interference. Mahmud's sons, Abdülmecid I (ruled 1839-61) and Abdülaziz (ruled 1861-76) carried out further reforms, especially in education and law. Nevertheless, by mid-century it was evident that the

Ottoman cause was hopeless. Czar Nicholas I of Russia commented on the Ottoman Empire in 1853: "We have on our hands a sick man, a very sick man."

The Sick Man of Europe, 1850-1922

The conflicting interests of European states propped up the Ottoman Empire until after World War I. Great Britain especially was determined to keep Russia from gaining direct access to the Mediterranean from the Black Sea. Britain, France, and Sardinia helped the Ottomans during the Crimean War (1854-56) to block the Russians. The Russo-Turkish War of 1877-78 brought Russia almost to Constantinople. The Ottomans were forced to sign the harsh Treaty of San Stefano, which would have ended their rule in Europe except that the European states called the Congress of Berlin. It succeeded in propping up the old empire for a few decades more. Abdülhamid II (ruled 1876-1909) developed strong ties with Germany, and the Ottomans fought on Germany's side in World War I. Russia hoped to use the war as an excuse to gain access to the Mediterranean and perhaps capture Constantinople. This aim was frustrated by the Russian Revolution of 1917 and withdrawal from the war. Ottoman defeat in war inspired an already fervent Turkish nationalism.

The postwar settlement outraged the nationalists. A new government under the leadership of Mustafa Kemal, known as Atatürk, emerged at Ankara (see Atatürk). The last sultan, Mohammed VI, fled in 1922 after the sultanate had been abolished. All members of the Ottoman Dynasty were expelled from the country two years later. Turkey was proclaimed a republic, with Atatürk as its first president.

Muslim Sultanate in South-East Asia

Sultanate of Aceh Darussalam--Sultanate of Mindanao and Sultanate of Sulu-Muslims Sultanates in Peninsular Malaysia-Sultanate of Brunei Darussalam-Kingdom of Champa

The Coming of Islam to the Region: The Rise of the Muslim Sultanate Aceh Darussalam

According to some historians, Islam first entered the Indonesian archipelago, and possibly all of Southeast Asia, through Aceh sometime around the year 700 A.C. The first Islamic kingdom, Perlak (a prosperous trading port in what is now Aceh), was established in the year 804 A. C. Much later, in the sixteenth and seventeenth centuries, the port of Aceh became entangled, along with the rest of what is now Indonesia, in the European colonial powers' competition for worldwide political and economic dominance. Interested parties included the Portuguese, Spanish, Dutch, and British. Aceh is a region located in the tip of the North Sea of Sumatra Island, which covers an area of 57,365,57 km², including more than a hundred small islands stretching along its Western Coast. At present, Aceh's population is 4 million⁽¹⁾ residing in twelve regencies: Sabang, Proper Aceh, Pidie, Aceh Jeumpa Bireun, North Aceh, East Aceh, Central Aceh, West Aceh, South Aceh, Southeast Aceh, Aceh Singkel, and Simeulu. It was in this region that a great Muslim Sultanate of Aceh Darussalam flourished.⁽²⁾ Aceh was the first region to receive Islam, and from here, it began to flourish all over the Southeast Asian region. Aceh was unknown to the world until the coming of Islam in early seventh century AC, until then only one-third of its area was under the influence of the Buddhist kingdom Shrivijaya that was located in Palembang.⁽³⁾ Meanwhile, the Hindu kingdom of Java, Majapahit which was at its zenith in the late fourteen century⁽⁴⁾, was not able to influence Aceh which eventually was growing stronger and extended its control over the Malacca straits. The Muslim Sultanate of Aceh had not only become a strong rival of the Majapahit⁽⁵⁾, but it had also sent some Muslim missionaries to Java that marked the beginning of

the Islamization of Java and as the turning point of the Muslim sultanate in Java to replace the decaying Hindu Majapahit kingdom.(6) The first kingdom that declared Islam as a state religion was located in East Aceh, the kingdom of Pereulak in 1258(7). In Pasé, North Aceh, there was another kingdom under the King Meurah Silu(8) who embraced Islam and assumed the title of Malik al-Salih. He then married the princess of the Pereulak Kingdom and fathered two sons, Malik al-Zahir and Malik al-Mansur. According to Ibn Batuta, the crown was inherited by Malik al-Zahir (1298-1346) after the death of al-Salih. He loved to have discussions with the learned persons, such as theologians, jurists and his court was frequented by poets and men of learning(9). In addition to that, he was such a great general and made war against the infidels of the surrounding countries until they submitted and paid tribute(10).

The Sultan Malik al-Zahir established the first Islamic educational institution at the Mosque of Pasé (today Lhokseumawe). The institution was patronized by the Sultan himself who also participated in the studies. As mentioned above, Ibn Batuta witnessed the way how the Sultan loved knowledge and encouraged people to study. Consequently, Pasé evolved to be the center for Islamic studies and also the meeting place for Islamic scholars and theologians from the world of Islam, including for instance Qadi Amir Sayyid from Shiraz (Iran), Taj al-Din from Isfahan and Amir Daulasa from the Sultanate of Delhi, India. It was reported that even 'Abd Allah Ibn Muhammad al-Muntasir, a descendant of the last Caliph of Baghdad had also visited Pasé and passed away there in 1407(11). This in line with Paul Wolfowitz, Dean of the Johns Hopkins School of Advanced International Studies (SAIS) and former U.S. ambassador to Indonesia, who says that for many centuries Aceh was a very distinct and influential political entity. "The Sultan of Aceh," he says, "along with the Sultan of Malacca, was a major controller of trade through the straits." The profitable spice trade led the Dutch to establish the Dutch East India Company (VOC) in 1602. There were many small kingdoms in Aceh such as the kingdom of Daya, Pedier, Beunua (Tamieng), Linge, Jaya and all these kingdoms were unified under the Sultanate of Aceh Darussalam during the early sixteenth century A.C by Sultan Alaidin Ali Mughaiyat Syah(12). And, under the leadership of Sultan Iskandar Muda, who reigned from 1607 to 1636 A.C, the Muslim successfully destroyed the naval force of the Portuguese that had occupied Malacca in 1614 in Bintan(13). It was the starting point of their expansionism(14). During this period the Sultan claimed that along the West Coast their territory extended beyond Tapus, Barus, Sorkam, and even Tapanuli. In the East Coast, Batubara and Tamiang were said to be the limits marking the Muslim-Acehan Sultanate influence(15). Almost half of the Sumatra Island was under its control until the coming of the Dutch in 1873. The fact that Aceh is located in the northern part of Sumatra and sited in the eastern edge of the Bay of Bengal, gave it a commanding position over the Straits of Malacca. It produced chaphor, sappanwood, dammar, rattan, beeswax, pepper, betel nut, some rice, as well as horses which were exported through Pedier coast. On the other hand, Aceh also imported such goods as opium, cloth, iron, gunpowder, various Indian goods and an assortment of goods from China(16). Trade was taking place on the West Bank, the Kampong Jawa that acted as the main commercial center. Meanwhile, on the east bank where Penajong was located, traders set up shops and residence. Five kilometers inland from the mouth of the river was the capital of Aceh Darussalam, which was referred to as Banda Aceh Darussalam or Kutaraja(17), connoting abode of peace, where the Sultan's palace was located. The Sultan was at the apex of the political system, as the source of all political, judicial and economic power. He appointed all the orangkaya (merchant-official)(18) and the Ulèëbalangs (the aristocrat/territorial chief). Aceh was divided into many mukims (territories) that included a numbers of mosques. The Ulèëbalang, who was originally the chief military commander in their respective mukim, ruled each mukim. During the reign of Nur al-Alam Nagiyat ad-Din Syah, mukim was grouped into three

federations. Each federation was controlled by a Panglima Sagi (Sago), and their title was followed by the number of mukim that had been placed under him, such as Panglima Sagi of the XXII, XXV and XXVI mukim(Districts). Moreover, the Panglima Sagi of the XXII was the most powerful and was referred to as Panglima Polem.

There were other mukims which were directly under the control of the Sultan and other Ulèëbalangs, while in other newly opened territory by the immigration of the Muslim- Acehan, the Sultan appointed a family member to be the head of these principalities in order to have full control over them(19). The Geuchik (the Chief) was the leader of a village which comprised of many meunasah(20) as the smallest community with a Teungku Imum(21)as its leader. Therefore, the cohesiveness of the Muslim community in Aceh, absolutely depended on the compromise and tolerance among those Teungku Imums(22). Concerning the revenues, not all were sent to the Sultan, but they were also shared by the orangkaya and Ulèëbalangs, who were directly controlling the port. As the former were growing wealthy and powerful due to the economic prosperity, Sultan Iskandar Muda, began to check them. He seized their weapons, forbade them from building their house of bricks and stones, and went to the extreme of executing many of them. In order to strengthen his power, the Sultan codified the commercial regulation(23). It was during his reign that the royal had full control over all important ports of the West and East Coast which by then marked the zenith of the Sultanate Aceh Darussalam(24). After his death, Iskandar Muda, was succeeded by his son in-law Iskandar Thani (1636-1641) who later was succeeded subsequently by four other Queens(25), during whose reign the struggle for power became profound, leading to several attempted coups.

The 1641 death of Aceh's Sultan-Sultan Iskandar Thani-began Aceh's decline and sparked Dutch and British efforts to dominate the region. In nationalizin the VOC in 1799, the Dutch government began to assert firm control over various Indonesian territories, ushering in the region's Dutch colonial era. One of the most significant events in Aceh's history came in 1824 with the signing of the London Treaty (also referred to as the Anglo- Dutch treaty). Through this instrument, the Dutch gained control of all British possessions on the island of Sumatra (including Aceh, at the island's northern tip). In exchange, the Dutch surrendered their possessions in India and withdrew all claims in Singapore. In the same treaty, however, the Dutch agreed to allow independence for Aceh. Nevertheless, in 1871, the British authorized the Dutch to invade Aceh, possibly to prevent French annexation. As one writer explains it: The situation was rather confused, with the Netherlands asserting a general sphere of influence over the entire archipelago yet formally acknowledging the independence of 'native states in amity with the Netherlands government'.... From the mid-19th century, and especially after 1870, the colonial state began to fill out the territorial boundaries of modern Indonesia by conquering or incorporating these independent states. Thus, in 1873 the Netherlands issued a formal declaration of war and invaded Aceh. They found gaining control of the territory more difficult than expected. The Muslim-Acehnese resisted occupation, touching off the Aceh War, which lasted intermittently from 1873 to 1942, when they have to leave for good the land of Aceh. It was self evidence that although the Dutch had captured the palace and the last Sultan, under the strong and committed leadership of the tradionalist Ulama, inspired by a pure and sincere faith in Islam, the Acehan continued the struggle to protect their Faith [Islam] and father-land. As described in the Hikayat of Prangsabi [The Epic of The Holy War in the Path of Allah](26). ...It was a great pride in fact that Aceh was the only region of the Republic that was free from the Dutch soldiers' atrocities and that Aceh with its concern for national interest and an awareness of God's cause gave everything for national struggle for independence(27)

Wallahu A'lamu Bissawab END NOTES:

The Acehnese are also divided into three ethnic groups, those who live in the coastal area, and the other two groups who live in the mountainous central and southeastern region known as Gayo and Alas. They speak different languages from that of the people of the coastal area. According to the late A.Hasymy, an Acehnese historian, those highlanders are the original Acehnese. Lukman Thaib, *The Roots of the Acehnese Struggle* (Bangi: Dept of Political Science UKM, 1996), 154. Christine Drake, *National Integration in Indonesia: Pattern and Politics* (Honolulu: University of Hawaii Press, 1989), 20. Ibid. Jon M. Reinhardt, *Foreign Policy and National Integration: The Case of Indonesia* (New Haven: Yale University South East Asia Studies, 1971), 14. However, the influence of Hindus and paganism cannot be illuminated completely from the way of life of the Javanese. For the civilization that Hindus once brought to the Javanese had become the pride of the past generation. It is obviously reflected in the later political developments in Indonesia. S.Q Fatimi, *Islam Came to Malaysia* (Singapore: Islamic Institution, 1963), 9. "Meurah" is an Acehnese word which means "Your Highness", see M Arifin Amin, *Monisa Dalam Lintasan Sejarah Bangsa* [Monisa in the Line of National History] (Medan: U.D. Rahmad, 1984), 12-13. H. A. R Gibb, *Ibn Batuta: Travels in Asia and Africa* (London n.p, 1929), 274, 302. Ismail Hamid, "The Earliest Center of Islamic Studies in the Malay World," in *Islamic Herald*, Vol. 10, No. 4, Kuala Lumpur (Feb, 1986), 11-14. Syed Muhammad Nuquib al-Attas, *Preliminary Statement on a General Theory of the Islamization of Malay-Indonesia Archipelago* (Kuala Lumpur: Dewan Bahasa, 1969), 21. Lukman Thaib, *The Politics and Government of Southeast Asia* (Kuala Lumpur: Golden Books Center Sdn. Bhd, 1997), 46; Teungku Syik diPaloh, *Acheh Sumatra Kelahiran Baru untuk Merdeka* [New Birth of Acheh Sumatra for Independence] (Kuala Lumpur: Anis Sdn. Bhd, 1997). "Iskandar Muda" in, *Encarta Encyclopedy*. Lee Kam Hing, *The Sultanate of Aceh Relation with the British 1760-1824* (Kuala Lumpur: Oxford University Press, 1995), 2. Ibid., 9. Ibid., 8. Kutaraja, at present refers to Banda Aceh. Orangkaya was the title owned by rich merchants, court officials and members of nobility. Ibid., 9. It is a multi-purposes building used for daily congregational prayers, but not for Jum'at prayer because it is smaller than the Mosque. It also functions as the village gathering place. Basic Islamic education for children was also conducted there and boys over ten years would spend the night there, instead of spending the night at home. See Siegel T. James, *The Rope of God* (Los Angeles: University California Press, 1969), 50- 80. Teungku Imum is derived from two words, Teungku and Imam, the former is an Acehan title for the Learned man and the latter is an Arabic word "Imam" which connotes leader, who leads in offering five times prayers, as well as in social life. By the same token to the term Imum in Acehnese language, he holds both functions. The role of those Teungku Imums was profound in motivating the community to fight in the path of Allah against colonial power, as to be explained in the later part of the paper. Lee Kam Hing, *The Sultanate of Aceh Relation with the British 1760-1824*, 14. Lukman Thaib *The Politics and Government of Southeast Asia*, 46. Ismail Sofyan, *Prominent Women in the Glimpse of History* (Jakarta: Jakarta Agung Offset, 1994) Richard V. Weeks, (eds.), *Muslim Peoples: A World Ethnographic Survey* (Connecticut: Greenwood Press, 1984), 4. Teungku Haji Pante Kulu was one of the writers of the *Hikayat Perang Sabil* [The Epic of the Holy War]. This epic is about the journey of man from the world to the hereafter. It begins with the convention, "In the name of Allah the Most Merciful and Most Compassionate". Then announces that this is the story of the command to fight in the Holy War and followed by the verses of the Qur'an: "Allah has bought from the believers their selves and their possessions with Paradise; They fight in the way of Allah; they kill, and are killed; that is a promise binding upon Allah in the Torah and the Gospel, and the Qur'an..." See James T. Siegel, *The Rope of God*, 75-77; James T. Siegel, *Shadow and Sound: the Historical Thought of a Sumatra People* (Chicago: the University of Chicago Press, 1979), 229-265. Ibrahim Alfian, "The Aceh Question," *International Conference on, The Future Integration of Indonesia: Focus on Aceh*, New York, April 3rd, 1999.

Link

Politics of National Integration: The Case of Aceh in Indonesia --Political History of Aceh

The Rightly-Guided Caliphs

The First Caliph, Abu Bakr (632-634 A.C.) The Second Caliph, 'Umar (634-644 A.C.) The Third Caliph, Uthman (644-656 A.C.) The Fourth Caliph, Ali (656-661 A.C.)

Introduction

Meaning Of The Word 'Caliph'--The word 'Caliph' is the English form of the Arabic word 'Khalifa,' which is short for Khalifatu Rasulil-lah. The latter expression means Successor to the Messenger of God, the Holy Prophet Muhammad (may Peace Be Upon Him). The title 'Khalifatu Rasulil-lah'. was first used for Abu Bakr, who was elected head of the Muslim community after the death of the Prophet.

The Significance Of The Caliphate--The mission of Prophet Muhammad (may Peace Be Upon Him), like that of the earlier messengers of God, was to call people to the worship of and submission to the One True God. In practice, submission to God means to obey His injunctions as given in the Holy Qur'an and as exemplified by Sunnah (the practice of the Prophet). As successor to the Prophet, the Caliph was the head of the Muslim community and his primary responsibility was to continue in the path of the Prophet. Since religion was perfected and the door of Divine revelation was closed at the death of the Prophet, the Caliph was to make all laws in accordance with the Qur'an and the Sunnah. He was a ruler over Muslims but not their sovereign since sovereignty belongs to God alone. He was to be obeyed as long as he obeyed God. He was responsible for creating and maintaining conditions under which it would be easy for Muslims to live according to Islamic principles, and to see that justice was done to all. Abu Bakr, at the time he accepted the caliphate, stated his position thus: "The weak among you shall be strong with me until their rights have been vindicated; and the strong among you shall be weak with me until, if the Lord wills, I have taken what is due from them... Obey me as long as I obey God and His Messenger. When I disobey Him and His Prophet, then obey me not."

The Rightly-Guided Caliphs (Al-Khulafa-Ur-Rashidun) Those Caliphs who truly followed in the Prophet's foot steps are called 'The Rightly-Guided Caliphs' (Al-Khulafa-ur Rashidun in Arabic). They are the first four Caliphs: Abu Bakr, 'Umar, Uthman and Ali; Umar ibn Abdul-Aziz; and seven Caliphs who did not appear yet, the last one of them is Al-Mahdi. All the first four were among the earliest and closest Companions of the Prophet (may Peace Be Upon Him). They lived simple and righteous lives and strove

hard for the religion of God. Their justice was impartial, their treatment of others was kind and merciful, and they were one with the people - the first among equals. After these four, the later Caliphs assumed the manners of kings and emperors and the true spirit of equality of ruler and ruled diminished to a considerable extent in the political life of Muslims. It should be clearly understood that the mission of Prophet Muhammad (may Peace Be Upon Him), and hence that of the Rightly-Guided Caliphs, was not political, social or economic reform, although such reforms were a logical consequence of the success of this mission, nor the unity of a nation and the establishment of an empire, although the nation did unite and vast areas came under one administration, nor the spread of a civilization or culture, although many civilizations and cultures developed, but only to deliver the message of God to all the peoples of the world and to invite them to submit to Him, while being the foremost among those who submitted.

What About The Present?

The primary responsibility of an Islamic government is still the same as it was in the days of the early Caliphs: to make all laws in accordance with the Qur'an and the Sunnah, to make positive efforts to create and maintain conditions under which it will be possible and easy for Muslims to live an Islamic life, to secure impartial and speedy justice for all, and to strive hard in the path of God. Any government which is committed to such a policy is truly following the message delivered by the Prophet (may Peace Be Upon Him).

The First Caliph, Abu Bakr (632-634 A.C.)

"If I were to take a friend other than my Lord, I would take Abu Bakr as a friend." (Hadith)

Election To The Caliphate-----The Prophet's closest Companion, Abu Bakr, was not present when the Holy Prophet (may Peace Be Upon Him) breathed his last in the apartment of his beloved wife of later years, Aisha, Abu Bakr's daughter. When he came to know of the Prophet's passing, Abu Bakr hurried to the house of sorrow. "How blessed was your life and how beatific is your death," he whispered as he kissed the cheek of his beloved friend and master who now was no more. When Abu Bakr came out of the Prophet's apartment and broke the news, disbelief and dismay gripped the community of Muslims in Medina. Muhammad (may Peace Be Upon Him) had been the leader, the guide and the bearer of Divine revelation through whom they had been brought from idolatry and barbarism into the way of God. How could he die? Even Umar, one of the bravest and strongest of the Prophet's Companions, lost his composure and drew his sword and threatened to kill anyone who said that the Prophet was dead. Abu Bakr gently pushed him aside, ascended the steps of the lectern in the mosque and addressed the people, saying--"O people, verily whoever worshipped Muhammad, behold! Muhammad is indeed dead. But whoever worships God, behold! God is alive and will never die." And then he concluded with a verse from the Qur'an: "And Muhammad is but a Messenger. Many Messengers have gone before him; if then he dies or is killed, will you turn back upon your heels?" [3:144] On hearing these words, the people were consoled. Despondency gave place to confidence and tranquility. This critical moment had passed. But the Muslim community was now faced with an extremely serious problem: that of choosing a leader. After some discussion among the Companions of the Prophet who had assembled in order to

select a leader, it became apparent that no one was better suited for this responsibility than Abu Bakr. A portion of the speech the First Caliph gave after his election has already been quoted in the introduction.

Abu Bakr's Life----Abu Bakr ('The Owner of Camels') was not his real name. He acquired this name later in life because of his great interest in raising camels. His real name was Abdul Ka'aba ('Slave of Ka'aba'), which Muhammad (may Peace Be Upon Him) later changed to Abdullah ('Slave of God'). The Prophet also gave him the title of 'Siddiq' - 'The Testifier to the Truth.' Abu Bakr was a fairly wealthy merchant, and before he embraced Islam, was a respected citizen of Mecca. He was three years younger than Muhammad (may Peace Be Upon Him) and some natural affinity drew them together from earliest childhood. He remained the closest Companion of the Prophet all through the Prophet's life. When Muhammad first invited his closest friends and relatives to Islam, Abu Bakr was among the earliest to accept it. He also persuaded Uthman and Bilal to accept Islam. In the early days of the Prophet's mission, when the handful of Muslims were subjected to relentless persecution and torture, Abu Bakr bore his full share of hardship. Finally when God's permission came to emigrate from Mecca, he was the one chosen by the Prophet to accompany him on the dangerous journey to Medina. In the numerous battles which took place during the life of the Prophet, Abu Bakr was always by his side. Once, he brought all his belongings to the Prophet, who was raising money for the defense of Medina. The Prophet asked "Abu Bakr, what did you leave for your family?" The reply came: "God and His Prophet." Even before Islam, Abu Bakr was known to be a man of upright character and amiable and compassionate nature. All through his life he was sensitive to human suffering and kind to the poor and helpless. Even though he was wealthy, he lived very simply and spent his money for charity, for freeing slaves and for the cause of Islam. He often spent part of the night in supplication and prayer. He shared with his family a cheerful and affectionate home life.

Abu-Bakr's Caliphate-----Such, then, was the man upon whom the burden of leadership fell at the most sensitive period in the history of the Muslims. As the news of the Prophet's death spread, a number of tribes rebelled and refused to pay Zakat (poor-due), saying that this was due only to the Prophet (may Peace Be Upon Him). At the same time a number of impostors claimed that the prophethood had passed to them after Muhammad and they raised the standard of revolt. To add to all this, two powerful empires, the Eastern Roman and the Persian, also threatened the new-born Islamic state at Medina. Under these circumstances, many Companions of the Prophet, including Umar, advised Abu Bakr to make concessions to the Zakat evaders, at least for a time. The new Caliph disagreed. He insisted that the Divine Law cannot be divided, that there is no distinction between the obligations of Zakat and Salat (prayer), and that any compromise with the injunctions of God would eventually erode the foundations of Islam. Umar and others were quick to realize their error of judgment. The revolting tribes attacked Medina but the Muslims were prepared. Abu Bakr himself led the charge, forcing them to retreat. He then made a relentless war on the false claimants to prophethood, most of whom submitted and again professed Islam. The threat from the Roman Empire had actually arisen earlier, during the Prophet's lifetime. The Prophet had organized an army under the command of Usama, the son of a freed slave. The army had not gone far when the Prophet had fallen ill so they stopped. After the death of the Prophet (may Peace Be Upon Him), the question was raised whether the army should be sent again or should remain for the defence of Medina. Again Abu Bakr showed a firm determination. He said, "I shall send Usama's army on its way as ordered by the Prophet, even if I am left alone." The final instructions he gave to Usama prescribed a code of conduct in war which remains unsurpassed to this day. Part of his instructions to the Muslim army were: "Do not be deserters, nor be

guilty of disobedience. Do not kill an old man, a woman or a child. Do not injure date palms and do not cut down fruit trees. Do not slaughter any sheep or cows or camels except for food. You will encounter persons who spend their lives in monasteries. Leave them alone and do not molest them."Khalid bin Waleed had been chosen by the Prophet (may Peace Be Upon Him) on several occasions to lead Muslim armies. A man of supreme courage and a born leader, his military genius came to full flower during the Caliphate of Abu Bakr. Throughout Abu Bakr's reign Khalid led his troops from one victory to another against the attacking Romans. Another contribution of Abu Bakr to the cause of Islam was the collection and compilation of the verses of the Qur'an.

Abu Bakr died on 21 Jamadi-al Akhir, 13 A.H. (23 August 634 A.C.), at the age of sixty-three, and was buried by the side of the Holy Prophet (may Peace Be Upon Him). His caliphate had been of a mere twenty-seven months duration. In this brief span, however, Abu Bakr had managed, by the Grace of God, to strengthen and consolidate his community and the state, and to secure the Muslims against the perils which had threatened their existence.

The Second Caliph, Umar (634-644 A.C.)

"God has placed truth upon Umar's tongue and heart." (Hadith)

'Umar's Life-----During his last illness Abu Bakr had conferred with his people, particularly the more eminent among them. After this meeting they chose 'Umar as his successor. 'Umar was born into a respected Quraish family thirteen years after the birth of Muhammad (may Peace Be Upon Him). Umar's family was known for its extensive knowledge of genealogy. When he grew up, 'Umar was proficient in this branch of knowledge as well as in swordsmanship, wrestling and the art of speaking. He also learned to read and write while still a child, a very rare thing in Mecca at that time. 'Umar earned his living as a merchant. His trade took him to many foreign lands and he met all kinds of people. This experience gave him an insight into the affairs and problems of men. 'Umar's personality was dynamic, self-assertive, frank and straight forward. He always spoke whatever was in his mind even if it displeased others. 'Umar was twenty-seven when the Prophet (may Peace Be Upon Him) proclaimed his mission. The ideas Muhammad (may Peace Be Upon Him) was preaching enraged him as much as they did the other notables of Mecca. He was just as bitter against anyone accepting Islam as others among the Quraish. When his slave-girl accepted Islam he beat her until he himself was exhausted and told her, "I have stopped because I am tired, not out of pity for you." The story of his embracing Islam is an interesting one. One day, full of anger against the Prophet, he drew his sword and set out to kill him. A friend met him on the way. When 'Umar told him what he planned to do, his friend informed him that 'Umar's own sister, Fatima, and her husband had also accepted Islam. 'Umar went straight to his sister's house where he found her reading from pages of the Qur'an. He fell upon her and beat her mercilessly. Bruised and bleeding, she told her brother, "Umar, you can do what you like, but you cannot turn our hearts away from Islam." These words produced a strange effect upon 'Umar. What was this faith that made even weak women so strong of heart? He asked his sister to show him what she had been reading; he was at once moved to the core by the words of the Qur'an and immediately grasped their truth. He went straight to the house where the Prophet (may Peace Be Upon Him) was staying and vowed allegiance to him. Umar made no secret of his acceptance of Islam. He gathered the Muslims and offered prayers at the Ka'aba. This boldness and devotion of an influential citizen of Mecca raised the morale of the small community of Muslims. Nonetheless 'Umar was also subjected to

privations, and when permission for emigration to Medina came, he also left Mecca. The soundness of 'Umar's judgment, his devotion to the Prophet (may Peace Be Upon Him), his outspokenness and uprightness won for him a trust and confidence from the Prophet which was second only to that given to Abu Bakr. The Prophet gave him the title 'Farooq' which means the 'Separator of Truth from False hood.' During the Caliphate of Abu Bakr, 'Umar was his closest assistant and adviser. When Abu Bakr died, all the people of Medina swore allegiance to 'Umar, and on 23 Jamadi-al-Akhir, 13 A.H., he was proclaimed Caliph.

'Umar's Caliphate-----After taking charge of his office, 'Umar spoke to the Muslims of Medina:"...O people, you have some rights on me which you can always claim. One of your rights is that if anyone of you comes to me with a claim, he should leave satisfied. Another of your rights is that you can demand that I take nothing unjustly from the revenues of the State. You can also demand that... I fortify your frontiers and do not put you into danger. It is also your right that if you go to battle I should look after your families as a father would while you are away. O people, remain conscious of God, forgive me my faults and help me in my task. Assist me in enforcing what is good and forbidding what is evil. Advise me regarding the obligations that have been imposed upon me by God..."The most notable feature of 'Umar's caliphate was the vast expansion of Islam. Apart from Arabia, Egypt, Iraq, Palestine and Iran also came under the protection of the Islamic government. But the greatness of 'Umar himself lies in the quality of his rule. He gave a practical meaning to the Qur'anic injunction:"O you who believe, stand out firmly for justice as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it concerns rich or poor, for God can best protect both." [4:135]Once a woman brought a claim against the Caliph 'Umar. When 'Umar appeared on trial before the judge, the judge stood up as a sign of respect toward him. 'Umar reprimanded him, saying, "This is the first act of injustice you did to this woman!"He insisted that his appointed governors live simple lives, keep no guard at their doors and be accessible to the people at all times, and he himself set the example for them. Many times foreign envoys and messengers sent to him by his generals found him resting under a palm tree or praying in the mosque among the people, and it was difficult for them to distinguish which man was the Caliph. He spent many a watchful night going about the streets of Medina to see whether anyone needed help or assistance. The general social and moral tone of the Muslim society at that time is well-illustrated by the words of an Egyptian who was sent to spy on the Muslims during their Egyptian campaign. He reported:"I have seen a people, every one of whom loves death more than he loves life. They cultivate humility rather than pride. None is given to material ambitions. Their mode of living is simple... Their commander is their equal. They make no distinction between superior and inferior, between master and slave. When the time of prayer approaches, none remains behind..."Umar gave his government an administrative structure. Departments of treasury, army and public revenues were established. Regular salaries were set up for soldiers. A population census was held. Elaborate land surveys were conducted to assess equitable taxes. New cities were founded. The areas which came under his rule were divided into provinces and governors were appointed. New roads were laid, canals were dug and wayside hotels were built. Provision was made for the support of the poor and the needy from public funds. He defined, by precept and by example, the rights and privileges of non-Muslims, an example of which is the following contract with the Christians of Jerusalem:"This is the protection which the servant of God, 'Umar, the Ruler of the Believers has granted to the people of Eiliya [Jerusalem]. The protection is for their lives and properties, their churches and crosses, their sick and healthy and for all their coreligionists. Their churches shall not be used for habitation, nor shall they be demolished, nor shall any injury be done to them or to their compounds, or to their crosses, nor shall their properties be

injured in any way. There shall be no compulsion for these people in the matter of religion, nor shall any of them suffer any injury on account of religion... Whatever is written herein is under the covenant of God and the responsibility of His Messenger, of the Caliphs and of the believers, and shall hold good as long as they pay Jizya [the tax for their defense] imposed on them." Those non-Muslims who took part in defense together with the Muslims were exempted from paying Jizya, and when the Muslims had to retreat from a city whose non-Muslim citizens had paid this tax for their defense, the tax was returned to the non-Muslims. The old, the poor and the disabled of Muslims and non-Muslims alike were provided for from the public treasury and from the Zakat funds.

'Umar's Death--In 23 A.H., when Umar returned to Medina from Hajj, he raised his hands and prayed, "O God! I am advanced in years, my bones are weary, my powers are declining, and the people for whom I am responsible have spread far and wide. Summon me back to Thyself, my lord!" Some time later, when 'Umar went to the mosque to lead a prayer, a Magian named Abu Lulu Feroze, who had a grudge against 'Umar on a personal matter, attacked him with a dagger and stabbed him several times. Umar reeled and fell to the ground. When he learned that the assassin was a Magian, he said, "Thank God he is not a Muslim."

'Umar died in the first week of Muharram, 24 A.H., and was buried by the side of the Holy Prophet (may Peace Be Upon Him).

The Third Caliph, Uthman (644-656 A.C.)

"Every Prophet has an assistant, and my assistant will be Uthman." (Hadith)

Uthman's Election----When 'Umar fell under the assassin's dagger, before he died the people asked him to nominate his successor. 'Umar appointed a committee consisting of six of the ten companions of the Prophet (may Peace Be Upon Him) about whom the Prophet had said, "They are the people of Heaven" - Ali, Uthman, Abdul Rahman, Sa'ad, Al-Zubayr and Talha - to select the next Caliph from among themselves. He also outlined the procedure to be followed if any differences of opinion should arise. Abdul Rahman withdrew his name. He was then authorized by the committee to nominate the Caliph. After two days of discussion among the candidates and after the opinions of the Muslims in Medina had been ascertained, the choice was finally limited to Uthman and Ali. Abdul Rahman came to the mosque together with other Muslims, and after a brief speech and questioning of the two men, swore allegiance to Uthman. All those present did the same, and Uthman became the third Caliph of Islam in the month of Muharram, 24 A.H.

Uthman's Life-----Uthman bin Affan was born seven years after the Holy Prophet (may Peace Be Upon Him). He belonged to the Omayyad branch of the Quraish tribe. He learned to read and write at an early age, and as a young man became a successful merchant. Even before Islam Uthman had been noted for his truthfulness and integrity. He and Abu Bakr were close friends, and it was Abu Bakr who brought him to Islam when he was thirty-four years of age. Some years later he married the Prophet's second daughter, Ruqayya. In spite of his wealth and position, his relatives subjected him to torture because he had embraced Islam, and he was forced to emigrate to Abyssinia. Some time later he returned to Mecca but soon migrated to Medina with the other Muslims. In Medina his business again began to flourish and he regained his former prosperity. Uthman's generosity had no limits. On various occasions he spent a great portion of his wealth for the welfare of the Muslims, for charity and for equipping the Muslim armies. That is why he came to be known as 'Ghani' meaning

'Generous.' Uthman's wife, Ruqayya was seriously ill just before the Battle of Badr and he was excused by the Prophet (may Peace Be Upon Him) from participating in the battle. The illness Ruqayya proved fatal, leaving Uthman deeply grieved. The Prophet was moved and offered Uthman the hand of another of his daughters, Kulthum. Because he had the high privilege of having two daughters of the Prophet as wives Uthman was known as 'The Possessor of the Two Lights.' Uthman participated in the Battles of Uhud and the Trench. After the encounter of the Trench, the Prophet (may Peace Be Upon Him) determined to perform Hajj and sent Uthman as his emissary to the Quraish in Mecca, who detained him. The episode ended in a treaty with the Meccans known as the Treaty of Hudaibiya. The portrait we have of Uthman is of an unassuming, honest, mild, generous and very kindly man, noted especially for his modesty and his piety. He often spent part of the night in prayer, fasted every second or third day, performed hajj every year, and looked after the needy of the whole community. In spite of his wealth, he lived very simply and slept on bare sand in the courtyard of the Prophet's mosque. Uthman knew the Qur'an from memory and had an intimate knowledge of the context and circumstances relating to each verse.

Uthman's Caliphate-During Uthman's rule the characteristics of Abu Bakr's and Umar's caliphates - impartial justice for all, mild and humane policies, striving in the path of God, and the expansion of Islam - continued. Uthman's realm extended in the west to Morocco, in the east to Afghanistan, and in the north to Armenia and Azerbaijan. During his caliphate a navy was organized, administrative divisions of the state were revised, and many public projects were expanded and completed. Uthman sent prominent Companions of the Prophet (may Peace Be Upon Him) as his personal deputies to various provinces to scrutinize the conduct of officials and the condition of the people. Uthman's most notable contribution to the religion of God was the compilation of a complete and authoritative text of the Qur'an. A large number of copies of this text were made and distributed all over the Muslim world. Uthman ruled for twelve years. The first six years were marked by internal peace and tranquility, but during the second half of his caliphate a rebellion arose. The Jews and the Magians, taking advantage of dissatisfaction among the people, began conspiring against Uthman, and by publicly airing their complaints and grievances, gained so much sympathy that it became difficult to distinguish friend from foe. It may seem surprising that a ruler of such vast territories, whose armies were matchless, was unable to deal with these rebels. If Uthman had wished, the rebellion could have been crushed at the very moment it began. But he was reluctant to be the first to shed the blood of Muslims (especially Sahaba), however rebellious they might be. No one would ever expected what happened later. He preferred to reason with them, to persuade them with kindness and generosity. He well remembered hearing the Prophet (may Peace Be Upon Him) say, "Once the sword is unsheathed among my followers, it will not be sheathed until the Last Day." The rebels demanded that he abdicate and some of the Companions advised him to do so. He would gladly have followed this course of action, but again he was bound by a solemn pledge he had given to the Prophet. "Perhaps God will clothe you with a shirt, Uthman" the Prophet had told him once, "and if the people want you to take it off, do not take it off for them." Uthman said to a well-wisher on a day when his house was surrounded by the rebels, "God's Messenger made a covenant with me and I shall show endurance in adhering to it." After a long siege, the rebels broke into Uthman's house and murdered him. When the first assassin's sword struck Uthman, he was reciting the verse, "Verily, God sufficeth thee; He is the All-Hearing, the All-Knowing" [2:137] Uthman breathed his last on the afternoon of Friday, 17 Dhul Hijja, 35 A.H. (June, 656 A.C.). He was eighty-four years old. The power of the rebels was so great that Uthman's body lay unburied until

Saturday night when he was buried in his blood-stained clothes, the shroud which befits all martyrs in the cause of God.

The Fourth Caliph, Ali (656-661 A.C.)

"You [Ali] are my brother in this world and the next." (Hadith)

Ali's Election----After Uthman's martyrdom, the office of the caliphate remained unfilled for two or three days. Many people insisted that Ali should take up the office, but he was embarrassed by the fact that the people who pressed him hardest were the rebels, and he therefore declined at first. When the notable Companions of the Prophet (may Peace Be Upon Him) urged him, however, he finally agreed.

Ali's Life---Ali bin Abi Talib was the first cousin of the Prophet (may Peace Be Upon Him). More than that, he had grown up in the Prophet's own household, later married his youngest daughter, Fatima, and remained in closest association with him for nearly thirty years. Ali was ten years old when the Divine Message came to Muhammad (may Peace Be Upon Him). One night he saw the Prophet and his wife Khadijah bowing and prostrating. He asked the Prophet about the meaning of their actions. The Prophet told him that they were praying to God Most High and that Ali too should accept Islam. Ali said that he would first like to ask his father about it. He spent a sleepless night, and in the morning he went to the Prophet and said, "When God created me He did not consult my father, so why should I consult my father in order to serve God?" and he accepted the truth of Muhammad's message. When the Divine command came, "And warn thy nearest relatives" [26:214], Muhammad (may Peace Be Upon Him) invited his relatives for a meal. After it was finished, he addressed them and asked, "Who will join me in the cause of God?" There was utter silence for a while, and then Ali stood up. "I am the youngest of all present here," he said, "My eyes trouble me because they are sore and my legs are thin and weak, but I shall join you and help you in whatever way I can." The assembly broke up in derisive laughter. But during the difficult wars in Mecca, Ali stood by these words and faced all the hardships to which the Muslims were subjected. He slept in the bed of the Prophet when the Quraish planned to murder Muhammad. It was he to whom the Prophet entrusted, when he left Mecca, the valuables which had been given to him for safekeeping, to be returned to their owners. Apart from the expedition of Tabuk, Ali fought in all the early battles of Islam with great distinction, particularly in the expedition of Khaybar. It is said that in the Battle of Uhud he received more than sixteen wounds. The Prophet (may Peace Be Upon Him) loved Ali dearly and called him by many fond names. Once the Prophet found him sleeping in the dust. He brushed off Ali's clothes and said fondly, "Wake up, Abu Turab (Father of Dust)." The Prophet also gave him the title of 'Asadullah' ('Lion of God'). Ali's humility, austerity, piety, deep knowledge of the Qur'an and his sagacity gave him great distinction among the Prophet's Companions. Abu Bakr, 'Umar and Uthman consulted him frequently during their caliphates. Many times 'Umar had made him his vice-regent at Medina when he was away. Ali was also a great scholar of Arabic literature and pioneered in the field of grammar and rhetoric. His speeches, sermons and letters served for generations afterward as models of literary expression. Many of his wise and epigrammatic sayings have been preserved. Ali thus had a rich and versatile personality. In spite of these attainments he remained a modest and humble man. Once during his caliphate when he was going about the marketplace, a man stood up in respect and followed him. "Do not do it," said Ali. "Such manners are a temptation for a ruler and a disgrace for the ruled." Ali and his household lived extremely simple and austere lives. Sometimes they even went hungry themselves because of Ali's great generosity, and

none who asked for help was ever turned away from his door. His plain, austere style of living did not change even when he was ruler over a vast domain.

Ali's Caliphate--As mentioned previously, Ali accepted the caliphate very reluctantly. Uthman's murder and the events surrounding it were a symptom, and also became a cause, of civil strife on a large scale. All governors gave the pledge to Ali except Muawiya, the governor of Sham (Great Syria). Muawiya declined to obey until Uthman's blood was avenged. His decision was based on the fact that he is not required to obey the Caliph until he (Ali) is able to enforce the rule of Allah. Muawiya was the cousin of 'Uthman, so he was the responsible of asking Ali to bring the murderers to trial. The Prophet's widow Aisha also took the position that Ali should first bring the murderers to trial. Due to the chaotic conditions during the last days of Uthman it was very difficult to establish the identity of the murderers, and Ali refused to punish anyone whose guilt was not lawfully proved. The pretext for the meeting of the armies on the day of the Camel and the day of Siffin was the demand for 'Uthman's killers on the part of 'A'isha and Mu'awiya, but the winds of war were fanned by the followers of Abdullah bin Saba' the Jew, from inside all three camps until events escaped the control of the Companions. It is related that 'Ali, 'A'isha, and Mu'awiya often expressed astonishment at the dissension and opposition that surrounded them. However, even though the era of Ali's caliphate was marred by civil strife, he nevertheless introduced a number of reforms, particularly in the levying and collecting of revenues. It was the fortieth year of Hijra. A fanatical group called Kharijites, consisting of people who had broken away from Ali due to his compromise with Muawiya, claimed that neither Ali, the Caliph, nor Muawiya, the ruler of Syria, nor Amr bin al-Aas, the ruler of Egypt, were worthy of rule. In fact, they went so far as to say that the true caliphate came to an end with 'Umar and that Muslims should live without any ruler over them except God. They vowed to kill all three rulers, and assassins were dispatched in three directions. While 'Ali, 'A'isha, and Mu'awiya were all fighting in the cause of Allah and did not want to shed any blood, Kharijites on the other side were dissenters who love to kill innocent Muslims. It is important to notice that there was no Sahaba at all in the army of Kharijites. The assassins who were deputed to kill Muawiya and Amr did not succeed and were captured and executed, but Ibn-Muljim, the assassin who was commissioned to kill Ali, accomplished his task. One morning when Ali was absorbed in prayer in a mosque, Ibn-Muljim stabbed him with a poisoned sword. On the 20th of Ramadan, 40 A.H., died the great Companion. May God Most High be pleased with them and grant to them His eternal reward.

Conclusion

With the death of Ali, the first and most notable phase in the history of Muslim peoples came to an end. All through this period it had been the Book of God and the practices of His Messenger - that is, the Qur'an and the Sunnah - which had guided the leaders and the led, set the standards of their moral conduct and inspired their actions. It was the time when the ruler and the ruled, the rich and the poor, the powerful and the weak, were uniformly subject to the Divine Law. It was an epoch of freedom and equality, of God-consciousness and humility, of social justice which recognized no privileges, and of an impartial law which accepted no pressure groups or vested interests. After Ali, Muslims agreed to give the caliphate to Muawiya. Muawiya tried to continue on the same way as The Rightly-Guided Caliphs, but he was ruling a different generation of people.

Quiz. Introduction To Quran.

Surah Al-Fatiha, Surah Al-Baqarah (Ayah 1-21)

) The real purpose of the Holy Quran is

(a) Knowledge (b) Reward (Thawab) (c) Guidance (Hedayah)

Q.2) Who shall in real sense receive true guidance from the Holy Quran?

(a) Islamic scholars (b) Those who have Taqwa (Abstinence for the sake of Allah SWT) (c) Those with worldly knowledge

Q.3) The total number of Chapters (Surahs) in the holy Quran is

(a) 113 (b) 114 (c) 115

Q.4) Surah Al-Fatiha is actually a

(a) Lecture (b) Invocation (Du'a) (c) Poetry

Q.5) The meaning of Ebadah (devotion) is

(a) Slavery (b) Obeying Allah's commandments with love (c) Devotion

Q.6) In the present world, who are facing the wrath of Allah, SWT

(a) Muslims (b) Jews (c) Christians

Q.7) How many qualities of Muttaqeen have been narrated in Surah Al- Baqarah

(a) 6 (b) 5 (c) 4

Q.8) In the light of Ayah 12 of Surah Al- Baqarah, who are the mischief-makers

(a) Hypocrites (Munafiqeen) (b) Disbelievers (Kafir) (c) Christians (Nasarah)

Q.9) From the holy Quran, Whether one receives guidance or goes astray, depends on

(a) The intention and search (b) Recitation of the holy Quran (c) How learned and capable the man is

Q.10) What Has Allah,SWT demanded in Surah al-Baqarah Ayah 21

(a) Abstinence (Taqwa) (b) Perfection (Ahsaan) (c) Devotion (Ibadat)

Surah Al-Baqarah (Ayah 21-123)

1)Which of the following has been mentioned in Ayah 26 of Surah Al-Baqarah?

(a) Bee (b) Mosquito (c) Ant

Q.2Which Ayah of Surah Al-Baqarah makes mention of two lives and two deaths

(a) Ayah 27 (b) Ayah 28 (c) Ayah 29

Q.3Which of the following Ayahs of Surah Al-Baqarah lays emphasis on seeking help from two things

(a) Ayah 45 (b) Ayah 46 (c) Ayah 47

Q.4Which Ayah of Surah Al-Baqarah mentions that Partial Obedience leads to painful torment in this world as well as in the world hereafter

(a) Ayah 83 (b) Ayah 84 (c) Ayah 85

Q.5Who are the two angels whose enemies have been declared as disbelievers in Ayah 98 of Surah Al-Baqarah

(a) Hazrat Jabrael and Hazrat Meekail (b) Hazrat Israel and Hazrat Meekail (c) Hazrat Israfil and Hazrat Israel

Q.6Which of the following statements is correct in the light of Ayah 103 of Surah Al-Baqarah?

(a) The Christians used to vituperate and resort to double talk (b) The companions were stressed upon to listen attentively to Prophet Mohammad (PBUH) when in his company (c) Jews were ordered to honor and respect prophet Mohammad (PBUH)

Q.7Ayah 109 of Surah Al-Baqarah narrates the reason for animosity of People of Scripture (Jews and Christians) as

(a) Arrogance (b) Jealously (c) Malice

Q.8Which of the following is correct in the light of Ayah 120 of Surah Al-Baqarah

(a) The Jews and Christians will never be pleased with Muslims till the later follow the religion of the former (b) The confidence of Jews can be won by enlightened moderation (c) Making friends with Jews and Christians was forbidden only for the lifetime of the Holy Prophet (PBUH)

Q.9 What does recitation (Tilawah) mean according to Ayah 121 of Surah Al-Baqarah?

(a) Reciting the Holy Book Normatively (b) Believing in and reciting the Holy Book (c) Reciting with the intention to obey the orders of the Holy Book and follow its teachings

Q.10 Which Ayah of Surah Al-Baqarah warns against the painful torment of the Day of Judgment?

(a) Ayah 123 (b) Ayah 124 (c) Ayah 125

Surah Al-Baqarah (Ayah 124-215)

1) Which place has been mentioned in Ayah 125 of Surah Al-Baqarah (a) The Mosque of Prophet, PBUH (Masjid-e-Nabvi) (b) The Mosque of Makkah (Masjid-e-Haram) (c) The Aqsa Mosque (Masjid-e-Aqsa)

Q.2) Which Ayah of Surah Al-Baqarah narrates the death of Prophet Jacob (Yaqoob Alaihissalam)

(a) Ayah 132 (b) Ayah 133 (c) Ayah 134

Q.3) Whose Sibghah (Colour, Religion) has been optioned in Ayah 138 of Surah Al-Baqarah?

(a) Of Men (b) Of Angels (c) Of Allah, SWT ans

Q.4) The Term Ummat-e-Wast (Ummat justly balanced), used in Ayah 143, means and specifies

(a) Balanced Ummah and, practicing Islam only in one's personal life (b) Balanced Ummah and, Carrying to others the Religion of Allah SWT being the sole responsibility (c) Balanced Ummah and, carrying to others the Religion of Allah SWT, not only by words but also by action and by establishing a collective system based on Islamic principals

Q.5) In Ayahs 159 and 160 of Surah Al-Baqarah, the reason for the curse of Allah, SWT and the curse of cursers on the people of Book is

(a) Not reciting The Book (b) Not Understanding The Book (c) Not carrying the message of The Book to others

Q.6) Ayah 164 of Surah Al-Baqarah is called

(a) Ayat ul Kursi (b) Ayat ul Ayaat (The Ayah of Ayahs) (c) Ayat ul Khauf (The Ayah of Fear) Q.7) In which two Ayahs of Surah Al-Baqarah, the Jews have been cursed for concealing the clear proof and evidences of The Book?

(a) Ayahs 151-170 (b) Ayahs 159-174 (c) Ayahs 144-169

Q.8) The concept of righteousness (piety) has been elaborated in Surah Al-Baqarah in

(a) Ayah 176 (b) Ayah 177 (c) Ayah 178

Q.9) How is Taqwa (Abstinence for the sake of Allah SWT) depicted according to Ayah 188 of Surah Al-Baqarah?

(a) Abstaining from earning or keeping forbidden assets or property (b) Devotion and prayers (c) Fasting Properly

Q.10) The essence of Fasting is Taqwa i.e. guarding self against disobeying Allah's commands. Which Ayah of Surah Al-Baqarah mentions this?

(a) Ayah 183 (b) Ayah 180 (c) Ayah 182

Q.1) What does Mischief (Fitnah) mean according to Ayah 193 of Surah Al-Baqarah?

(a) People are deprived of their Rights (b) It's not possible to completely obey Allah's commands (c) Hardships and difficulties

Q.2) According to Ayah 193 of Surah Al-Baqarah, which are the Lunar Months of Haj (The holy pilgrimage to Makkah)

(a) Zeqadah, Dhul Hijjah (b) Zeqadah, Dhul Hijjah and Muharram (c) Dhul Hijjah

Q.3) Which are the "Appointed Days" (Ayaam e Madoodat) in accordance with Ayah 203 of Surah Al-Baqarah?

(a) The day of Arafat (Yaum-e-Arafah) and 10 Dhul Hijjah (b) 11th, 12th and 13th Dhul Hijjah (c) first 10 days of Dhul Hijjah

Q.4) Which of the following is correct in the light of Ayah 214 of Surah Al-Baqarah?

(a) Verbal Testification of Faith is enough for one to enter the Paradise (b) Entering paradise is possible only by invocations (c) One can enter paradise only after facing the Trials and Hardships that come in the way

Q.5) Entering Perfectly in Islam, as narrated in Ayah 208 of Surah Al-Baqarah means

(a) Devotion and Prayers (Ebadah) (b) By obeying all the rules and regulations of Allah SWT and striving for complete predominance of The Religion of Islam by inviting others to Islam (c) By obeying all the rules and regulations of Allah SWT at personal level only

Q.6) According to Ayahs 236 and 237, what is/are the condition(s) where half the amount of Bridal Money (Mehr) will be paid in case of Divorce (Talaq)

(a) The bride has not left the parental house (b) The bride has left the parental house but Bridal Money (Mehr) has not been fixed (c) The bride has left the parental house and Bridal Money (Mehr) has also been fixed

Q.7) Which of the following is correct in the light of Ayah 230 of Surah Al-Baqarah?

(a) Husband and wife can never re-unite after divorce (b) After pronouncement of three Talaqs (Tripple Talaq), the only condition of re union of spouses is Sharai Halala (when the other husband divorces her) (c) Husband and wife can re-unite after two Talaqs

Q.8) According to Ayah 222 of Surah Al-Baqarah, which of the following is appropriate?

(a) Husband must stay away from his wife while she is having Menses (Hayz) (b) While the wife is having Menses, going on unto her, i.e. having sexual intercourse with her, eating and sleeping together,

and talking will all be lawful (c) Only the sexual intercourse is disallowed, rest of the marital affairs can be carried out in routine manner

Q.10 What is the Term used for divorce (Talaq) where within the pronouncement of two Talaqs and after the time of Compulsory Wait (Idhah) is over, the spouses can re-unite. (Ayah 228 of Surah Al-Baqarah)?

(a) Raja'ee (b) Baa'in (c) Maghladz.

1) Ayah 264 of Surah Al-Baqarah reveals that Infaaq (Charitable Spending in the Way of Allah SWT) goes waste because of

(a) Unlawful Property (b) Extravagance (c) Spending the wealth to be seen of men

Q.2) What does "Hikmah" (Wisdom) mean in the light of Ayah 269 of Surah Al-Baqarah?

(a) Strategy (b) Understanding the reality by wisdom (c) Visible Reality

Q.3) Ayah 279 of Surah Al-Baqarah defines Interest as

(a) Compound Interest (b) Simple Interest (c) Any unjust addition to or profit on the capital sum borrowed Which of the following is correct according to Ayah Q.4) 282 of Surah Al-Baqarah?

(a) All transactions whether in cash or on credit must be recorded in writing (b) Matters related to Borrowing may be recorded in writing (c) Security for borrowings is allowed only when in travel

Q.5) According to a Hadith, the Surahs, Al-Baqara and Aal-e-Imran are termed as

(a) Two very bright Surahs (b) Two recommending or favoring Surahs (c) Two great Surahs

Q.6) Please answer in the light of Ayah 7 of Surah Aal-e-Imran

(a) Its obligatory to follow the Ayahs of Commandments (Ayaat-e-Mohakmaat) and also try to obey the Ayahs Not Entirely Clear (Ayaat-e-Mutshabihaat) (b) Both must be acted upon (c) One must believe both types of Ayahs, act upon The Ayahs of Commandments and not indulge in discussions regarding the Ayahs Not Very Clear

Q.7) Ayah 13 of Surah Aal-e-Imran signifies

(a) The battle of Uhud (b) The battle of Khandaq (c) The battle of Badr

Q.8) Which of the following is appropriate according to Ayah 19 of Surah Aal-e-Imraan?

(a) Islam is a faith (b) Islam provides Guidance in all the aspects of life whether individual or collective (c) Islam demands devotion from us

Q.9) Which of the following is correct in the light of Ayah 28 of Surah Aal-e-Imraan?

(a) Muslims cannot enter into trade with Jews and Christians (b) At heart, Muslim can be friends of Muslims only (c) Muslims must treat the Disbelievers nicely to the extent that they can entrust upon them their own affairs

Q.10)The essence of obeying Prophet PBUH according to Ayah 31 of Surah Aal-e-Imraan is

(a) The Prophet PBUH strived for the establishment of the Religion Islam and we must strive towards attainment of the same (b) Follow the Sunnah of Prophet PBUH all the time (c) The Prophet PBUH must be respected and held in esteem.

1Who was the Lady supplied with sustenance by Zakariah Alaihissalaam?

(a) Hazrat Aasiya (b) Hazrat Mariam (c) Wife of Imraan

Q.2Name the child whose birth has been mentioned in Ayah 39 of Surah Aal-e-Imraan?

(a) Hazrat Eisa Alaihissalam (b) Hazrat Musa Alaihissalaam (c) Hazrat Yahya Alaihissalaam

Q.3According to Ayah 52 of Surah Aal-e-Imraan,name the prophet who called"Who will be my helpers in Allah SWT's cause?

(a) Hazrat Eisa Alaihissalaam (b) Hazrat Musa Alaihissalaam (c) Hazrat Mohammad PBUH

Q.4)Whose delegation was given invitation to "" By Prophet PBUH?

(a) Jews (b) Christians (c) Polytheists

Q.5Which Ayah of Surah Aal-e-Imraan lays emphasis on Taqwa (Abstinence for the sake of Allah SWT)?

(a) Ayah 100 (b) Ayah 101 (c) Ayah 102

Q.6Two things mentioned in Ayah 103 of Surah Aal-e-Imraan are

(a) Order to Pray (b) To hold fast the Holy Quraan and not to be divided among yourselves (c) Jihad (Fight for the sake of Allah SWT)

Q.7How many characteristics of the Group (Jama'at) have been mentioned in Ayah 104 of Surah Aal-e-Imraan?

(a) 2 (b) 3 (c) 4

Q.8Whose qualities have been mentioned in Ayahs 133-135 of Surah Aal-e-Imraan?

(a) Disbelievers (b) Hypocrites (c) The Pious

Q.9Which Ayah of Surah Aal-e-Imraan mentions Allah's Men

(a) 142 (b) 146 (c) 134

Q.10-In the light of Ayah 152 of Surah Aal-e-Imraan, the reason for difficulties faced by Muslims In The Battle of Uhud is

(a) Love of booty (b) Lack of discipline (c) Retaliation by Disbelievers

1-In Ayah 156 of Surah Aal-e-Imraan, whom have the Muslims been forbidden to follow?

(a) The Disbelievers (b) The Hypocrites (c) The Jews

Q.2 Which of the following is correct according to Ayah 159 of Surah Aal-e-Imraan

(a) Consultation was must even for Prophet PBUH (b) One must always consult (c) Prophet Mohammad PBUH would consult so that the Muslims have an example to follow.

Q.3 With which of the following is human mind illuminated according to Ayahs 190 and 191 of Surah Aal-e-Imraan?

(a) Monotheism (Tauheed) (b) Hereafter (Aakhirah) (c) Monotheism & Hereafter

Q.4 Prophet PBUH would usually recite Ayah 1 of Surah Annisa on the occasion of

(a) Friday Sermon (b) Nikah Sermon (c) Eid Sermon

Q.5 In Ayah 3 of Surah Annisa, word orphan refers to

(a) Orphan children (b) Orphan girls (c) Orphan relatives

Q.6 The interpretation of Ayah 11 of Surah Annisa elaborates the order of division of inheritance as

(a) Will, Debt, Death expenses, Legacy (Tarka) (b) Death expenses, Will, Debt, Legacy (Tarka) (c) Death expenses, Debt, Will, Tarka (Legacy)

Q.7 Answer in the light of Ayah 34 of Surah Annisa

(a) Men have been given superiority over women (b) Man is duty bound to run the house (c) The status of women is in any case, lower than the status of men

Q.9 The commandment regarding liquor mentioned in Ayah 43 of Surah Annisa is

(a) First Commandment (b) Second commandment (c) Last Commandment

Q.10 Answer with reference to Ayah 43 of Surah Annisa

(a) Tayammum is allowed only when Wadhu (ablution) is necessary (b) Tayammun is allowed when Wadhu or Ghusl (washing the whole body) is necessary (c) When the condition of no water or not enough water exists, Tayammum is allowed even if Wadhu or Ghusl has been necessitated

Q.11 Please answer in the light of Ayah 59 of Surah Annisa

(a) Obeying the Rulers is bidding (b) Obeying Allah SWT, Prophet PBUH and Rulers (Those who are in authority) is bidding (c) Obeying Allah SWT and Prophet PBUH is bidding but obeying Rulers (those in authority) is conditional (should not be in contrary to obeying Allah SWT and Prophet PBUH)

Q.2) Who have been mentioned in Ayahs 72 & 73 of Surah Annisa

(a) Hypocrites (Munafiqeen) (b) People of Scriptures (Ahl e Kitaab) (c) Disbelievers

Q.3) With reference to interpretation of Ayah 77 of Surah Annisa, please answer

(a) Muslims resorted to Qitaal (Killing for Allah's sake) (b) Muslims were oppressed so were ordered sustain (c) Prophet PBUH had ordered Muslims to sustain so that they go through the stages of training

Q.4)Which of the following is appropriate in the light of Ayah 101 of Surah Annisa?

(a) While traveling and in fear, shortened prayer (Qasr Salah) is allowed (b) Prophet PBUH always offered shortened prayer (Qasr Salah) when in travel (c) If fear of enemy exists, shortened prayer is allowed

Q.5)Which Ayah of Surah Annisa mentions permission of talking in private?

(a) 114 (b) 115 (c) 116

Q.6)Whose designs and intentions have been mentioned in Ayah 119 of Surah Annisa?

(a) Aadam Alaihissalaam (b) Angels (c) Satan (Shaitaan)

Q.7)The demands narrated in Ayah 135 of Surah Annisa are

(a) Offering Prayers (b) Upholding the rights of people (Haquq ul Ebad) (c) Stand out firmly for Justice, as witness to Allah SWT notwithstanding whosever's love comes in way

Q.8)The Faith (Eemaan) that has been demanded to be firm in Ayah 136 of Surah Annisa is?

(a) Legal Faith (Qanuni Eemaan) (b) Real Faith (Haqiqi Eemaan) (c) Inherited Faith (Mauruthi Eemaan)

Q.9)In the light of Ayah 142, for Hypocrites, which Prayers (Salah) were hard to offer?

(a) Asr and Maghrib (b) Fajar and Zuhar (c) Fajar and Isha

Q.10-Because of their sins certain goods were made unlawful for the Jews which had been lawful for them. The reference is from Surah Annisa .The Ayahs are

(a) 158 & 159 (b) 160 & 161 (c) 162 & 163

Q1)Number of essentials (Faraaidh) in Wadhu (Ablution) according to Ayah 6 of Surah Al-Ma'idah are

(a) 3 (b) 4 (c) 5

Q.2)In which Ayah of Surah Al-Ma'idah have the Jews claimed themselves to be the loved ones of Allah SWT?

(a) 16 (b) 17 (c) 18

Q.3)For how many years was Palestine forbidden for Bani Israel and they kept wandering in distraction through the desert ayt 23 ayt 24

(a) 30 years(b) 40 years((c) 50 years

Q.4)Which of the following Ayahs of Saurah Al-Ma'idah reveal that the people who do not judge among themselves according to what Allah SWT has revealed are Polytheists rebellious and disobedient to Allah SWT

(a) Ayahs 40(b) Ayahs 44(c) Ayahs 48

Q.5)What does Ignorance (Ja'hiliat) mean according to Ayah 50 of Surah Al-Ma'idah?

(a) Lack of Religious Knowledge (b) Economic Backwardness (c) Who prefer their intellect over the commands of Allah and follow their own desires (Ans)

Q.6)According to Ayah 54 of Surah Al-Ma'idah, the number of qualities of the people whom Allah loves are

(a) 3 (b) 4 (c) 5 (

Q.7)The Muslims who do not strive for establishment of the commands of Holy Quran have nothing as regards status and guidance before Allah. Which Ayah of Surah Al-Ma'idah reveals that?

(a) 68 (b) 69 (c) 70

Q.8)The revelation in Ayahs 90 & 91 of Surah Al-Ma'idah is

(a) Last commandment regarding liquor (b) First commandment regarding liquor (c) Second commandment regarding liquor

Q.9)The highest degree of Faith (E'maan) according to Ayah 93 of Surah Al-Ma'idah is

(a) Real Faith (Haqiqi E'maan) (b) Faith with belief in heart (Qalbi E'maan) (c) Perfection (Ehsaan)

Q.10)Which of the following is appropriate according to interpretation of Ayah 105 of Surah Al-Ma'idah?

(a) A man devoted and offering his prayers to Allah SWT will not be held responsible if others deviate from the truth (b) A man is not responsible for the deviation of others from truth (c) To attain Salvation (Najaat), the righteousness (Neki) of self is not sufficient but its of utmost importance that one strives for carrying the message of The Religion Islam to others, asks others for good deeds and stops them from wrong doings.

.1)Ayah 2 of Surah An'am mentions the creation

(a) Of Angels (b) Of Mankind (c) Of Satan

Q.2Please answer in the light of interpretation of Ayah 25 of Surah An'am

(a) The People of Scripture (Ahl-e-Kitaab) would listen to Prophet PBUH but reject it (b) The Heads of Polytheists of Makkah would listen to Prophet PBUH only to impress common people (c) Polytheists of Makkah would demand Miracles

Q.3Please answer in the light of Ayah 35 of Surah An'am

(a) Prophet PBUH was told that there is not going to be any Miracle except the Holy Quran. (b) The demand of Polytheists asking for Miracle is being rejected . (c) The Demands of People of Scripture are being negated

Q.4Please answer in the light of Ayah 52 of Surah An'am

(a) Muslims used to mock the Polytheists (b) Polytheists used to mock the poor companions (c) The Jews used to mock the Muslims

Q5.What lesson has been given in Ayah 108 of Surah An'am?

(a) While inviting to Religion Islam, no comments be made about the viewpoint of others because it leads to bitterness of heart (b) False theories must be rejected but while doing so, do not insult their leaders and those they worship besides Allah SWT (c) That which is not worthy of worship may not be negated or rejected

Q.6The meaning of Life in terms of Ayah 122 of Surah An'am is

(a) Attaining Salvation (Nijaat) (b) Gaining prosperity and superiority after going astray(c) Being enlightened by Guidance (hedayah) and acting upon it.

Q.7What is Allah SWT's law of punishment according to Ayah 131 of Surah An'am?

(a) Allah SWT sends Messengers to warn the people and because of the disobedience of the people, He sends Punishment (Azaab). . (b) The Punishment for disobedience comes instantaneously. (c) Surely there is Punishment for the powerful

Q.8What has been decreed regarding Crop, in Ayah 141 of Surah An'am?

(a) Prevent Extravagance (b) Pay the Due Thereof (Usher) (c) Wasting is not liked by Allah SWT

Q.9)How many conditions of Killing for Just cause have been mentioned in Ayah 151 of Surah An'am?

(a) 4 (b) 5 (c) 6

Q.10)The purpose of sending down The Holy Quran as revealed in Ayah 155 of Surah An'am is

(a) Gaining Recompense, Reward (Thawaab) (b) Gaining Abundance (c) Obeying it .

.1) Which action of Polytheists has been discussed in Ayah 28 of Surah A'raf?

(a) Idol Worship (b) Making Sacrifice other than for Allah SWT (c) Going around Kabah in naked state .

Q.2) Who are the Men of A'raf (Wall between Paradise and Hell)?

(a) People whose good and evil deeds are equal . (b) People in lower levels of Paradise (c) Pious people in general

Q.3) The term Throne (Arsh) used in Ayah 54 means

(a) Allah SWT's Empire (b) The Ayah belongs to Mutashabihaat (Ayahs not very clear to human understanding) . (c) Throne of Allah SWT's Empire

Q.4) Please answer in the light of interpretation and preface to Ayah 59 of Surah A'raf

(a) Seven Messengers of Allah SWT have been mentioned (b) Three of the Messengers mentioned belong before and three after the period of Ibraheem Alaihissalam . (c) People disobedient to all the messengers have been mentioned

Q.5) Which Race of People was shown the Miracle of She-Camel?

(a) Thamood (b) A'ad (c) Shu'aeb

Q.6) How many Miracles were given to Prophet Moses (Musa) Alaihissalam?

(a) 9 (b) 2 (c) 5

Q.7) In which Ayah of Surah A'raf have the duties and responsibilities of Prophet Mohammad PBUH mentioned?

(a) 156 (b) 157 . (c) 158

Q.8) In Rukuh 21 of Surah A'raf, how many groups have been mentioned? ayat 163-171

(a) 3 (b) 2 (c) 4

Q.9) Which group got Salvation (Nijaat) in the light of Ayah 46 of Surah A'raf?

(a) Evil doers (b) Those preventing themselves from evil but not stopping others from it (c) Those preventing themselves as well as others from evil .

Q.10) Which Ayah of Surah A'raf lays down conditions for good deeds not going waste?

(a) 169 (b) 170 (c) 171.

1)The etiquettes of listening to Holy Quran have been mentioned in

(a) 203 .(b) 204 (c) 205

Q.2)On whom has the beginning of Punishment been mentioned in Surah A'raf?

(a) Hypocrites (munafiqeen)(b) People of Scripture (ahlley kitab)(c) Polytheists (Pagans, Idol Worshipers) (musraqueen).

Q.3)According to 2 of Surah Anfal, what increases Faith?

(a) Masnoon Duaein(Invocations) (b) Salah (Namaz) . (c) Recitation of Holy Quran

Q.4)Whose affinity has been described by Allah SWT towards Him,in Ayah 17 of Surah Anfal?

(a) Of the people of faith (b) Of the people of Scripture (c) Of killers of Polytheists and Pagans

Q.5)According to Ayah 25 of Surah Anfal, Severe Punishment can be avoided by

(a) Prayers (b) Abstaining from committing Sins . (c) Gaining Power

Q.6)In which Ayah has the distribution of War-Booty (Mal-e-Ghaneemat) been mentioned?

(a) 40 (b) 41 . (c) 42

Q.7)Which Ayah of Surah Anfal mentions the obtaining of power?

(a) 60 . (b) 61 (c) 62

Q.8)What does Haj-ul-Akbar mean according to Ayah 3 of Surah At-Taubah?

(a) The Haj on Friday (b) Haj (c) Grand Umrah

Q.9)Who said that Surah At-Taubah has come down with "Bare Sword"

(a) Hazrat Umer (RA) (b) Hazrat Usman (RA) (c) Hazrat Ali (RA) .

Q.10)In which of the Ayahs of Surah At-Taubah has the means of putting Faith to test been mentioned?

(a) 22 (b) 23 (c) 24 .

Q.1)Please answer in the light of Ayah 29 of Surah At-Taubah

(a) Like Polytheists, there will be Fight against People of Scripture also (b) The People of Scripture will surely be killed if they do not believe Allah and Hereafter (c) The People of Scripture can live in an Islamic State provided they pay Jazya .

Q.2)Please answer in the light of Ayah 33 of Surah At-Taubah

(a) The Mission of Prophet PBUH has been completed during his lifetime (b) The Mission of Prophet PBUH has been completed during the time of Companions (RA) (c) The Holy Prophet PBUH established the Religion in Arabia, it has to be established over the whole world and the responsibility to do so is of the Ummah

Q.3)What practical guidance was given by Prophet PBUH in The War of Tabuk (Ghazwa-e-Tabuk)

(a) To wage war over killing of Envoy (b) The predominance of the Religion is required and the revolution needs to be extended to achieve that . (c) Hypocrites need to be exposed

Q.4)Which Ayah of Surah At-Taubah elaborates that the people having intention to Fight for Allah's sake (Jihad), also take practical steps towards doing so?

(a) 44 (b) 45 (c) 46 .

Q.5)The participation of everyone in The War of Tabuk (Ghazwa-e-Tabuk) was necessary to the extent that it was (a) Sunnah (b) Farz-e-Aeyn (Unavoidable) (c) Farz-e-Kifaya (Participation of some equitant to intention of all)

Q.6)The two good deeds as per Ayah 52 of Surah At-Taubah are

(a) Paradise or wealth (b) Kingdom and Empire (c) Shahadah (Laying down life for sake of Allah SWT) or Victory in this world .

Q.7)What does Charitable spending (Sadaqah) mean according to Ayah 60 of Surah At-Taubah?

(a) Zakah . (b) Spending for Allah's Cause (c) Maali Ebadat (Prayers involving the spending)

Q.8)Whose action is "Stopping from good and inviting to evil" (Surah At-Taubah Ayah 61-70)

(a) Polytheists (musraqueen)(b) Christians (nasari). (c) Hypocrites (munafiqeen)

Q.9)The reason for punishment of Hypocrisy according to Ayah 77 of Surah Al-Taubah is

(a) Jealousy (b) Arrogance (c) Falsehood and breaking The Covenant (Promise) .

Q.10)In which of the Ayahs of Surah At-Taubah have the Punishments for Hypocrites been mentioned?

(a) 75-85 . (b) 86-90 (c) 90-92

Q.11)How many qualities of Holy Quran are mentioned in Surah Yunus Ayah 57 ?

(a) 3 (b) 4 (c) 5

Q.12)Between Ayahs 50 to 65 of Surah younus which two Ayahs discuss about saints ?

(a) 59 & 60 (b) 62 & 63 (c) 64& 65

Q.13)Which prophet's brother was also a prophet of Allah? (Surah Yousun Ruku 8 & 9)?

(a) Hazrat Moosa (b) Hazrat Nooh (c) Hazrat Essa

Q.14)In which Ayah, the curse of Hazrat Moosa is mentioned?

(a) 88 (b) 89 (c) 90

Q.15)The body of Firon was discovered in which year? (Surah Yunus Ayah 92)?

(a) 1905 AD (b) 1907 AD (c) 1908 AD

Q.16)In Surah Yunus, acceptance of whose Nation's forgiveness is mentioned ?

(a) Hazrat Moosa (b) Hazrat Nooh (c) Hazrat Yunus

Q.17)The responsibility of "Risq" is taken by Allah, give the reference of Ayah of Surah Hood ?

(a) 4 (b) 5 (c) 6

Q.18)Which prophet's son was punished? Answer in the light of Surah Hood

(a) Hazrat Moosa (b) Hazrat Nooh (c) Hazrat Loot

Q.19)Which two prophets have seen angels in human form?

(a) Hazrat Ibrahim & Hazrat Nooh (b) Hazrat Nooh & Hazrat Loot (c) Hazrat Ibrahim & Hazrat Loot

Q.20)Which prophet's nation was involved in economic culpircy

(a) Hazrat Loot (b) Hazrat Shoaib (c) Hazrat Moosa

Q.21)In the light of Surah Yousuf Ayah 6, what do you mean by "TAWHEEL-E-AHADEES"?

(a) Beauty (b) Education (c) Understanding problems and approaching its ends

Q.22)Actually whose circumstances are mentioned behind the story of Yousuf ?

(a) Bani Israel (b) Behavior of Yousuf's Brothers (c) Scenario of Hazrat Muhammad and warning to Mushrikeen

Q.3)Where did brothers of Hazrat Yousuf left him?

(a) In cave (b) In well (c) In Market

Q.4)In the light of Surah Yousuf Ayah 53, How many types of sensual appetites (Nafs) are there?

(a) 2 (b) 3(c) 4

Q.5)In the light of Surah Yousuf Ayahs 70 to 76, tell the reference of stopping brothers?

(a) It was all planned by Hazrat Yousuf (b) All things were done naturally (c) It was Allah's course of action

Q.6)The tradition of whole life of Hazrat Muhammad is mentioned in which Ayah of Surah Yousuf ?

(a) 100 (b) 101 (c) 102

Q.7)How many qualities of true believers are told in Surah Ra'ad Ayahs 20 to 24 ?

(a) 7 (b) 8 (c) 9

Q.8)In the light of Surah Ra'ad Ayah 28, Answer ?

(a) Home of soul is heart and food is Quran (b) Salat is "The Zikr" (c) Traditional prayers are most important Zikr

Q.9)What reason for Quran is told in Surah Ibrahim Ayah 1?

(a) To take out from dark (b) For blessings (c) For reward

Q.10)In the light of Surah Ibrahim Ayah 4, Answer with the reference of invitation?

(a) It is must that Addressee should be educated (b) It is must that Addresser should address according to his intellectual level (c) Addressee should be addressed according to his intellectual level and language.

Q1)Counting the blessings of Almighty Allah is impossible, give the reference of Surah Ibrahim ?

(a) 32 (b) 33 (c) 34

Q.2)In which Ayah of Surah Al'Hijr, the responsibility of security of the Holy Quran is taken By Allah ?

(a) 8 (b) 9 (c) 11

Q.3)In Surah Al-Hijr Ayah 72 whose life sake was taken by Allah ?

(a) Ibrahim (b) Loot (c) Muhammad (S.A.W)

Q.4)In which Ayah of Surah Al'Nahal, Quran is called virtue/safety ?

(a) 30 (b) 33 (c) 34

Q.5) In the light of the explanation of Surah Nahal Ayah 36, what do you mean by "TAGHOOT"?

(a) Saturn (b) Firon (c) Who ever crosses the limit of Allah no matter it is individual or a group

Q.6) In which Ayah of Surah Al'Nahal the responsibilities of Hazrat Muhammad is mentioned in which Hazrat Muhammad has to Explain Quran ?

(a) 44 (b) 45 (c) 46

Q.7) Worst deed of burying alive daughters is mentioned in which Ayah of Surah Nahal?

(a) 58-59 (b) 60-61 (c) 62-63

Q.8) How many things are allowed and how many things are forbidden?

(a) 4 Allowed 2 forbidden (b) 2 Allowed 2 forbidden (c) 3 Allowed 3 forbidden

Q.9) In the light of Surah Nahal Ayah 97, What do you mean by "Hayat-ul-Tayyaba"?

(a) Happy life (b) Content and satisfied life (c) A life without any problem

Q.10) A respect of reciting Quran is told in which Ayah of Surah Nahal ?

(a) 98 (b) 99 (c) 100

Q1. How many levels of invitation towards Islam are told in Surah Al'Nahal Ayah 125

(a) 2 (b) 3 (c) 4

Q.2) Which event is mentioned in first Ayah of Surah Bani Israel ?

(a) Event of Adam and Saturn

(b) Event of sky (c) Event of Mairaj

Q.3) What is mentioned in first Ruku of Surah Bani Israel? (Answer in the light of explanation)

(a) Rise and fall of Kasra (b) Rise and fall of Bani Israel (c) Rise and fall of Muslims

Q.4) Through which Ayah of Surah Bani Israel it is cleared that if you hope for world you can get something but for hereafter faith and struggle both are compulsory ?

(a) 16-17 (b) 18-19 (c) 20-21

Q.5) How many Ayahs of Surah Bani Israel mentions the rights of parents ?

(a) 1 (b) 2 (c) 3

Q.6) In the light of the explanation of Surah Bani Israel Ayah 27 , What do you mean by "TABZIR"?

(a) Spending more than required (b) Prodigality (c) Usurp the rights of humans

Q.7)What is told in the last Ayah of Surah Bani Israel ?

(a) Hereafter (b) Prophets(c) Unity

Q.8)Which day the recite of Surah the recitation of Surah Al kahaf is persuaded?

(a) Thursday (b) Friday (c) Saturday

Q.9)Which philosophy is strongly refused by Surah Al'kahaf?

(a) Materialism (b) Greek indigenous (c) Logic

Q.10) What instructions are given in Surah Kahaf Ayah 27-28

(a) Regular recitation of Quran (b) To give more importance to poor people then rich people (c) Recite the holy Quran and be with the obeying men of Allah

1)What does paganism means, according to Surah A'lkahaf Ruku number 5 (Ayahs 32-44)?

(a) Worshiping statues (b) Believing only on materials (c) Going to tombs

Q.2)According to which Ayah if Surah Al'kahaf Saturn/devil was amongst genii?

(a) 50 (b) 51 (c) 52

Q.3)Which people are discussed in Surah Alkahaf Ayah 57?

(a) Jealous people (b) Rightly guided people (c) Showing ignorance to Quran

Q.4)How many events are told in the story of Hazrat Moosa?

(a) 2 (b) 3 (c) 4

Q.5)In last Ruku of Surah Al'kahaf, what are those people called who struggle only for world and forget the day of judgment ?

(a) Polytheists (b) Infidel (c) Inattentive

Q.6)In Surah Maryum, which two prophet's miracle birth is mentioned?

(a) Hazrat Muhammad & Ibrahim (b) Moosaa and Haroon (c) Yahya and Essa

Q.7)Answer in the light of Surah Maryum Ayah 71?

(a) Hell (b) Punishment of grave (c) Every one has to cross the narrow passage leading to paradise

Q.8)For the invitation to religion an excellent invocation has been taught, give the reference of Ayah of Surah Taha?

(a) 25-28 (b) 20-24 (c) 29-31

Q.9)How many conditions are mentioned for renunciation?

(a) 3 (b) 4 (c) 5

Q.10) In Surah Taha Ayah 124 to 128 the punishment of which crime is narrated ?

(a) Ignorance of Quran (b) Refusing the Day of Judgment (c) Not fulfilling Human rights

Q.1) Which two commands were given in Surah Taha Ayah 132?

(a) Patience and gratitude (b) Modesty and piety (Taqwa) (c) Patience and salat

Q.2) The Holy Quran is the living book and we are also mentioned in it. Give reference of the Ayah of Surah Al-Ambia?

(a) 9 (b) 10 (c) 11

Q.3) In which Ayah of Surah Al'hajj, the punishment of ridiculing and making fun of prophets is mentioned

(a) 40 (b) 41 (c) 42

Q.4) Which course of action of Hazrat Ibrahim is mentioned in Surah Al-Ambia Ayah 63?

(a) Telling lie (b) Forcing people to think (c) Confession

Q.5) Which prophet's prayer is mentioned in Surah Al-Ambia Ayah 83?

(a) Ayub (b) Suleman (c) Yunus

Q.6) Which prophet is mentioned in Surah Al-ambia Ayah 87?

(a) Ayub (b) Zakria (c) Yunus

Q.7) The course of action of which human is narrated in Surah Al-hajj Ayah 15?

(a) Hoping from Allah (b) Rebel of Allah (c) Disappointed from Allah

Q.8) What is the actual soul if sacrifice narrated in Surah Al'hajj?

(a) To adjust with the society (b) Feeling of piety is required (Ans) (c) To sacrifice an expensive animal

Q.9) What is the actual soul if sacrifice narrated in Surah Al'hajj?

(a) To adjust with the society (b) Feeling of piety is required (c) To sacrifice an expensive animal

Q.10) Which example is given in Surah Al-hajj Ayah 83?

(a) Paganism (shirk) (b) Hypocrisy (c) infidelity

Q.1) At the beginning of Surah Mominoon which quality of true believer is told at the start and end?

(a) patience (b) thankfulness (c) salat

Q.2) Commands of "Risq-e-Halal" are narrated in which Ayah of Surah mominoon ?

(a) 48 (b) 51 (c) 52

Q.3)Prayers of the safety from punishment are told in which Ayahs ?

(a) 90-92 (b) 93-94 (c) 96-98

Q.4)In Surah Noor Ayah 2, whose punishments are told ?

(a) Married and unmarried adultery. (b) Married adultery. (c) Unmarried adultery.

Q.5)According to Surah Noor Ayah 5, whose punishment is "beaten by 80 hunters" ?

(a) Liars (b) Blaming the innocent women (c) Alcohol drinker

Q.6)Which problem is narrated in Surah Noor Ayah 6 to 9 ?

(a) Mutual cursing(b) One of the spouses involved in scandals (c) Problem of divorce

Q.7)Allah cleared whom from the accusations in Surah Noor?

(a) Hazrat Aisha (b) Hazrat Safya (c) Hazrat Khadija

Q.8)Surah Noor revealed in which year ?

(a) 1 (b) 2 (c) 3

Q.9)Which commands are narrated regarding veil in Surah Noor Ayah 31 ?

(a) Veil for outside home (b) Covering parts(c) Veil from someone not a close relative

Q.10)Which example is given in Surah Noor Ayah 35?

(a) Example of Allah's personality (b) Example of Allah's nature (c) Light of Allah in the heart of true believer

1)In which Ayah of Surah Furqan the complain of Hazrat Muhammad(pbuh) is mentioned?

(a) 28(b) 29(c) 30

Q.2)In which Ayah of Surah Furqan an excellent (supplication(dua) for family members is given?

(a) 72(b) 73(c) 74

Q.3)The mode of Surah Shuaraa matches which two Surahs?

a) suarh araf or suarh hud(b) surah inam or surah alraad (c) surah maiada or suraf namal

Q.4)Which prophet speaks about the qualities of Allah in Ayah 78-81 of Surah Shuaraa?

(a) Hazrat Moosa(A.S)(b) Hazrat Ibrahim(A.S)(c) Hazrat Nooh(A.S)

Q.5)The miracle of Camel was given on the demand of which nation(Qaum)?

(a) Qaum e Aad(b) Qaum e Loot(c) Qaum e Samood

Q.6)According to Surah Shuaraa Ayah No 221 and 222 Satans(Shayateen) i.e (Jennies)Jinnat descent to whom?

(a) On Lier and Sinner(Ans(b) Khayanat Karne Wale(c) Those who are rude

Q.7)In which Ayah of Surah Shuaraa it is ordered to warn the relatives?

(a) 212(b) 213(c) 214

Q.8)Which prophet was given a great Kingdom?

(a) Hazrat Moosa(A.S)(b) Hazrat Suleman(A.S)(c) Hazrat Daud(A.S)

Q.9)Which bird is mentioned in Surah An-Naml?

(a) Hud Hud(b) Pigeon(c) Sparrow

Q.10)What thing is mentioned in Surah An-Naml Ayah No 82?

(a) A tree(b) An animal(c) Satan

Q1)To which area did Hazrat Moosa(A.S) migrated after leaving Egypt?

(a) Madyan(b) Hijaz(c) Palestine

Q.2)In the light of Surah Qasas Ayah No 26 how many rules of authority and employment are given?

(a) 2(b) 3(c) 4

Q.3)Is it right for the girl's side to send a proposal for marriage?

(a) Inappropriate(b) Wrong(c) There is no wrong in it

Q.4)Day and Night are big signs of Allah?Give the reference from Surah Qasas?

(a) 61-62(b) 71-72(c) 81-82

Q.5)In Surah Qasas a traitor and materialistic character is explained?

(a) Firon(b) Qaroon(c) Namrood

Q.6)The right of Allah will always remain superior to others weather they are parents or any other relatives. Which Ayah of Surah Ankaboot says this?

(a) 6(b) 7(c) 8

Q.7)In which ayah of Surah Ankaboot the punishments of all the earlier nations is mentioned?

(a) 39(b) 40(c) 41

Q.8)(According to Surah Ankaboot Ayah 45 Prayer(Salah) stops from _____?

(a) Jealousy and Arrogance(b) Vulgar and Wrongdoings(sins)((c) Hostility and cunningness

Q.9) In the light of Surah Room Ayah No 2 who overcame whom?

(a) Persian Empire on Roman Empire (b) Muslims on Quresh (c) Roman Empire on Persian Empire

Q.10) According to revelation order, (Among the Quranic injunctions on Riba) Ayah No 39 of Surah Rome is _____?

(a) First (b) Second (c) Last

Q.1) In the light of the explanation of Ayah No 6 of Surah Luqman What is meant by "Lahw-al-Hadees"

(a) Music Only (b) Playoffs and Shows Only (c) Anything which makes you forget Allah

Q.2) In Surah Luqman a resemblance is shown between an animal and someone who speaks very loudly and shoutingly, Which animal is it?

(a) Camel (b) Horse (c) Donkey

Q.3) In Surah Alif Lam Mim Sajda Allah says that He will take revenge from?

(a) Those who throw Quran behind them (Ignore it) (b) Those who negate prophethood (c) Those who negate Life after Death

Q.4) Why do small punishments come before big punishments? Answer in the light of Surah Alif Lam Mim Sajda?

(a) So that people get frightened (b) So that people come back to Allah (c) So that people get hope (expectations)

Q.5) According to Surah Ahzab Ayah 6, the right of Hazrat Muhammad (pbuh) on muslims supercedes what?

(a) Their parents (b) Their Children (c) Their Lives

Q.6) What is meant by Zihar? Answer in the light of the starting Ayahs of Surah Ahzab.

(a) Considering the so called son as real son (b) Calling the wife as mother (c) Some having a dual nature

Q.7) The real circle of responsibilities for a woman is her house, according to which ayah of Surah Ahzab?

(a) 32 (b) 33 (c) 34

Q.8) In which Ayah of Surah Ahzab an order is given to recite Durood on Hazrat Muhammad (pbuh)

(a) 55 (b) 56 (c) 57

Q.9) The commandments of Hijab and hiding of face are mentioned in which Ayahs of Surah Ahzab?

(a) 53-59 (b) 53-58 (c) 51-57

Q.10) Reciting which two Ayahs of Surah Ahzab in Marriage Sermon (Khutba e Nikah) is masnoon?

(a) 66,67(b) 68,69(c) 70,71

Q1) According to which Ayah of Surah Saba. What kind of people is less in number?

(a) Thankful people

(b) Those who pray regularly (c) Those who Fast regularly

Q.2) According to Ayah 10th of Surah Faatir, what is necessary for relief and success?

(a) To have the true faith (b) To have faith and to perform righteous deeds (c) To recite 'Kalma' by tongue only

Q.3) How many behaviors of Holy Quran are described in Ayah 26th of Surah Faatir?

(a) 1 (b) 2 (c) 3

Q.4) Who will be the one to enter heaven directly after his death. Answer in the light of Ayah 26th of Surah Yaaseen?

(a) Martyred (b) One who prays regularly (c) Someone who tolerates

Q.5) Who has sent 'Salaam' (greetings) to the resident of heaven in Ayah 58th of Surah Yaaseen?

(a) Angels (b) Houire (beautiful and pious ladies of Heaven) (c) Allah

Q.6) In which Ayah of Surah Siffat it is said that women entering heaven are like hidden treasure and their this quality is emphasized ?

(a) 48 (b) 49 (c) 50

Q.7) Name the prophet who was declared a magician and liar by the pagans in Surah Sua'ad Ayah 4?

(a) Hazrat Sauleh (b) Hazrat Hood (c) Hazrat Muhammad

Q.8) Name the prophet whose cure from a disease is discussed in Ruku Number 3 of Surah sua'ad?

(a) Ayub (b) Ismail (c) Ibrahim

Q.9) According to the Ayahs of Surah zamar, describe the meaning of religion

(a) Worship (b) Beliefs and traditions (c) Revenge, Law, System and Obedience

Q.10) The creation of human being in the womb takes place behind how many veils. Answer in the light of Ayah 6 of Surah Zamar?

(a) 2 (b) 3 (c) 4

Q1) What is meant by "Ahsan-ul-Hadis" in Ayah 23 of Surah Zamar ?

(a) Al'Hadith (b) Prayers practiced by Holy Prophet (c) Holy Quran

Q.2) How many things are demanded to become the one who deserves Allah's Blessings in Surah zamar Ayah 54?

(a) 3 (b) 4 (c) 5

Q.3) In which Ayah of Surah Muminoon, the account of two lives and two deaths is mentioned?

(a) 11 (b) 12 (c) 13

Q.4) Whose longest speech is given in Holy Quran ?

(a) Holy Prophet (b) Hazrat Musa (c) Someone from the dynasty of Firon

Q.5) Which attributes of associate's are mentioned in Ayah 7–8 of Surah HaaMeem sajdah ?

(a) Avoiding prayers and Fast (b) Avoiding Zakat and not believing on the Day of Judgment (c) Internal fights

Q.6) How many sides of the personality of true believer is mentioned in which Ayah of Surah HaaMeem Sajda?

(a) 2 (b) 3 (c) 4

Q.7) What is the main topic of Surah Shoora ?

(a) Spreading Islam (b) Invitation to Islam (c) Dwelling of Islam

Q.8) What is meant by Allah's Call in Ayah 48 of Surah shoora?

(a) Preparing for the Day of Judgment (b) Struggle for the establishment of Islam (c) Seeking forgiveness of Allah

Q.9) In which Ayah of Surah Zakhraf it is said that Hazrat Esa is a sign of Day of Judgment?

(a) 61 (b) 68 (c) 71

Q.10) What is meant by 'Layl-at-ul-Mubarakah" ?

(a) Shab-e- Mairaj (b) Shab-e- Bara'at (c) Shab-e-Qadar

Q1)In which Ayah of Surah Jashiyah it is said that "obeying the desires of one's own essence is "Shirk", and equal to associating with Allah?

(a) 22 (b) 23 (c) 24

Q.2)The event of Spirit listening to the Holy Quran is mentioned in which Surah?

(a) Al'Ehqaaf (b) Al'Jashiyah (c) Al'Dakhan

Q.3)Before which battle, Surah Muhammad was revealed?

(a) Battle of badar (b) Battle of trench (c) Battle of Uhad

Q.4)What is the way to seek Allah's Help? (Answer in accordance of Surah Muhammad)

(a) Worship (b) Struggle for Islam (c) Remembering Allah and reciting holy Quran

Q.5)Treaty of Hudaibiya has been mentioned in Surah Fatah. What is the oath taken at this event called?

(a) Bait-e-Rizwan (b) Bait-e-Aqba (c) Bait-e-Irshaad

Q.6)Whose attributes are told in the ending Ayahs of Surah Fatah?

(a) Islamic scholars (b) Holy men (saints) (c) Companions of the Holy Prophet (S.A.W)

Q.7)In which Surah, the institution for Islamic society are given?

(a) Surah Fatah (b) Surah Hujraat (c) Surah Muhammad

Q.8)In which Ayah Surah Hujraat the differentiation between faith and Islam is cleared?

(a) 13 (b) 14 (c) 15

Q.9)In the light of Surah Qaaf tell that Allah is nearer than what?

(a) Jugular vein (b) Body (c) Heart

Q.10)In which Ayah of Surah Qaaf, Holy Prophet is ordered to give guidance through the Holy Quran?

(a) 40 (b) 42 (c) 46

Q.1)In the light of Surah Zariyaat , tell the objective of life?

(a) Worship (b) slavery Allah throughout the life (c) to live a monastic life

Q.2)In the light of Surah toor, tell that the resident of which types of home will be gathered in paradise? (a) Rich (b) Poor (c) Worshipers of Allah

Q.3)In accordance with Surah Qamar Ayah 17, state

(a) Any one can seek guidance from holy Quran (b) Only scholars can seek guidance from Holy Quran (c) Holy Quran is a very easy book to seek guidance

Q.4)In Surah Rehman and Surah Waqiyah ,how many groups are discussed with reference to the result of the day of judgment?

(a) 3 (b) 4 (c) 5

Q.5)In which Ayah of Surah Al-Hadeed, the stages of human life are told?

(a) 19 (b) 20 (c) 21

Q.6)In which Surah, the matter of Zakat is discussed?

(a) Hadeed (b) Majadila (c) Hashar

Q.7)In which the matter of property is discussed?

(a) Hadeed (b) Majadila (c) Hashar

Q.8)In which Surah, the oath of women is told?

(a) Mumtahina (b) Majadila (c) Hashar

Q.9)In which Ayah of Surah saff the objective of holy prophet arrival in the world is told?

(a) 8 (b) 9 (c) 10

Q.10)In which Surah the way to be saved from great punishment is told?

(a) Mumtahina (b) Saff (c) Hashar

Q1)The basic method of Holy prophet's revolutionary struggle is discussed in which Surah?

(a) Surah AL'SAFF (b) Surah AL'JUMMA (c) Surah AL'MUNAFIQOON

Q.2)How many steps of hypocrisy are discussed in Surah MUNAFIQOON?

(a) 2 (b) 3 (c) 4

Q.3)What is the thing whose results and rewards are told in second Ruku of Surah TAGHABUN?

(a) Hypocrisy (b) Paganism (c) Faith

Q.4)In which Surah the results and rewards of piety are discussed?

(a) Surah TAGHABUN (b) Surah AL'TALAQ (c) Surah TEHREEM

Q.5)About what people are guided in Surah TEHREEM?

(a) Unpleasant relationships between husband and wife (b) Social life (c) Much love between husband and wife that it goes against the commands of Allah.

Q.6)What is the basic and main topic of the ending Surah of the holy Quran?

(a) Oneness of Allah (b) Prophet Hood (c) To be worried about the Day of Judgment

Q.7)In which Ayah of Surah MULK it is said that the objective of "life and death" is test and trial?

(a) 2 (b) 3 (c) 4

Q.8)In which Surah it is said that on the Day of Judgment humans would be ready to sacrifice everything in order to avoid hell?

(a) Surah FATIHA (b) Surah MERAAJ (c) Surah MULK

Q.9)What is meant by reciting the Holy Quran?

(a) Reciting Quran in rush (b) Only reciting Quran (c) To recite Holy Quran with understanding and patiently.

Q.10)In accordance with Surah MUDASSIR, tell the first reason of entering hell?

(a) Not offering prayers (b) Not performing Hajj (c) Not giving Zakat.

Q.1)Which of the human's essence is discussed in "Surah-al-Qyamaah"?

(a) Essence of reprehension (b) Essence attracting towards evil (c) Satisfied essence

Q.2)What is the most discussed matter in "Surah-e-Duhar"?

(a) Punishments in hell (b) Worldly blessings (c) Rewards in the Heaven

Q.3)Which question of polytheists is discussed in "Surah-e-Nabah"?

(a) Heaven (b) Day of Judgment (c) Hell

Q.4)In which Ayats of "Surah-e-Nazayat" the two attributes of people entering heaven are discussed?

(a) 20-21 (b) 30-31 (c) 40-41

Q.5)In which Ayat of "Surah-e-Mutafifeen" it is said to work hard in order to achieve success and Heaven?

(a) 25 (b) 26 (c) 27

Q.6) Pick up the correct answer in accordance with the Ayats 15 and 16 of "Surah-e-Fajr"?

(a) Excess of subsistence and lack of Allah's blessings is a way of Allah's punishment (b) Excess or lack of subsistence is the result of man's own deeds (c) Excess or lack of subsistence is a trial and test from Allah

Q.7)In which Surah, the easy and hard ways are discussed?

(a) Surah-e-Shams (b) Surah-e-Layl (c) Surah-e-Duha

Q.8)Destruction is for those who taunts or finds faults in others. In which Surah, this Ayahs has occurred?

(a) Surah-e-Asar (b) Surah-e-Hamza (c) Surah-e-Feel

Q.9)What is meant by reciting the Holy Quran?

(a) Reciting Quran in rush (b) Only reciting Quran (c) To recite Holy Quran with understanding and patiently.

Q.10)In accordance with Surah MUDASSIR, tell the first reason of entering hell?

(a) Not offering prayers (b) Not performing Hajj (c) Not giving Zakat.

1) What is the meaning of the words Islam, Iman and Ihsan?

Islam means total submission to Allah and following the five pillars of Islam. It also means peace.

Iman means firm belief and faith. Ihsan means that you should worship Allah as though you see Him, for He sees you though you do not see Him.

2) What is the meaning of Tawheed and ar-Risalah?

Tawheed means believing in the Oneness of Allah. ar-Risalah is the message which was brought by Prophet Muhammad (Sallallahu 'alaihi wa Sallam)

3) Write the Iman al-Mufasssal in Arabic or in transliteration.

Imaan-i-Mufasssal : Amantu Billahi wa Malaikatihi wa Kutubihi wa Rusulihi wal - yaumul-akhiri wal qadari khairihi wa sharrihi min Allahi Ta 'ala wal-ba'thi ba'dal maut.

4) Write its meaning.

I have brought faith in Allah, His angels, His books and His Messengers and the Last Day and in the measure, the good of it, and the evil of it from Allah the Most High and in raising after death.

5) Write the translation of any one verse of the Qur'an that has five or more Asma Allah ul Husna in it.

He is Allah, the Creator, the Shaper out of naught, the Bestower of Forms. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him and He is the Mighty, the Wise. (59 : 24) Surah Hashr

6) Write the translation of any other verse of the Qur'an that has seven or more Asma ul Husna in it.

He is Allah, than whom there is no other god; the King, the Most Holy, the Bestower of Peace, the Granter of security, the Protector, the Mighty, the Compeller, the Supreme in greatness; Glory to Allah, (He is) above the partners they attribute to Him (59:23) Surah Hashr.

7) Write the names of Allah Sub'hanahu wa Ta'ala that are mentioned in Ayatul Kursi.

Allah, Al-Hayy, Al-Qayyum, Al-Azeem, Al-Aliyy.

8) Write the names of the four greatest angels and alongside their names, write their tasks and responsibilities.

Hadrat Jibreel (peace be upon him): He is the one who brings the message of Allah to the Prophets

Hadrat Mika'eel (peace be upon him): He is in charge of distribution of sustenance and rain.

Hadrat Izra'eel (peace be upon him) : He is in charge of removing the soul from living creatures.

Hadrat Israfeel (peace be upon him) : He will blow the trumpet on the Day of Judgement.

9) Write the names of the Prophets (peace be upon them) who received revealed Books and alongside their names, write the names of Books they received.

Hadrat Dawood (peace be upon him) : Zaboor (Psalms) Hadrat Musa (peace be upon him) : Taurah

Hadrat Isa (peace be upon him) : Injeel (Bible) Hadrat Muhammad (peace be upon him) : The Holy Qur'an

10) Name at least five other Prophets of Allah.

a). Hadrat Adam (peace be upon him) b). Hadrat Nooh (peace be upon him) c). Hadrat Sulaiman (peace be upon him) d). Hadrat Ibrahim (peace be upon him) e). Hadrat Ismail (peace be upon him)

11) Over a period of how many years was the Qur'an revealed?

Over a period of 23 years.

12) What is the main difference between Makki and Madani surahs?

Makki surahs were revealed in Makkah and Madani surahs were revealed in Madinah.

13) What is the meaning of Sayyidil Awwaleen wal Aakhireen and Khaataman Nabiyyeen?

These are the titles of our beloved Prophet Muhammad Sallallahu 'Alaihi wa Sallam. Sayyidil Awwaleen wal Aakhireen means the leader of those who preceded and those who came later. Khatam an-Nabiyyeen means the last of the Prophets or the Seal of the Prophets, peace be upon them.

14) Mention any three miracles of Prophet Muhammad Sallallahu 'alaihi wa Sallam.

(i) The miracle of Me'raj. (ii) Prophet Muhammad (Sallallahu 'alaihi wa Sallam) split the moon in half. (iii) The Quran is a living miracle of Prophet Muhammad (Sallallahu 'alaihi wa Sallam).

15) Mention any three miracles of Nabi Isa Alayhissalam.

(i) He could raise people from the dead. (ii) He talked in his cradle with the Will of Allah. (iii) He could treat blind people.

16) What is the meaning of Sahaba and Ahl al-Bayt?

Sahaba means the companions of Prophet Muhammad (Sallallahu 'alaihi wa Sallam). Ahl-al-Bayt means the household of the Holy Prophet Muhammad (Sallallahu 'alaihi wa Sallam)

17) What is the meaning of Hadith and Sunnah?

Hadith is the sayings of Prophet Muhammad (Sallallahu 'alaihi wa Sallam) and Sunnah is what he did, what he said, and what he approved of.

18) Who will be among the first women to enter paradise?

The first among women to enter Paradise are Bibi Khadijah (Rady Allahu Anha), Bibi Fatimah (Rady Allahu Anha), Bibi Maryam (Alayhassalam) and Bibi Asia (Alayhassalam) who took care of Nabi Musa (Alayhissalam).

19) What is the meaning of Qadar?

Qadar means pre-determination or Allah's plan according to His measure.

20) Who will be the first to intercede for sinners on the Day of Judgement?

Prophet Muhammad (Sallallahu 'alaihi wa Sallam) will be the first to intercede for sinners.

Q.1 : When was Muhammad sallallaahu 'alaehe wasallam born?

A.1:. He was born on Monday the 9th Rabi Al-Awwal, (approx. 20th April, 571 AC). The year was called Amul Feel (the Year of the Elephant).

Q.2 : Where was the Prophet sallallaahu 'alaehe wasallam born?

A.2:. He was born in Makkah, a town in Arabia.

Q.3 : Why was the year called the Year of the Elephant?

A.3: At that time, Abraha, the Governor of Yemen, had invaded Makkah intending to demolish the Ka'bah in order to attract the Arab Pilgrims to the mock Ka'bah he had set up in Yemen. Abraha arrived in Makkah, together with his troops, on elephants.

Q.4 : How did he perish along with his army?

A.4:. Allaah sent flights of birds carrying brick stones in there beaks and claws. They dropped them onto the invaders until all of them and the elephants were destroyed.

Q.5 : What is the name of the Prophet's sallallaahu 'alaehe wasallam father?

A.5:. Abdullah bin Abdul Muttallib.

Q.6 : What is the name of the Prophet's sallallaahu 'alaehe wasallam mother?

A.6: Aminah Bint Wahab Bin Abd Manaf Bin Zahrah.

Q.7 : When and where did his sallallaahu 'alaehe wasallam father die?

A.7: He died in Yathrib (Now known as Madeenah) before Muhammad sallallaahu 'alaehe wasallam was born.

Q.8 : What is the name of the Prophet's sallallaahu 'alaehe wasallam grandfather?

A.8:. Abdul Muttallib.

Q.9 : What was the position of Abdul Muttallib?

A.9: He was the chief of his clan Banu Hashim.

Q.10 : Give the Prophet's sallallaahu 'alaehe wasallam lineage upto his fifth ancestor?

A.10: He is Muhammad sallallaahu 'alaehe wasallam Bin Abdullah Bin Abdul Muttallib Bin Hashim Bin Abd Manaf Bin Qusai Bin Kilab

Q.11: Who suckled the Prophet sallallaahu 'alaehe wasallam?

A.11: First Thuyeba the freed slave girl of his uncle Abdul Uzza known as Abu Lahab, then Haleema Bint Abu Dhuaib, best known as Haleema As-Sa'diyah.

Q.12: Why did the Arab send their babies to Bedouin wet-nurses?

A.12: They sent their babies to the Bedouin wet-nurses so that they grew up in the healthy atmosphere of the desert and acquire the pure speech and learn good manners.

Q.13: How long did she suckle the Prophet sallallaahu 'alaehe wasallam?

A.13: For two years.

Q.14: What was the great event that took place during his stay with Haleema?

A.14: One day Jibrael 'alayhis salaam came down and ripped the Prophet's sallallaahu 'alaehe wasallam chest open and took out the heart. He then extracted a blood-clot out of it and washed it with Zamzam. Then the heart was joined together and placed back.

Q.15: What was the name of his foster-father?

A.15: Harith Bin Abdul Uzza Bin Rafa'ah from the tribe of Hawazin.

Q.16: Give the names of his foster-sisters?

A.16: Aneesah Bint Harith and Hudhafa Bint Harith who was best known as Shayma.

Q.17: Who named the Prophet sallallaahu 'alaehe wasallam Mohammed?

A.17: His grandfather Abdul Muttalib.

Q.18: Why did he choose this name?

A.18: Abdul Muttalib wanted him to be thankful to Allah.

Q.19: What did Mohammeds sallallaahu 'alaehe wasallam mother named him?

A.19: Ahmed.

Q.20: Why did she choose this name?

A.20: She dreamt an angel calling the newly born baby Ahmed. So she named him Ahmed.

Q.21: How old was Mohammed sallallaahu alaehe wasallam when his mother died?

A.21: He was six years old.

Q.22: Where did Mohammed sallallaahu alaehe wasallams mother take him?

A.22: His mother took him to Yathrib (now known as Madeenah) to visit her relatives there.

Q.23: Where did Mohammed sallallaahu alaehe wasallams mother die?

A.23: On her journey back she died at Abwa and was buried there.

Q.24: Who brought Mohammed sallallaahu alaehe wasallam back to Makkah?

A.24: His father's slave girl, Umm Amin(R).

Q.25: Who took care of Mohammed sallallaahu alaehe wasallam after his mothers death?

A.25: His grandfather Abdul Muttalib.

Q.26: How long did Abdul Muttalib take care of Mohammed sallallaahu alaehe wasallam?

A.26: For two years.

Q.27: How was Abdul Muttalib's behaviour with Mohammed sallallaahu alaehe wasallam ?

A.27: He loved him too much and preferred him to his own sons.

Q.28: What did Abdul Muttalib say about Mohammed sallallaahu alaehe wasallam?

A.28: He said that his grandson would hold a prestigious position.

Q.29: How old was Mohammed sallallaahu alaehe wasallam when his grandfather Abdul Muttalib died?

A.29: He was about eight years old.

Q.30: What did Mohammed sallallaahu alaehe wasallam do in childhood?

A.30: He used to tend the sheep.

Q.31: Did Mohammed sallallaahu alaehe wasallam ever take part in entertainment activities with his fellow Children?

A.31: He never did any thing mischievous. He did not take part in any of the silly games played by other children of his age.

Q.32: Who took care of Mohammed sallallaahu alaehe wasallam after the death of Abdul Muttalib?

A.32: His uncle Abu Talib.

Q.33: When did Mohammed sallallaahu alaehe wasallam travel to Syria and with whom?

A.33: He traveled to Syria with his uncle Abu Talib. He was twelve years old then.

Q.34: Did any particular incident take place during Mohammed sallallaahu alaehe wasallam journey to Syria?

A.34: When the caravan reached Busra, a monk called Bahira saw them resting under a tree. He told Abu Talib that Mohammed sallallaahu alaehe wasallam would become the master of all human beings. Allah will send him with a Message which will be a mercy to all beings. He also advised Abu Talib to take care of him lest the Jews should harm him. So Abu Talib sent him back to Makkah.

Q.35: When did Mohammed sallallaahu alaehe wasallam travel to Syria second time, and for Whom?

A.35: He traveled to Syria second time at the age of 25 years as a merchant for Khadijah radiallaahu anha to do her business.

Q.36: Who was Khadijah radiallaahu anha ?

A.36: Khadijah Bint Khuwailid radiallaahu anha was a prestigious tradeswoman of Makkah.

Q.37: Who negotiated with Mohammed sallallaahu alaehe wasallam on behalf of Khadijah radiallaahu anha for marriage?

A.37: Her friend Nafeesah.

Q.38: Why did Khadijah radiallaahu anha prefer Mohammed sallallaahu alaehe wasallam for marriage?

A.38: She preferred him for marriage because of his truthfulness and good conduct.

Q.39: When did Khadijah radiallaahu anha marry Mohammed sallallaahu alaehe wasallam ?

A.39: She married Mohammed sallallaahu alaehe wasallam when she was 40 (forty) years old.

Q.40: What was the age of Muhammad sallallaahu alaehe wasallam and Khadijah radiallaahu anha at the time of marriage?

A.40: Muhammad sallallaahu alaehe wasallam was twenty five (25yrs) and Khadijah radiallaahu anha was forty (40yrs) at the time of marriage.

Q.41: What did Muhammad sallallaahu alaehe wasallam give Khadijah radiallaahu anha as Maher (dower)?

A.41: Twenty camels.

Q.42: Was Khadijah radiallaahu anha a widow?

A.42: Yes, She was a widow. The Prophet sallallaahu alaehe wasallam was her third husband.

Q.43: How old was Khadijah radiallaahu anha when she died?

A.43: She was Sixty five (65yrs) old while Muhammad sallallaahu alaehe wasallam was Fifty (50yrs).

Q.44: How was the relation between Muhammad sallallaahu alaehe wasallam and Khadijah radiallaahu anha ?

A.44: They had developed an intimate relation between them during the twenty five years of their conjugal life.

Q.45: What did she do for Muhammad sallallaahu alaehe wasallam ?

A.45: She helped Muhammad sallallaahu alaehe wasallam and comforted him in troubles.

Q.46: Did Muhammad sallallaahu alaehe wasallam make trade journey after marriage?

A.46: No, he made no trade journey after marriage.

Q.47: Did Muhammad sallallaahu alaehe wasallam marry any other woman during the lifetime of Khadijah radiallaahu anha ?

A.47: No, he did not marry any woman as long as she was alive.

Q.48: How was Muhammad sallallaahu alaehe wasallam known in the society?

A.48: He was known as Al-Ameen (Truthful) and As-Sadiq(Trustworthy).

Q.49: Did Muhammad sallallaahu alaehe wasallam get any sort of education?

A.49: No, he was illiterate.

Q.50: Name the war in which the Prophet sallallaahu 'alaehe wasallam participated during his early age?

A.50: He was hardly fifteen when the Fijar (sacrilegious) war broke out between Quraish and Banu Kinanah on one side and Qais Ailan on the other.

Q.51: Why was the war called sacrilegious?

A.51: It was called so because the inviolable were made violable, the sacred months included.

Q.54: What was the purpose of Al-Fudoul agreement in which the Prophet sallallaahu alaehe wasallam participated before his Prophethood?

A.54: Its purpose was to suppress violence and injustice, and protect the rights of the weak.

Q.55: How was Muhammad sallallaahu alaehe wasallam in his youth?

A.55: He was, in his youth, a combination of the best social attributes. He was in habit of meditation. He kept himself aloof from drinking wine, eating the meat slaughtered for idols and attending idolatrous festivals.

Q.56: Name the ladies whom the Prophet sallallaahu alaehe wasallam called mother after the death of his mother Amina?

A.56: 1) Haleemah As-Sadiyah who suckled him 2) Umm Aiman (may Allaah be pleased with her) the slave girl of his father, Who served him for long time 3) Fatimah Bint Asad, wife of his uncle Abu Talib and mother of Ali Bin Abu Talib (may Allaah be pleased with him)

Q.57: How many times is the name of Muhammad sallallaahu alaehe wasallam mentioned in the Quran?

A.57: 4 (Four) times.

Q.58: In Torah (old Testament) by which name was the Prophet sallallaahu alaehe wasallam mentioned?

A.58: By the name of Farqaleet.

Q.59: Who were the maternal uncles of the Prophet sallallaahu alaehe wasallam ?

A.59: His maternal uncles were Bani Zuhrah and Bani Adi Bin Najjar.

Q.60: Which way did Muhammad sallallaahu alaehe wasallam follow before the Prophethood?

A.60: He followed the way of Ibrahim alayhis Salaam.

Q.61: Did Muhammad sallallaahu alaehe wasallams uncle Abu Talib accept Islam?

A.61: No, he did not embrace Islam. He died a polytheist.

Q.62: What was the surname of the Prophet sallallaahu alaehe wasallam ?

A.62: His surname was Abul Qasim after the name of his eldest son Qasim as per the Arab custom.

Q.63: Why Prophet sallallaahu alaehe wasallam said: I am the offspring of the two slaughtered ?

A.63: The Prophet sallallaahu alaehe wasallam said it because both Ismael alayhis Salaam son of Ibrahim alayhis Salaam and Abdullah son of Abdul Muttalib were offered for slaughtering but Allaah arranged alternative for them and rescued them.

Q.64: What should one say when the Prophet sallallaahu alaehe wasallams name is mentioned?

A.64: One should pray: sallallaahu alaehe wasallam (May Allah mention his name and save him from every evil).

Quiz on Islam

Test your knowledge on the month of Ramadan with these questions!

1. Who are amongst the people that must fast in the blessed month of Ramadan, and those that are not obliged to fast in this month?

Those who must fast: All mature and sane Muslims, male and female. Those who are exempted: The sick, the travelers, those too old to fast, women in child birth, women with periods, pregnant women whose health is endangered, breast feeding women whose health is endangered.

2. What is said about performing supererogatory acts in the blessed month of Ramadan in comparison to obligatory acts performed at any other time than Ramadan?

A supererogatory (Nafil) act in Ramadan merits the same reward as an obligatory act in any other month.

3. What facts about the month of Ramadan have been related by hadith in regards to what takes place related to heaven and hell?

The gates of heaven are opened and the gates of hell are shut.

4. This ayah from the Qur'an is in reference to what night in this blessed month of Ramadan, ".....which is better than a thousand months".

Lailatul Qadr (The Night of Power)

Surah al-Qadr, surah number 97

5. What did Sayyidina 'Umar ibn al-Khattab Rady Allahu 'Anhu say about the tarawih salah? How many rak'ah did he set the salah to be?

He said what a good bid'a (innovation) it is. 20 raka'ah.

6. What is one of the sunnahs when a Muslim, for a valid reason cannot keep fast?

Not to eat in the presence of a fasting person. Repay it by fasting the number of days missed after Ramadan or Give kaffara equal to the amount of one Sadaqa tul Fitr in charity to the poor for each day missed.

7. What connection does the Qur'an and the blessed month of Ramadan have that makes the month very important and sacred?

The Qur'an was revealed in Ramadan.

8. It is said that the odour of a fasting Muslim is more fragrant to Allah Sub'hanahu wa Ta'ala than what?

Musk

9. How is the month of Ramadan a significant part of the five pillars of Islam?

It is the fourth pillar of Islam Of the five pillars of Islam, the declaration of Shahadah, salah and Fasting can be done by all Muslims while Zakah can be given and Haj performed only by those with the means to do so. It teaches us to be more humble, pious, patient and charitable.

10. What are some of the lessons taught through Ramadan in regards to food and how we should eat and drink during Ramadan?

Be moderate in eating food, never lavish.

Never waste food.

Be grateful to Allah for providing you food and drink.

Make sure your neighbour is not going hungry.

11. Hadrat Jibril 'Alayhissalam used to bring revelation to the beloved Nabi Sallallahu 'alaihi wa Sallam but in the month of Ramadan, he visited him for another specific purpose. What was that?

To recite to him the Qur'an

12. What are the duas for keeping and breaking the everyday fast in Ramadan. Write their meanings as well.

Du'a for keeping the fast (made the night before)

Nawaytu sawma ghadin min shahri Ramadan

I intend to fast during the day in the month of Ramadan

Du'a for breaking the fast

Allahumma laka sumtu wa bika amantu wa 'alayka tawakkaltu wa 'alaa Rizqika aftartu

O Allah! I fasted for Your sake and I believe in You and I put my total trust in You and I break my fast with the food provided by You.

13. List the days other than in Ramadan when Muslims fast.

a) Six days in Shawwal after 'Eid ul Fitr.

The 9th of Dhul Hijjah : Yaum ul 'Arafah

9th and 10th of Muharram. On the 10th of Muharram Nabi Musa 'Alayhissalam was saved from the army of Fir'awn

d) 15th Sha'ban : Nisf Sha'ban

e) The 13th, 14th and 15th of each Muslim (lunar) month, called Ayyam ul Beed (The White Days)

f) On Mondays, as the beloved Prophet Sallallahu 'alayhi wa sallam was born on Monday

g) On Thursdays, which is also the sunnah of our beloved Prophet Sallallahu 'alayhi wa sallam

14. List three important events in the history of our Nabi Sallallahu 'alaihi wa Sallam that occurred in the month of Ramadan?

The Qur'an was revealed

The Battle of Badr

The Victory (fat'h) of Makkah

15. In which year was fasting in Ramadan enjoined on the Muslims?

2 A.H. ; 623 C.E

16. It is said that the month of Ramadan is in three parts. List them and describe the special blessings of each part.

First 10 days: Brings Allah's mercy

2nd 10 days : Brings Allah's forgiveness

3rd 10 days : Brings emancipation from hell-fire

17. What is Sadaqa tul Fitr?

Charity given in Ramadan and before 'Eid salah for each person in the family. The amount to be given per person is 2.45 kg of wheat or barley or the value of the barley in cash.

18. How is the month of Ramadan concluded and what is the significance of this day?

After Ramadan comes 'Eid ul Fitr which is a day of rejoicing as Allah rewards Muslims for their fasting. There is salat ul 'Eid, takbeerat, visiting relatives, the sick and the graveyard to pray for the dead.

19. What are the names of the Islamic months before and after Ramadan.

Month before Ramadan : Sha'ban

Month after Ramadan : Shawwal

20. Zikr is one of the best things you can do. What is zikr?

Remembrance of Allah

21. Generally, at what age does fasting in Ramadan become compulsory?

When someone attains puberty, at the age of 13 or 14

22. If you recite one juz everyday, how many times can you complete the recitation of the Holy Qur'an in the month of Ramadan?

Once

23. In which month of the Islamic Calendar does Ramadan fall and what is it based on?

Ramadan falls in the ninth month of the Islamic Calendar. The Islamic calendar, like the solar calendar has twelve months. The Islamic calendar is based on the moon (Lunar), while the solar calendar is based on the sun (Solar).

The solar calendar months are made of 30 or 31 days except for February. The Lunar calendar months are made of 29 or 30 days. Ramadan is sometimes 29 days and sometimes 30 days. Ramadan is a very important month for the Muslims.

(Islamic Voice - www.islamicvoice.com)

IslamiCity Quiz

. Which was the first Quranic verse revealed to Prophet Muhammad SAW?

Iqra Bismi Rabbikalladhi khalakh

2. The Angel who brought Qura'n to the Propjet(p.b.u)

Angel Jibreel AS

3. How many years it took to complete the revelation of Qura'n?

23 years

4. How many chapters (Surahs) are there in the Qura'n?

114

5. Into how many sections-para is the Qura'n divided into?

30

6. Other names of Qura'n

Al - Furqan, Azzikr

7. Surah revealed both in Makkah and Madina

Al - Fatiha

8. The longest Surah

Al - Baqara

9. The Surah where Ayatul Kursi can we read

Al - Baqara

10. The Surah with two Bismillahi Rahmani Raheem

Surah Naml

11. The Surah without Bismi

Surah At-tauba

12. The scribe who was entrusted with writing Qur'an

Zaid Bin Thabit

13. The Surah revealed in full at one time

Surah Fatiha

14. The Surah known as the one third of Qura'n

Surah Al - Ikhlas

15. The Surah known as Ummul Qur'an

Surah Fatiha

16. One who has memorized Qur'an in full

Hafiz

17. The Surah with the repetition of the same sentence 31 times. What is that sentence.

Surah Arrahman-Fabiayyi allayi rabbikkuma tokkadhiban

18. Two famous English translations of the Qur'an

The Holy Qur'an - By Abdulla Yousuf Ali

The Glorious Qur'an - By Mohd. Marmaduka Picthal

19. The only lady who wrote commentary on Qur'an

Zainab - Al - Gazzali

20. Famous Commentaries on Qur'an

Fee Zilalil Qur'an - Sayyid Qutub

Tafseerul Manar - Muhammed Rashid Ridha

Tafheemul Qur'an - Abdul A'la Mawdudi

21. The smallest surah in the Qur'an

Surah Al - Kawthar

22. The longest verse in the Qur'an

Verse no.282 in Surah Al- Baqara dealing with transactions involving future payments.

HADIS, FIQH, ISLAM, IMAN:

23. The most authentic book after the Holy Qur'an

Sahihul Bukhari

24. What is Hadith

The Prophet's words, deeds and tacit approvals

25. What does the word Islam mean

Submission

26 Name the five pillars of Islam

Shahada, Salah (prayers), Zakath, Sawm (fasting) and Pilgrimage (Hajj)

27. Sunnah fasts are observed in Muharam, Shawal and Dhul Hajj. Which are the days in each

9th & 10th of Muharam

2nd to 7th of Shawal (6 days)

9th of Dhul Haj (Arafa)

28. How many Handsome names Allah has

Ninety nine

29. What does a. Arrahman, b. Arraheem, c. Malik, d. Alhaliq, e. Al Ahed mean

- a. The most Gracious
- b. The most Merciful
- c. The king (owner)
- d. The Creator
- e. The One

30. What is Iman

To believe in Allah, His Angels, His Books, His Messengers, The last Day and Fate - Good and Evil.

31. What are angels created from

Light

32. What does la ikraha fi dheen mean

There is no compulsion in religion

33. Which are four famous madaahib (schools of thought)

Shafi, Hanafi, Hambali and Maliki

34. The Angel who blows the horn on the last day

Israfil

35. In how many places Salah (prayer - Namaz) has been referred to in the Qura'n

700

36. Which act of the prayer is to be performed on seven bones

Sujud

37. How many Rakahs and Thakbirs are there in each I'd Prayer

2 Rakahs, 12 Thakbeers

38. In which Sunnah prayer we have 4 standing, four Rukoo and 4 Sujud

Salathul Khusoof (Special prayer on Eclipses)

39. A night in Ramadan is better, one thousand months, which is that night]

Lailathul Qadr

40. Who built the Ka'ba

Prophet Ibrahim and his son Ismail

41. What is meant by Tawaf

Walking and circling round the Ka'ba

42. Name the two hillocks between which the Pilgrims walk and run for Hajj and Umra

Safa and Marwa

PROPHETS:

- Prophet Adam

First prophet, First man

- Prophet Nuh

Allah saved him and the believers, those who opposed him perished in the floods including his son.

- Prophet Salih

A she camel was the sign given to Salih. Evil doers perished in an earth quake

- Prophet Ibrahim

Prophet who was thrown into the fire was saved by Allah

- Prophet Yusuf

Who was thrown to a deep well by his brothers. Later became the ruler of Egypt

- Prophet Musa

Who was sent to Pharaoh - the ruler of Egypt - Musa's sign - the stick which turns into snake.

Pharaoh drowned in the sea. Musa was given Tawrat

- Prophet Yunus

Swallowed up by an enormous fish. Allah caused Yunus to come out of the Fish's stomach because he prayed fervently.

- Prophet Dawud

Prophet and ruler, killed Jalut. He was given - 'Zabur'

- Prophet Sulaiman

Son of Dawud. Prophet and ruler very wise and just could understand languages of ants birds etc.

Queen of Sheba from Yemen sent communication to him through a bird called Hudhud - she embraced Islam

· Prophet Zakraiya and prophet Yahya

Yahya was born at his old age

· Prophet Isa

Born without a father -Maryam his mother - Isa spoke while he was an infant in the cradle.

His miracles curing the sick - bringing back the dead to life with Allah's leave 'Injil' was the holy book given to him.

43. No. of Prophets mentioned in the Qur'an

25

44. Prophet whom Allah ordered to be sacrificed

Prophet Ismail

45. The wives of Prophet Ibrahim

Hajer, Sara

46. The sea known as Lot's sea

Dead sea

47. Brother of Musa, sent as a prophet to help Musa

Haroon

48. Who is known as " the orator among the prophets"

Shuaib

49. One Prophet was the son of a prophet and the father of another. Who is the blessed one

Prophet Ishaq

50. Who are the righty guided Caliphs (in order)

Abubacker, Assidheeq Umar Bin KhatabUsman Bin Affan Ali Bin Ali Talib

51. About whom does Qur'an says " The second of the two"

Abubacker Assidheeq

52. How old was Ali when he embraced Islam

10 years

MUHAMMAD (S.A.W)

53. The day and year of the prophet's birth

Monday, 22nd April, 571

54. The prophet's

Father - AbdullaMother - Amina

Grand father - Abdul Muthalib

Uncle who looked after him - Abu Thalib

D.6

4) Abu Bakr (r.a.) were appointed by Prophet Muhammad (pbuh) himself as the leader of the Hajj in which year of Hijrah ?

A.8th year of HijrahB.6th year of HijrahC.9th year of HijrahD.10th year of Hijrah

5) Until what year of Hijra, did Abu Bakr (r.a.) stayed in Madinah with Prophet (pbuh) ?

A.5th year of HijrahB.6th year of HijrahC.7th year of HijrahD.8th year of Hijrah

6) Why did Abu Bakr (r.a.) went into the cave Thawr before the Prophet (pbuh) entered ?

A.he wanted to check if there is enough light inside for the Prophet (pbuh)

B.he wanted to have the best spot in the cave before Prophet (pbuh) takes it

C.he wanted to make sure that it is safe for Prophet (pbuh) to enter the cave

D.he was afraid of the chasing enemy and wanted to be safe inside

7) Abu Bakr had freed a blind woman which he had brought from Syria. What was her name ?

A.ZarinaB.ZaniraC.ZainabD.Zehra

8) What is the meaning of Sirat al Mustaqim ?

A.the highway between Makkah and Madinah

B.the straight pathC.the narrow pathD.the open path

9) What is the Arabic term used for the collective obligation for learning essential sciences and arts and technology ?

A.Fard al KabeerB.Fard al IslamC.Fard al KifayaD.None of the above

10) Prophet Muhammad's (pbuh) mission was to --

A.to regain the political base in MakkahB.to establish the Law of Allah (swt) on the earthC.to make treaties after wars with non-believersD.to make treaties and continue trade for economic prosperity

1) The closing divine message will come with Prophet Isa when he re-appears ?

Your answer of B.False is right. The success rate for this question is % 39

2) All the conquests Abu Bakr (r.a.) achieved were during one of the following years ..

You didn't make a selection. The success rate for this question is % 35

3) How many areas did Abu Bakr (r.a.) had to send armies to at the same time to take care of the rebellion against Islam ?

You didn't make a selection. The success rate for this question is % 19

4) Abu Bakr (r.a.) were appointed by Prophet Muhammad (pbuh) himself as the leader of the Hajj in which year of Hijrah ?

You didn't make a selection. The success rate for this question is % 20

5) Until what year of Hijra, did Abu Bakr (r.a.) stayed in Madinah with Prophet (pbuh) ?

You didn't make a selection. The success rate for this question is % 36

6) Why did Abu Bakr (r.a.) went into the cave Thawr before the Prophet (pbuh) entered ?

You didn't make a selection. The success rate for this question is % 57

7) Abu Bakr had freed a blind woman which he had brought from Syria. What was her name ?

You didn't make a selection. The success rate for this question is % 13

8) What is the meaning of Sirat al Mustaqim ?

You didn't make a selection. The success rate for this question is % 59

9) What is the Arabic term used for the collective obligation for learning essential sciences and arts and technology ?

You didn't make a selection. The success rate for this question is % 31

10) Prophet Muhammad's (pbuh) mission was to --

) Nimrod argued with Prophet concerning Allah and his tyranny and sovereignty overall his subjects except the heavens, the planets and the stars.

A) Musa (a.s.)B) Yusuf (a.s.)C) Yaqub (a.s.)D) Ibrahim (a.s.)

2) Which expedition was the subject of most part of Surah At-Taubah ?

A) BadrB) TabukC) Mu'tahD) Hunain

3) One of the first martyrs of Islam was

A) Talha (r.a.)B) Yasir (r.a.)C) Hamza (r.a.)D) Zainab (r.a.)

4) For which of the following sins Allah (s.w.t.) will not punish ?

A) Causing harm to others because of ignoranceB) Missing salat because of intentional sleepC) Abusing others who do not fastD) Knowingly misusing one's powers and resources

5) Performance of regular prayers is a form of training to

A) Excel in this world and the HereafterB) Strengthening ourselves for carrying out the mission of Prophet (s.a.w.)C) Seek pleasure of Allah (s.w.t.)D) All of the above

6) Helping the poor and feeding the hungry can become acts of Ibadah if for one of the following reasons

A) To help them because they deserve itB) To seek the sheer pleasure of Allah (s.w.t.)C) To follow the teachings of the Prophet (s.a.w.)D) To make non-Muslims know about Islam as being good

7) According to Islam

A) It is obligatory to obey the Quran but not the Sunnah of the Prophet (s.a.w.)B) It is obligatory to obey the Quran and the Sunnah of the Prophet (s.a.w.)C) It is obligatory to obey the Sunnah of the Prophet (s.a.w.) but not the QuranD) It is not obligatory to obey the Quran and the Sunnah of the Prophet (s.a.w.)

8) The Din of al-Islam and its Shari'ah A) Has been unchanged through all the ProphetsB) Shari'ah had been the same, Din had been different in different Prophets' timesC) Din had been the same, Shari'ah had been different in different Prophets' timesD) Both Din and Shari'ah had been different in different Prophets' times

9) In verse 9 of Surah At-Taubah: "They bartered away Allah's revelations for paltry worldly gains and then debarred others from His Way: indeed very evil were the deeds they did, " they refers to

A) The Hypocrites of MadinaB) The Polytheists of MakkahC) The Jewish tribes living around MadinaD) The Roman Christians

10) The believers used to meet secretly at the house of to learn about Islam.

A) Ammaar bin Yassir (r.a.)B) Arqam ibn-abu-Al-Arqam (r.a.)C) Bilal bin Rabah (r.a.)D) Khabbab bin Arth (r.a.)

1) Nimrod argued with Prophet concerning Allah and his tyranny and sovereignty overall his subjects except the heavens, the planets and the stars.

You didn't make a selection. The success rate for this question is % 30

2) Which expedition was the subject of most part of Surah At-Taubah ?

You didn't make a selection. The success rate for this question is % 23

3) One of the first martyrs of Islam was

You didn't make a selection. The success rate for this question is % 21

4) For which of the following sins Allah (s.w.t.) will not punish ?

You didn't make a selection. The success rate for this question is % 34

5) Performance of regular prayers is a form of training to

You didn't make a selection. The success rate for this question is % 39

6) Helping the poor and feeding the hungry can become acts of Ibadah if for one of the following reasons

You didn't make a selection. The success rate for this question is % 37

7) According to Islam

You didn't make a selection. The success rate for this question is % 41

8) The Din of al-Islam and its Shari'ah

You didn't make a selection. The success rate for this question is % 27

9) In verse 9 of Surah At-Taubah: "They bartered away Allah's revelations for paltry worldly gains and then debarred others from His Way: indeed very evil were the deeds they did, " they refers to

You didn't make a selection. The success rate for this question is % 17

10) The believers used to meet secretly at the house of to learn about Islam.

You didn't make a selection. The success rate for this question is % 22

1) Its title is translated as "The Night Star". What is this Sura titled in Arabic in Quran ?

A. Al Ghashiyah B. Al Bayyinah C. Al Tariq D. Al Duha

2) What is disbelief in God ?

A. When a person forces his mind to believe in gods. B. When a person cherishes in his heart the love, reverence and fear of other powers. C. When a person follows a course of his own. D. A & B

3) Iman-bil-ghayb is

A. Belief in the Day of Judgment B. Belief in the Resurrection C. Belief in the Unseen D. Belief in the Heaven and Hellfire

4) Qasr prayer is (WT)

A. The one when we can shorten the four rakah to two rakah prayer during traveling B. The one when we can shorten the two rakah to one rakah prayer during traveling C. The one when we can shorten the four rakah to two rakah prayer when one is sick

D. The one when we can pray in a hurry because we want to do something else

5) The Arabic word 'Bidah' in Islamic terminology means A. An innovated belief or practice added to the original and authentic Islamic belief or practice B. Use of individual reasoning to draw conclusion

from the Quran or the Sunnah in conformity with the general principle of IslamC.One's own understanding of the Quran and SunnahD.A new meaning given to a Quranic verse

6) After drinking milk, there is a special dua which is (WT)

A. Allahumma barik lana fihi wa at'imna Khayran minhuB. Alhamdu lillahilladhi at'amana wa saqana wa ja'alana musliminC.Allahumma barik lana fihi wa zidna minhuD.Allahumma barik lana fima razaqtana wa qina adhab al-nar

7) Which of the following statements is INCORRECT regarding women in Islam ?

The Prophet (s.a.w.) exhorts men to treat women respectfully and to regard them as equals.A married woman may retain her own family name.Women can imitate men's dresses as long as they are decent.

Men and women are subject to the same penalties if they commit a crime

8) Blessings for a non-Muslim who sneezes is

A. Alhamdu LillahB. Yarhamuka AllahC.Yahdikum AllahD.Yahdikum Allah wa yuslih balakum

9) In the Battle of Uhud, chewed the raw liver of the Prophet (s.a.w.)'s uncle, Hamza (r.a)

A. HindaB. HumnaC.HudaD.Halima

10) One should not hesitate to kill the following four types of creatures- Scorpions, mice, snakes and

A.SpidersB. CrabsC.Geckos

D.Newts1) Its title is translated as "The Night Star". What is this Sura titled in Arabic in Quran ?

You didn't make a selection. The success rate for this question is % 31

2) What is disbelief in God ?

You didn't make a selection. The success rate for this question is % 13

3) Iman-bil-ghayb is

You didn't make a selection. The success rate for this question is % 42

4) Qasr prayer is (WT)

You didn't make a selection. The success rate for this question is % 42

5) The Arabic word `Bidah' in Islamic terminology means

You didn't make a selection. The success rate for this question is % 37

6) After drinking milk, there is a special dua which is (WT)

You didn't make a selection. The success rate for this question is % 18

7) Which of the following statements is INCORRECT regarding women in Islam ?

You didn't make a selection. The success rate for this question is % 40

8) Blessings for a non-Muslim who sneezes is

You didn't make a selection. The success rate for this question is % 19

9) In the Battle of Uhud, chewed the raw liver of the Prophet (s.a.w.)'s uncle, Hamza (r.a)

You didn't make a selection. The success rate for this question is % 36

10) One should not hesitate to kill the following four types of creatures- Scorpions, mice, snakes and

You didn't make a selection. The success rate for this question is % 20

1 .How many surahs in the Qur'aan have a sajdah?

There are FOURTEEN places of prostration [sajdah] in the Qur'aan which are agreed upon by all scholars.

Dua [invocation] recited in sajdah:

Sajadtu wajhiya lilladhee khalaqahu wa sawwarahu, wa shaqqa sam'ahu wa basarahu TabaarakAllaahu ahsan-ul Khaaliqeen

Hope the following helps us in understanding ourselves

And the religion Islam more better.

May Allah bless all Muslims.

Q) What is the meaning of the word "Qur'an"?

A) That which is Read.

Q) Where was the Qur'an revealed first?

A) In the cave of Hira (Makkah)

Q) On which night was the Qur'an first revealed?

A) Lailatul-Qadr (Night of the Power)

Q) Who revealed the Qur'an?

A) Allah revealed the Qur'an

Q) Through whom was the Qur'an revealed?

A) Through Angel Jibrael (Alaihis-Salaam)

Q) To whom was the Qur'an revealed?

- A) To the last Prophet Muhammed (Sallahu Alaihi Wasallam)
- Q) Who took the responsibility of keeping the Qur'an safe?
- A) Allah himself
- Q) What are the conditions for holding or touching the Qur'an?
- A) One has to be clean and to be with wudhu (ablution)
- Q) Which is the book which is read most?
- A) The Qur'an
- Q) What is the topic of the Qur'an?
- A) Man
- Q) What are the other names of the Qur'an according to the Qur'an itself?
- A) Al-Furqaan, Al-Kitaab, Al-Zikr, Al-Noor, Al-Huda
- Q) How many Makki Surahs (chapters) are there in the Qur'an?
- A) 86
- Q) How many Madani Surahs (chapters) are there in the Qur'an?
- A) 28
- Q) How many Manzils (stages) are there in the Qur'an?
- A) 7
- Q) How many Paara or Juz (parts) are there in the Qur'an?
- A) 30
- Q) How many Surahs (chapters) are there in the Qur'an?
- A) 114
- Q) How many Rukoo (paragraphs) are there in the Qur'an?
- A) 540
- Q) How many Aayaath (verses) are there in the Qur'an?
- A) 6666 / 6236
- Q) How many times is the word 'Allah' repeated in the Qur'an?
- A) 2698

Q) How many different types of Aayaath (verses) are there in the Qur'an?

A) 10

Q) Who is the first 'Haafiz' of the Qur'an?

A) Prophet Muhammed (Sallallahu Alaihi Wasallam)

Q) At the time of the death of Prophet Muhammed (Sallallahu Alaihi Wasallam) how many Huffaz were there?

A) 22

Q) How many Aayaaths (verses) on Sajda (prostration) are there in the Qur'an?

A) 14

Q) In which Paara (part) and Surah (chapter) do you find the first verse about Sajda (prostration)?

A) The 9th Paara, 7th Chapter-Surah-al-Araaf, Verse 206

Q) How many times has the Qur'an stressed about Salaat or Namaaz (prayer)?

A) 700 times

Q) How many times has the Qur'an emphasized on alms or charity?

A) 150

Q) How many times in the Qur'an, is the Prophet Muhammed (Sallallahu Alaihi Wasallam) addressed as Yaa-Aiyu-Han-Nabi?

A) 11 times

Q) Where in the Qur'an has Prophet Muhammed (Sallallahu Alaihi Wasallam) been named 'Ahmed'?

A) Paara 28, Surah Saff, Ayath 6

Q) How many times has the name of Rasool-ullah (Sallallahu Alaihi Wasallam) been mentioned in the Qur'an?

A) Muhammed (Sallallahu Alaihi Wasallam) - 4 times Ahmed (Sallallahu Alaihi Wasallam) - 1 time.

Q) Name the Prophet whose name is mentioned and discussed most in the Qur'an?

A) Moosa (Alahis-Salaam)

Q) Who were the Kaathibe-Wahi (copyists of the revelations) of the Qur'an?

A) Abu Bakr (Radhiallahu Anhu), Usman (Radhiallahu Anhu), Ali (Radhiallahu Anhu), Zaid Bin Harith (Radhiallahu Anhu) And Abdullah bin Masood (Radhiallahu Anhu)

Q) Who was the first person who counted the Aayaath (verses) of the Qur'an?

A) Ayesha (Radhiallahu Anha)

Q) On whose advice did Abu Bakr (Radhiallahu Anhu) decide to compile the Qur'an?

A) Omer Farooq (Radhiallahu Anhu)

Q) On whose order was the Qur'an compiled completely in written form?

A) Abu Bakr (Radhiallahu Anhu)

Q) Who confined the recitation of the Qur'an on the style of the Quraysh tribe?

A) Usman (Radhiallahu Anhu)

Q) Out of the copies of the Qur'an compiled by Usman (Radhiallahu Anhu), how many and where are they at present?

A) Only 2 copies. One in Tashkent and the other in Istanbul.

Q) Which Surah of the Qur'an was Prophet Muhammed (Sallallahu Alaihi Wasallam) reciting while praying, that Hazrat Jabeer Bin Muth'im Listened to and embraced Islam?

A) Surah Thoor

Q) Which was that Surah of the Qur'an which the Prophet Muhammed (Sallallahu Alaihi Wasallam) had recited when one of his enemies Utba after listening to it fell in Sajda (prostration)?

A) The first five Ayaaths of Ham-Meem-Sajda

Q) Which is the first and the most ancient Mosque according to the Qur'an?

A) Kaaba.

Q) In Qur'an mankind is divided into two groups. Which are those two groups?

A) Believers and disbelievers.

Q) Who is the man about whom, Allah has said in the Qur'an that his body is kept as an admonishing example for future generations to come?

A) Fir'aun. (Pharaoh)

Q) Besides the body of Pharaoh, what is that thing which is kept as an admonishing example for future generations to come?

A)Noah's Ark.

Q) After the wreckage of Prophet Noah's Ark, which is its place of rest mentioned in the Qur'an?

A) Cave of Judi.

Q) In the Qur'an the name of which companion of Prophet Muhammed (Sallallahu Alaihi Wasallam) is mentioned?

A) Zaid Bin Harith.

Q) Who is the relative of the Prophet Muahmmmed (Sallallahu Alaihi Wasallam) whose name is mentioned in the Qur'an?

A) Abu Lahab

Q) In the Qur'an there is a mention of a Prophet who has been called by his mother's name. Who was he?

A) Jesus Prophet (Isa Alahis salaam) is mentioned as bin Maryam.

Q) Which was the agreement that was titled Fath-hum-Mubeen' without fighting a battle?

A) Treaty of Hudaibiya.

Q) What are the different names used for Satan or Devil in the Qur'an?

A) Iblees and Ash-Shaitaan.

Q) Which category of creature does the Qur'an put 'Iblees' into?

A) Jinn.

Q) What were those worships and prayers that were ordered by Allah to the community of Bani Israeel and which were continued by the Muslim Ummah also?

A) Salaat and Zakaat. (Al-Baqarah:43)

Q) The Qur'an repeatedly warns of a certain day. Can you say which day it is?

A) Youmal Qiyamah. (Doomsday)

Q) Who were those people with whom Allah was pleased and they were pleased with Him, as mentioned in the Qur'an?

A) Companions of Prophet Muhammed. (Sallallahu Alaihi Wasallam)

Q) In which Holy Book of Non-Muslims the Qur'an mentioned repeatedly?

A) In the Holy Book of Sikh Community-Granth Saheb.

Q) In which year were the vowels inserted in the Qur'an?

A) 43 Hijri.

Q) Who were the first serious students of the Qur'an? A) As-haabus Suffah.

Q) Which is the first Residential University where the faculty of the Qur'an was established for the first time?

A) Masjid-e-Nabvi. Mosque of the Prophet (Sallallahu Alaihi Wasallam)

Q) By what name did the Qur'an address those noble and pious people who were selected by Allah to convey His message to mankind?

A) Nabi (Prophet) and Rasool (Messenger).

Q) What type of a person does the Qur'an want to make?

A) A Momin.

Q) What is the scale or measure of one's dignity according to the Qur'an?

A) Thaqwa. (Piety)

Q) What according to the Qur'an is the root cause of the evil?

A) Alcohol.

Q) What are the two most important types of kinds of Aayaaths (Verses) found in the Qur'an?

A) Muhakamaat and Muthashabihaath.

Q) Which is the longest Surah (Chapter) in the Qur'an?

A) Surah-al-Baqarah.

Q) Which is the smallest Surah in the Qur'an?

A) Surah-al-Kausar.

Q) What was the age of Prophet Muhammed (Sallallahu Alaihi Wasallam) when the Qur'an was first revealed to him through ael (Alaihis-salaam)?

A) 40 Years

Q) How long did Prophet Muhammed (Sallallahu Alaihi Wasallam) receive the revelation of the Qur'an in Makkah?

A) 13 Years.

Q) How long did Prophet Muhammed (Sallallahu Alaihi Wasallam) receive the revelation of the Qur'an in Madinah?

A) 10 Years.

Q) Where was the first Surah revealed?

A) In Makkah.

Q) Where was the last Surah revealed?

A) In Madinah.

Q) How many years did it take for the complete revelation of the Qur'an?

A) 22 years, 5 months and 14 days.

Q) Which Surah (Chapter) of the Qur'an is to be read compulsorily in each raka'at of the Sallat (Namaaz)?

A) Surah-al-Fatihah.

Q) Which is the Surah, which Allah taught as a Du'a(Prayer)?

A) Surah-al-Fatihah.

Q) What is the reason of keeping Surah-al-Fatihah in the beginning of the Qur'an?

A) It is the door to the Qur'an

Q) What is the Surah (Chapter) revealed completely and found first place in the Qur'an?

A) Surah-al-Fatihah.

Q) Who was the only lady whose personal name is found in the Qur'an?

A) Bibi Mariam (Alaihis-salaam).

Q) In which Surah (Chapter) of the Qur'an do you find maximum instructions?

A) Surah-al-Baqarah.

Q) When and Where did the Prophet Muhammed (Sallallahu Alaihi Wasallam) and Jibraeel (Alaihis-salaam) meet for the second time?

A) On Friday,18th Ramadan,in the Cave of Hira.

Q) What was the interval between the first and the second revelation?

A) 2 years and six months.

Q) Which is the Surah (Chapter) that does start without Bismillah? A) Surah-al-Taubah or Bara'ath.

Q) In which Surah (Chapter) of the Qur'an is Bismillah repeated twice?

A) Surah-al Naml.

Q) How many Surahs (Chapters) in the Qur'an have the titles named after different Prophets?

A) 6 Surahs (Chapters)

Q) How many Surahs (Chapters) in the Qur'an have the titles named after different Prophets?

A) 6 Surahs (Chapters)

1- Surah-al-Yunus. 2- Surah-al-Hood. 3- Surah-al-Yusuf. 4- Surah-al-Ibraheem. 5- Surah-al-Nuh. 6- Surah-al-Muhammed.

Q) In which part of the Qur'an do you find 'Ayat-ul-Kursi' (Verse of the Throne)?

A) In the beginning of the third Part. (Chapter 2-55)

Q) How many different names of Allah are mentioned in the Qur'an?

A) 99.

Q) Who were the three non-prophets whose names are mentioned with due respect in the Qur'an?

A) Luqman, Aziz of Egypt and Zulqarnain.

Q) At the time Abu Bakr (Radhiyallahu Anhu) how many companions had compiled the Qur'an in the form of a book?

A) 75 companions.

Q) Which is that only book which is completely memorized by millions of people in the world?

A) Al-Qur'an.

Q) What did the Jinns who heard a few Aayaaths (Verses) of the Qur'an say to each other?

A) We have heard a unique discourse which shows the right path, verily we believe in it.

Q) Which are the most popular translations of the Qur'an in English?

A) Translation by Muhammed Marmaduke Pickthall and by Allama Yusuf Ali.

Q) Into how many languages of the world has the Holy Qur'an been translated?

A) Nearly 103 languages.

Q) Who was the first translator of the Holy Qur'an into Urdu?

A) Moulana Shah Rafiuddin Muhaddis Dehlavi.

Q) What will be our condition on 'The day of the Judgement' according to the Qur'an?

A) Everybody will be in a state of anxiety.

Q) Who was the Prophet mentioned in the Qur'an whose three generations were prophets?

A) Ibraheem (Alaihis-salaam).

Q) What is that book which abolished all old rules and regulations?

A) Al-Qur'an.

Q) What does the Qur'an say about property and wealth?

A) They are tests of one's faith.

Q) According to the Qur'an who is "khaatamun Nabiyyeen" (the last of the Prophets)?

A) Prophet Muhammed (Sallallahu Alaihi Wasallam)

Q) What is the name of the book that tells us clearly about the reality of the beginning and the end of the world?

A) Al-Qur'an.

Q) In the Qur'an what other name is given to the city of Makkah?

A) Bakkah and Baladul Ameen.

Q) According to the Qur'an what other name is given to the city of Madinah?

A) Yathrib.

Q) Whose Generation is known as "Bani Israeel" according to the Qur'an?

A) The generation of Prophet Yaqoob (Alaihis salaam) who is also known as Israeel.

Q) Which are the 5 mosques that are mentioned in the Qur'an?

A) 1- Masjid-ul-Haram. 2- Masjid-ul-Zirar. 3- Masjid-ul-Nabawi. 4- Masjid-ul-Aqsa. 5- Masjid Quba.

Q) Which are the 4 angels that are mentioned in the Qur'an?

A) 1- Jibraeel Ameen. (Alaihis salaam) 2- Meekaeel. (Alaihis salaam) 3- Haroot. (Alaihis salaam) 4- Root. (Alaihis salaam)

ISLAMIC QUIZ

1. Which was the first Quranic verse revealed to Prophet Muhammad SAW?

Iqra Bismi Rabbikalladhi khalakh

2. The Angel who brought Qura'n to the Propjet(p.b.u)

Angel Jibreel AS

3. How many years it took to complete the revelation of Qura'n?

23 years

4. How many chapters (Surahs) are there in the Qura'n?

114

5. Into how many sections-para is the Qura'n divided into?

30

6. Other names of Qura'n

Al - Furqan, Azzikr

7. Surah revealed both in Makkah and Madina

Al - Fatiha

8. The longest Surah

Al - Baqara

9. The Surah where Ayatul Kursi can we read

Al - Baqara

10. The Surah with two Bismillahi Rahmani Raheem

Surah Naml

11. The Surah without Bismi

Surah At-tauba

12. The scribe who was entrusted with writing Qur'an

Zaid Bin Thabit

13. The Surah revealed in full at one time

Surah Fatiha

14. The Surah known as the one third of Qura'n

Surah Al - Ikhlas

15. The Surah known as Ummul Qur'an

Surah Fatiha

16. One who has memorized Qur'an in full

Hafiz

17. The Surah with the repetition of the same sentence 31 times. What is that sentence.

Surah Arrahman-Fabiayyi allayi rabbikkuma tokkadhiban

18. Two famous English translations of the Qur'an

The Holy Qur'an - By Abdulla Yousuf Ali

The Glorious Qur'an - By Mohd. Marmaduka Picthal

19. The only lady who wrote commentary on Qura'n

Zainab - Al - Gazzali

20. Famous Commetaries on Qur'an

Fee Zilalil Qur'an - Sayyid Qutub

Tafseerul Manar - Muhammed Rashid Ridha

Tafheemul Qur'an - Abdul A'la Mawdudi

21. The smallest surah in the Qur'an

Surah Al - Kawthar

22. The longest verse in the Qur'an

Verse no.282 in Surah Al- Baqara dealing with transactions involving future payments.

HADIS, FIQH, ISLAM, IMAN:

23. The most authentic book after the Holy Qur'an

Sahihul Bukhari

24. What is Hadith

The Prophet's words, deeds and tacit approvals

25. What does the word Islam mean

Submission

26 Name the five pillars of Islam

Shahada, Salah (prayers), Zakath, Sawm (fasting) and Pligrimage (Hajj)

27. Sunnah fasts are observed in Muharam, Shawal and Dhul Hajj. Which are the days in each

9th & 10th of Muharam

2nd to 7th of Shawal (6 days)

9th of Dhul Haj (Arafa)

28. How many Handsome names Allah has

Ninety nine

29. What does a. Arrahman, b. Arraheem, c. Malik, d. Alhaliq, e. Al Ahed mean

a. The most Gracious

b. The most Merciful

c. The king (owner)

d. The Creator

e. The One

30. What is Iman

To believe in Allah, His Angels, His Books, His Messengers, The last Day and Fate - Good and Evil.

31. What are angels created from

Light

32. What does la ikraha fi dheen mean

There is no compulsion in religion

33. Which are four famous madaahib (schools of thought)

Shafi, Hanafi, Hambali and Maliki

34. The Angel who blows the horn on the last day

Israfil

35. In how many places Salah (prayer - Namaz) has been referred to in the Qura'n

700

36. Which act of the prayer is to be performed on seven bones

Sujud

37. How many Rakahs and Thakbirs are there in each I'd Prayer

2 Rakahs, 12 Thakbeers

38. In which Sunnah prayer we have 4 standing, four Rukoo and 4 Sujud

Salathul Khusoof (Special prayer on Eclipses)

39. A night in Ramadan is better, one thousand months, which is that night]

Lailathul Qadr

40. Who built the Ka'ba

Prophet Ibrahim and his son Ismail

41. What is meant by Tawaf

Walking and circling round the Ka'ba

42. Name the two hillocks between which the Pilgrims walk and run for Hajj and Umra

Safa and Marwa

PROPHETS:

· Prophet Adam

First prophet, First man

· Prophet Nuh

Allah saved him and the believers, those who opposed him perished in the floods including his son.

· Prophet Salih

A she camel was the sign given to Salih. Evil doers perished in an earth quake

· Prophet Ibrahim

Prophet who was thrown into the fire was saved by Allah

· Prophet Yusuf

Who was thrown to a deep well by his brothers. Later became the ruler of Egypt

· Prophet Musa

Who was sent to Pharaoh - the ruler of Egypt - Musa's sign - the stick which turns into snake.

Pharaoh drowned in the sea. Musa was given Tawrat

· Prophet Yunus

Swallowed up by an enormous fish. Allah caused Yunus to come out of the Fish's stomach because he prayed fervently.

· Prophet Dawud

Prophet and ruler, killed Jalut. He was given - 'Zabur'

· Prophet Sulaiman

Son of Dawud. Prophet and ruler very wise and just could understand languages of ants birds etc.

Queen of Sheba from Yemen sent communication to him through a bird called Hudhud - she embraced Islam

· Prophet Zakariya and prophet Yahya

Yahya was born at his old age

· Prophet Isa

Born without a father - Maryam his mother - Isa spoke while he was an infant in the cradle.

His miracles curing the sick - bringing back the dead to life with Allah's leave 'Injil' was the holy book given to him.

43. No. of Prophets mentioned in the Qur'an

25

44. Prophet whom Allah ordered to be sacrificed

Prophet Ismail

45. The wives of Prophet Ibrahim

Hajer, Sara

46. The sea known as Lot's sea

Dead sea

47. Brother of Musa, sent as a prophet to help Musa

Haroon

48. Who is known as " the orator among the prophets"

Shuaib

49. One Prophet was the son of a prophet and the father of another. Who is the blessed one

Prophet Ishaq

50. Who are the righty guided Caliphs (in order)

Abubacker, Assidheeq

Umar Bin Khatab

Usman Bin Affan

Ali Bin Ali Talib

51. About whom does Qur'an says " The second of the two"

Abubacker Assidheeq

52. How old was Ali when he embraced Islam

10 years

MUHAMMAD (S.A.W)

53. The day and year of the prophet's birth

Monday, 22nd April, 571

54. The prophet's

Father - Abdulla

Mother - Amina

Grand father - Abdul Muthalib

Uncle who looked after him - Abu Thalib

55. Another name of Mount Hira

Jabal Annoor

56. The prophet's uncle who opposed him bitterly

Abu Lahab

57. Woman who used to throw garbage in front of the prophet's house

Ummu Jameel, Abu Lahab's wife

58. The first couple who fell martyrs for the cause of Islam

Yasir and Sumayya

59. The prophet's sons

Kasim, Abdulla, Ibrahim

60. The prophet's daughters

Zainab, Umm Khulthoom, Rukhiyya, Fathima

61. The first man to believe in the prophet

Aboobacker Assidheeq

62. The first woman to believe in the prophet

Khadeeja (Prophet's wife)

63. The country where the Muslims first emigrated to

Ethiopia (Abyssenia)

64. The king who gave shelter to Muslims in Ethiopia

Negus

65. Hoe many years the prophet propogated Islam secretly

3 years

THE PROPHET'S PERIOD

66. To which country did Bilal Bin Rabah belong to

Abyssinia

67. Who was the first to stand atop the Ka'aba and call the Azan

Bilal Bin Rabah

68. The two deaths which made the prophet so sad, in the year 10 A.H.

The deaths of his wife Khadeeja and uncle Abu Thalib

69. The cave in which the prophet received the first revelation

Cave Hira

70. The cave in which the prophet and Aboobacker hide during their emigration to Madina

Cave Thaur

71. Who is a munafiq (hypocrite in islam)

One who does not truly believe in Islam but pretends to be one

72. The first battle fought between Muslims and the Quraysh

Battle Badr

73. Another name for the battle of Trenches

Ahzab

74. The only Haj the Prophet performed

Hajjathul Wida'

WHO OR WHAT THEY ARE:

· The poet of the East

Allama Muhammad Iqbal

· The door of Wisdom

Ali Bin Aboo Thalib

· The mothers of the Faithful

Ummahathul Mu'minin - The wives of the Prophet

· The man titled "Sword of Allah"

Khalid Bin Walid

· Khaleelullah (Bosom friend of Allah)

Prophet Ibrahim

· The leader of Hell (Shaikhunnar)

Iblis (Satan)

· The lion of Mysore

Tipu Sultan

· The ship of desert

Camel

· The Jewel of the world

Cordova in Spain

64 question & Answer About Islam, Very Helpful!

Q.1 : When was Muhammad sallallaahu 'alaehe wasallam born?

A.1:. He was born on Monday the 9th Rabi Al-Awwal, (appox. 20th April, 571 AC). The year was called Amul Feel (the Year of the Elephant).

Q.2 : Where was the Prophet sallallaahu 'alaehe wasallam born?

A.2:. He was born in Makkah, a town in Arabia.

Q.3 : Why was the year called the Year of the Elephant?

A.3: At that time, Abraha, the Governor of Yemen, had invaded Makkah intending to demolish the Ka'bah in order to attract the Arab Pilgrims to the mock Ka'bah he had set up in Yemen. Abraha arrived in Makkah, together with his troops, on elephants.

Q.4 : How did he perish along with his army?

A.4:. Allaah sent flights of birds carrying brick stones in there beaks and claws. They dropped them onto the invaders until all of them and the elephants were destroyed.

Q.5 : What is the name of the Prophet's sallallaahu 'alaehe wasallam father?

A.5:. Abdullah bin Abdul Muttallib.

Q.6 : What is the name of the Prophet's sallallaahu 'alaehe wasallam mother?

A.6: Aminah Bint Wahab Bin Abd Manaf Bin Zahrah.

Q.7 : When and where did his sallallaahu 'alaehe wasallam father die?

A.7: He died in Yathrib (Now known as Madeenah) before Muhammad sallallaahu 'alaehe wasallam was born.

Q.8 : What is the name of the Prophet's sallallaahu 'alaehe wasallam grandfather?

A.8:. Abdul Muttallib.

Q.9 : What was the position of Abdul Muttallib?

A.9: He was the chief of his clan Banu Hashim.

Q.10 : Give the Prophet's sallallaahu 'alaehe wasallam lineage upto his fifth ancestor?

A.10: He is Muhammad sallallaahu 'alaehe wasallam Bin Abdullah Bin Abdul Muttallib Bin Hashim Bin Abd Manaf Bin Qusai Bin Kilab

Q.11: Who suckled the Prophet sallallaahu 'alaehe wasallam?

A.11: First Thuyeba the freed slave girl of his uncle Abdul Uzza known as Abu Lahab, then Haleema Bint Abu Dhuaib, best known as Haleema As-Sa'diyah.

Q.12: Why did the Arab send their babies to Bedouin wet-nurses?

A.12: They sent their babies to the Bedouin wet-nurses so that they grew up in the healthy atmosphere of the desert and acquire the pure speech and learn good manners.

Q.13: How long did she suckle the Prophet sallallaahu 'alaehe wasallam?

A.13: For two years.

Q.14: What was the great event that took place during his stay with Haleema?

A.14: One day Jibrael 'alayhis salaam came down and ripped the Prophet's sallallaahu 'alaehe wasallam chest open and took out the heart. He then extracted a blood-clot out of it and washed it with Zamzam. Then the heart was joined together and placed back.

Q.15: What was the name of his foster-father?

A.15: Harith Bin Abdul Uzza Bin Rafa'ah from the tribe of Hawazin.

Q.16: Give the names of his foster-sisters?

A.16: Aneesah Bint Harith and Hudhafa Bint Harith who was best known as Shayma.

Q.17: Who named the Prophet sallallaahu 'alaehe wasallam Mohammed?

A.17: His grandfather Abdul Muttalib.

Q.18: Why did he choose this name?

A.18: Abdul Muttalib wanted him to be thankful to Allah.

Q.19: What did Mohammeds sallallaahu 'alaehe wasallam mother named him?

A.19: Ahmed.

Q.20: Why did she choose this name?

A.20: She dreamt an angel calling the newly born baby Ahmed. So she named him Ahmed.

Q.21: How old was Mohammed sallallaahu alaehe wasallam when his mother died?

A.21: He was six years old.

Q.22: Where did Mohammed sallallaahu alaehe wasallams mother take him?

A.22: His mother took him to Yathrib (now known as Madeenah) to visit her relatives there.

Q.23: Where did Mohammed sallallaahu alaehe wasallams mother die?

A.23: On her journey back she died at Abwa and was buried there.

Q.24: Who brought Mohammed sallallaahu alaehe wasallam back to Makkah?

A.24: His father's slave girl, Umm Amin(R).

Q.25: Who took care of Mohammed sallallaahu alaehe wasallam after his mothers death?

A.25: His grandfather Abdul Muttalib.

Q.26: How long did Abdul Muttalib take care of Mohammed sallallaahu alaehe wasallam?

A.26: For two years.

Q.27: How was Abdul Muttalibs behaviour with Mohammed sallallaahu alaehe wasallam ?

A.27: He loved him too much and preferred him to his own sons.

Q.28: What did Abdul Muttalib say about Mohammed sallallaahu alaehe wasallam?

A.28: He said that his grandson would hold a prestigious position.

Q.29: How old was Mohammed sallallaahu alaehe wasallam when his grandfather Abdul Muttalib died?

A.29: He was about eight years old.

Q.30: What did Mohammed sallallaahu alaehe wasallam do in childhood?

A.30: He used to tend the sheep.

Q.31: Did Mohammed sallallaahu alaehe wasallam ever take part in entertainment activities with his fellow Children?

A.31: He never did any thing mischievous. He did not take part in any of the silly games played by other children of his age.

Q.32: Who took care of Mohammed sallallaahu alaehe wasallam after the death of Abdul Muttalib?

A.32: His uncle Abu Talib.

Q.33: When did Mohammed sallallaahu alaehe wasallam travel to Syria and with whom?

A.33: He traveled to Syria with his uncle Abu Talib. He was twelve years old then.

Q.34: Did any particular incident take place during Mohammed sallallaahu alaehe wasallam journey to Syria?

A.34: When the caravan reached Busra, a monk called Bahira saw them resting under a tree. He told Abu Talib that Mohammed sallallaahu alaehe wasallam would become the master of all human beings. Allah will send him with a Message which will be a mercy to all beings. He also advised Abu Talib to take care of him lest the Jews should harm him. So Abu Talib sent him back to Makkah.

Q.35: When did Mohammed sallallaahu alaehe wasallam travel to Syria second time, and for Whom?

A.35: He traveled to Syria second time at the age of 25 years as a merchant for Khadijah radiallaahu anha to do her business.

Q.36: Who was Khadijah radiallaahu anha ?

A.36: Khadijah Bint Khuwailid radiallaahu anha was a prestigious tradeswoman of Makkah.

Q.37: Who negotiated with Mohammed sallallaahu alaehe wasallam on behalf of Khadijah radiallaahu anha for marriage?

A.37: Her friend Nafeesah.

Q.38: Why did Khadijah radiallaahu anha prefer Mohammed sallallaahu alaehe wasallam for marriage?

A.38: She preferred him for marriage because of his truthfulness and good conduct.

Q.39: When did Khadijah radiallaahu anha marry Mohammed sallallaahu alaehe wasallam ?

A.39: She married Mohammed sallallaahu alaehe wasallam when she was 40 (forty) years old.

Q.40: What was the age of Muhammad sallallaahu alaehe wasallam and Khadijah radiallaahu anha at the time of marriage?

A.40: Muhammad sallallaahu alaehe wasallam was twenty five (25yrs) and Khadijah radiallaahu anha was forty (40yrs) at the time of marriage.

Q.41: What did Muhammad sallallaahu alaehe wasallam give Khadijah radiallaahu anha as Maher (dower)?

A.41: Twenty camels.

Q.42: Was Khadijah radiallaahu anha a widow?

A.42: Yes, She was a widow. The Prophet sallallaahu alaehe wasallam was her third husband.

Q.43: How old was Khadijah radiallaahu anha when she died?

A.43: She was Sixty five (65yrs) old while Muhammad sallallaahu alaehe wasallam was Fifty (50yrs).

Q.44: How was the relation between Muhammad sallallaahu alaehe wasallam and Khadijah radiallaahu anha ?

A.44: They had developed an intimate relation between them during the twenty five years of their conjugal life.

Q.45: What did she do for Muhammad sallallaahu alaehe wasallam ?

A.45: She helped Muhammad sallallaahu alaehe wasallam and comforted him in troubles.

Q.46: Did Muhammad sallallaahu alaehe wasallam make trade journey after marriage?

A.46: No, he made no trade journey after marriage.

Q.47: Did Muhammad sallallaahu alaehe wasallam marry any other woman during the lifetime of Khadijah radiallaahu anha ?

A.47: No, he did not marry any woman as long as she was alive.

Q.48: How was Muhammad sallallaahu alaehe wasallam known in the society?

A.48: He was known as Al-Ameen (Truthful) and As-Sadiq(Trustworthy).

Q.49: Did Muhammad sallallaahu alaehe wasallam get any sort of education?

A.49: No, he was illiterate.

Q.50: Name the war in which the Prophet sallallaahu 'alaehe wasallam participated during his early age?

A.50: He was hardly fifteen when the Fijar (sacrilegious) war broke out between Quraish and Banu Kinanah on one side and Qais Ailan on the other.

Q.51: Why was the war called sacrilegious?

A.51: It was called so because the inviolable were made violable, the sacred months included.

Q.54: What was the purpose of Al-Fudoul agreement in which the Prophet sallallaahu alaehe wasallam participated before his Prophethood?

A.54: Its purpose was to suppress violence and injustice, and protect the rights of the weak.

Q.55: How was Muhammad sallallaahu alaehe wasallam in his youth?

A.55: He was, in his youth, a combination of the best social attributes. He was in habit of meditation. He kept himself aloof from drinking wine, eating the meat slaughtered for idols and attending idolatrous festivals.

Q.56: Name the ladies whom the Prophet sallallaahu alaehe wasallam called mother after the death of his mother Amina?

A.56: 1) Haleemah As-Sadiyah who suckled him 2) Umm Aiman (may Allaah be pleased with her) the slave girl of his father, Who served him for long time 3) Fatimah Bint Asad, wife of his uncle Abu Talib and mother of Ali Bin Abu Talib (may Allaah be pleased with him)

Q.57: How many times is the name of Muhammad sallallaahu alaehe wasallam mentioned in the Quran?

A.57: 4 (Four) times.

Q.58: In Torah (old Testament) by which name was the Prophet sallallaahu alaehe wasallam mentioned?

A.58: By the name of Farqaleet.

Q.59: Who were the maternal uncles of the Prophet sallallaahu alaehe wasallam ?

A.59: His maternal uncles were Bani Zuhrah and Bani Adi Bin Najjar.

Q.60: Which way did Muhammad sallallaahu alaehe wasallam follow before the Prophethood?

A.60: He followed the way of Ibrahim alayhis Salaam.

Q.61: Did Muhammad sallallaahu alaehe wasallams uncle Abu Talib accept Islam?

A.61: No, he did not embrace Islam. He died a polytheist.

Q.62: What was the surname of the Prophet sallallaahu alaehe wasallam ?

A.62: His surname was Abul Qasim after the name of his eldest son Qasim as per the Arab custom.

Q.63: Why Prophet sallallaahu alaehe wasallam said: I am the offspring of the two slaughtered ?

A.63: The Prophet sallallaahu alaehe wasallam said it because both Ismael alayhis Salaam son of Ibrahim alayhis Salaam and Abdullah son of Abdul Muttalib were offered for slaughtering but Allaah arranged alternative for them and rescued them.

Q.64: What should one say when the Prophet sallallaahu alaehe wasallams name is mentioned?

A.64: One should pray: sallallaahu alaehe wasallam (May Allah mention his name and save him from every evil).

50 Basic Q/A About Islam, Very Helpful!

Q1 Who is your Rabb? (the Lord, the Creator etc).

A. My Rabb is Allah Who has created me and all that exists. He nourishes me and all creatures by His Bounties.

Q.2. What is your religion?

A. My religion is Islam, which is submission and obedience to the Order of Allah and His Messenger with love, hope and fear.

Q.3. How did you know Allah?

I know Him by His signs and creation like the day and night; the sun and the moon; the heaven and the earth, and all that is there in and between them.

Q.4. Where is Allah?

A. Allah is above the heavens raised over the Throne and separated from His creatures.

Q.5. Is Allah with us (in person)?

A. Allah is settled over His Mighty Throne, but He is with us by His Knowledge, hearing ,seeing and other attributes. As He said: "Fear not verily! I am with you both hearing and seeing (V,20. :46)

Q.6. Who are the friends of Allah?

A. Those people are the friends of Allah who are pious and righteous, fear Him much abstain from all kinds of sins and perform all kinds of goods, and holdfast to the Qur`an and Sunnah.

Q.7. How do you worship Allah?

A. I worship Allah in a manner in which all my ibadah is dedicated to Him Alone. I do not ascribe anyone with Him in worship.

Q-8. Why did Allah send Messengers?

A. Allah has sent Messengers so that they call the people to worship Him Alone, not ascribing any partner with Him, and in order that mankind should have no plea against Allah.

Q-9 What is the meaning of Islam ?

A. Islam means i.e. submission to Allah with Tawhid .

Q-10 What are the pillars of Islam?

A. 1. Testimony of Faith (There is no true God except Allah and Muhammad is the Messenger of Allah)

2. To establish Salat (prayers).

3. To pay Zakat.

4. To observe Saum (fasting) in Ramadan.

5. Hajj (pilgrimage to the Sacred House) if one can afford the journey.

Q-11 What is Iman?

A. Iman (Faith) means to believe in the heart, to confess by the tongue and to act with the parts of the body.

Q-12 Can there be any variation in Iman?

A. By some words and deeds it may increase and by some words and deeds it may decrease.

Q-13 What do you mean by increase and decrease in Iman?

A- Iman (Faith) increases by obedience to Allah and good deeds while it decreases by sins and evil acts.

Q-14 What are the pillars of Iman (Faith)

A. The pillars of Iman are six i.e. to believe in:

1. Allah.
2. His Angels.
3. His Messengers.
4. His Books.
5. The Last Day.

6. Divine Preordainments good or bad. Q-15 What is Belief in Allah?

A. The Belief in Allahi is that you should believe that Allah is the Sole Creator Sustainer Provider and the One in Whose Hand is the disposal of all affairs. Everything stands in need of Him, but He stands in need of none. He is the Only One Who is worthy of being worshipped. He has the Best Names and Perfect Attributes.

Q-16 Who are the angels?

A. The angels are creatures of light. They are Allah's obedient slaves, they do that which they are commanded and are incapable of disobedience.

Q-17 What do you mean by Belief in the Book and the Messengers?

A. It means that Allah sent the Messengers like Moses, Jesus, Abraham. Noah etc. and sent down the books like the Torah, Injeel, Zaboor (Psalms) etc. to call the people to worship Allah Alone, associating nothing with Him. He sealed (finalized) the Messengers with Prophet Muhammed and abrogated all previous books with the Qur'an. Therefore the worship should be done according to the Qur'an and the Sunnah of the Prophet .

Q-18 What is meant by Belief in the Last Day?

A. The Belief in the Last Day means to believe that Allah has ordained a fixed term for everything, and a term for this world. He will assuredly raise the dead from their graves and will account for everyone their deeds in this world. On that Day of Resurrection, rewards and punishments will be assigned. Every one will be justly rewarded or punished.

Q-19 What is meant by Belief Preordainment (Qadar)?

A. The Belief in Preordainment (Qadar) means to believe that everything — good or bad — happens or takes place according to what Allah has ordained for it. He has created everything in due proportion.

Q-20 What is the meaning of "There is no God but Allah"?

A. It means there is no true deity except Allah Alone, Negating all false gods and affirming that Allah is the only true God.

Q-21 What is the meaning of "Muhammad is the Messenger of Allah"?

A. It means total submission to him in whatever he ordered, and avoiding what he forbade and believing in all those matters he informed us about.

Q-22 What are the conditions of the testimony of Faith?

A. There are seven conditions of the testimony of Faith:

- 1- Knowledge which negates ignorance.
- 2- Certainty which negates doubt.
- 3- Sincerity and purity of intent which negates Shirk.
- 4- Truthfulness which negates hypocrisy.
- 5- Love and devotion which negates disdain of Allah's religion.
- 6- Submission which negates disobedience.
- 7- Acceptance which negates rejection or denial.

Q-23 What is the greatest thing that Allah has enjoined?

A. The greatest thing Allah has enjoined is Tauhid (Monotheism).

Q-24 What is Tauhid (Islamic Monotheism)?

A. Tauhid means declaring Allah to be the only God who deserves to be worshipped in truth and confirming all attributes with which He has qualified Himself or that are attributed to Him by His Messenger . Q-25 What are the aspects of Tauhid?

A. There are three aspects of Tauhid:

- 1- Tauhid-ar-Rububiyah.
- 2- Tauhid-al-Uluhiyah.
- 3- Tauhid-al-Asma was-Sifat.

Q- 26 What is Tauhid-ar-Rububiyah?

A. It is declaring Allah to be One and Unique in His work, like creation, sustenance, bringing to life and causing death etc.

Q-27 What is Tauhid-al-Uluhiyah?

A. It is declaring Allah as the Only God to whom all acts of worship must be dedicated such as salat (prayers), Zakat, Sawm (fasting), supplications, vowing etc.

Q-28 What is Tauhid-al-Asma was-Sifat?

A. It is an affirmation of all the Divien Names and Attributes of Allah in a manner that suits His Majesty, as mentioned in the Qur'an and the Sunnah.

Q-29 How would you describe Ibadah?

A. It is a comprehensive word comprising deeds and words that Allah loves and is pleased with whether manifested or hidden.

Q-30 What are the conditions of Ibadah?

A. There are two conditions of Ibadah:

1. Sincerity to Allah.
2. Submission to Allah's Messenger i.e. to act according to his Sunnah.

Q-31 Write some types of Ibadah.

A. Some types of Ibadah are the prayers, the obligatory charity, fasting, the pilgrimage, fear of Allah, hope in His Mercy, Seeking His aid. and other acts of worship which Allah has commanded and enjoined.

Q-32 What is the greatest thing Allah has forbidden?

A. The greatest thing Allah has forbidden is Shirk (polytheism).

Q-33 What is polytheism?

A. It means to believe that there is one who shares Allah in His acts i.e. ascribing partners or setting up rivals to Allah in His rights.

Q-34 What are the types of polytheism?

A. There are three types of polytheism:

1. The greater polytheism (Shirk Akbar).
2. The lesser polytheism (Shirk Asghar).
3. The inconspicuous polytheism (Shirk Khafi).

Q-35 What is greater polytheism?

A. The greater polytheism is to devote any form of worship to other than Allah Allah will never forgive one who dies upon Shirk, nor accept his good deeds, and he would be cast out from the folds of Islam.

Q-36 What are the types of greater polytheism?

A. There are four types of greater polytheism:

1. The polytheism in invocation i.e. involving supplications to other than Allah.

2. The polytheism in intentions i.e. purpose and intentions not for the sake of Allah but directed towards other deities.

3. The polytheism in obedience i.e. rendering obedience to any authority against the Order of Allah.

4. The polytheism in love i.e showing love to others which is due to Allah Alone.

Q-37 What is lesser polytheism?

A. The lesser polytheism is Ar-Riya, that means the acts of worship done to gain praise or fame rather than to please Allah, this type of polytheism, however, does not cast the person committing it out of the fold of Islam.

Q-38 What is inconspicuous polytheism?

A. The inconspicuous polytheism implies being dissatisfied with the conditions ordained by Allah.

Q-39 What is the proof of the inconspicuous polytheism?

A. The proof of the above Shirk is the saying of the Prophet "The inconspicuous polytheism is more hidden among this nation than the track of a black ant over a black stone on a dark night" (Musnad Ahmad)

Q-40 What are the types of Kufr (disbelief)?

A. There are two types of Kufr :

1. The major Kufr which cast its people out of Islam,

2. The lesser or minor Kufr which does not cast the one who commits it out of Islam. It is Kufr of ungratefulness. Q-41 What are the types of major Kufr?

A. There are five types of major Kufr:

1. The Kufr of denial.

2. The Kufr of arrogance associated with recognition of the truth.

3. The Kufr of doubt.

4. The Kufr of disregard,

5. The Kufr of hypocrisy.

Q-42 What are the categories of hypocrisy?

A. There are two categories of hypocrisy:

1. Hypocrisy in Belief.

2. Hypocrisy in deeds and actions.

Q-43 What is the hypocrisy in Belief?

A. Hypocrisy in Belief is of six types:

1. Denial of the Messenger.
2. Denial of the thing with which the Messenger is sent.
3. Hating the Messenger
4. Hating the thing with which the Messenger is sent.
5. Rejoicing at the disgrace of Islam.
6. Disliking the prevalence of Islam.

Q-44 What is the hypocrisy in deeds and actions?

A. The hypocrisy in deeds and actions is of five types:

- 1- When he speaks, he lies.
- 2- When he promises, he breaks it.
3. When he is entrusted, he betrays.
4. When he disputes, he acts immorally.
5. When he makes a pact, he makes pacts treacherously.

Q-45 Are good deeds accepted (by Allah) with the polytheism?

A. Never! None of the deeds are accepted when mixed with polytheism.

Allah says: "If they had joined in worship others with Allah all that they used to do would have been of no benefit to them" (V.6: 88)

"Verily! Allah forgives not setting up partners in worship with Him,

but He forgives whom He pleases sins other than that" (V.4:116) Q-46 What are the nullifiers of Islam?

A. The nullifiers of Islam are ten:

1. Polytheism of worship.
2. He who does not believe that the polytheists are disbelievers, or doubts their infidelity or holds their belief to be valid.
3. He who sets up intermediaries between one's self and Allah, supplicating them, trusting them and asking them to intercede on his behalf.
4. He who believes that the guidance of others is more perfect than the Prophet.
5. He who hates anything that the Prophet was sent with.

6. He who denies the religion of the Prophet or ridicules its reward or punishment.
7. Sorcery.
8. Supporting the polytheists against the Muslims.
9. He who believes that some people are exempted from abiding by the Shari`ah as Khidr was exempted by the laws of Musa.
10. Turning away from the religion of Allah by neither learning nor applying it.

Q- 47 What are the three fundamentals that every Muslim must learn?

A. The three fundamentals are:

1. Knowing Your Rubb (the Lord, the Creator, the Sustainer, and the One in Whose Hand is the disposal of all affairs).
2. Knowing your religion (Islam).
3. Knowing your Prophet Muhammad (

Q-48 What is Taghut?

A. Everything that is worshipped. or followed or obeyed other than Allah is Taghut.

Q-49 How many Taghut are there and who are their leaders?

A. They are many but their leaders are Five.

Q. 50-Who are the leaders of Taghut ?

A. They are:

1. Satan, may Allah curse him,
2. Anyone who is worshipped with his consent.
3. A person who calls the people to be worshipped instead of Allah.
4. A person who claims the knowledge of Ghaib (unseen, hidden, invisible, absent etc).
5. The ruler who rules by laws other than the law sent down by Allah.

Q1 Who is your Rabb? (the Lord, the Creator etc).

A. My Rabb is Allah Who has created me and all that exists. He nourishes me and all creatures by His Bounties.

Q.2. What is your religion?

A. My religion is Islam, which is submission and obedience to the Order of Allah and His Messenger with love, hope and fear.

Q.3. How did you know Allah?

I know Him by His signs and creation like the day and night; the sun and the moon; the heaven and the earth, and all that is there in and between them.

Q.4. Where is Allah?

A. Allah is above the heavens raised over the Throne and separated from His creatures.

Q.5. Is Allah with us (in person)?

A. Allah is settled over His Mighty Throne, but He is with us by His Knowledge, hearing, seeing and other attributes. As He said: "Fear not verily! I am with you both hearing and seeing (V,20. :46)

Q.6. Who are the friends of Allah?

A. Those people are the friends of Allah who are pious and righteous, fear Him much abstain from all kinds of sins and perform all kinds of goods, and holdfast to the Qur`an and Sunnah.

Q.7. How do you worship Allah?

A. I worship Allah in a manner in which all my ibadah is dedicated to Him Alone. I do not ascribe anyone with Him in worship.

Q-8. Why did Allah send Messengers?

A. Allah has sent Messengers so that they call the people to worship Him Alone, not ascribing any partner with Him, and in order that mankind should have no plea against Allah.

Q-9 What is the meaning of Islam ?

A. Islam means i.e. submission to Allah with Tawhid .

Q-10 What are the pillars of Islam?

A. 1. Testimony of Faith (There is no true God except Allah and Muhammad is the Messenger of Allah)

2. To establish Salat (prayers).

3. To pay Zakat.

4. To observe Saum (fasting) in Ramadan.

5. Hajj (pilgrimage to the Sacred House) if one can afford the journey.

Q-11 What is Iman?

A. Iman (Faith) means to believe in the heart, to confess by the tongue and to act with the parts of the body.

Q-12 Can there be any variation in Iman?

A. By some words and deeds it may increase and by some words and deeds it may decrease.

Q-13 What do you mean by increase and decrease in Iman?

A- Iman (Faith) increases by obedience to Allah and good deeds while it decreases by sins and evil acts.

Q-14 What are the pillars of Iman (Faith)

A. The pillars of Iman are six i.e. to believe in:

1. Allah.
2. His Angels.
3. His Messengers.
4. His Books.
5. The Last Day.

6. Divine Preordainments good or bad. Q-15 What is Belief in Allah?

A. The Belief in Allahi is that you should believe that Allah is the Sole Creator Sustainer Provider and the One in Whose Hand is the disposal of all affairs. Everything stands in need of Him, but He stands in need of none. He is the Only One Who is worthy of being worshipped. He has the Best Names and Perfect Attributes.

Q-16 Who are the angels?

A. The angels are creatures of light. They are Allah's obedient slaves, they do that which they are commanded and are incapable of disobedience.

Q-17 What do you mean by Belief in the Book and the Messengers?

A. It means that Allah sent the Messengers like Moses, Jesus, Abraham. Noah etc. and sent down the books like the Torah, Injeel, Zaboor (Psalms) etc. to call the people to worship Allah Alone, associating nothing with Him. He sealed (finalized) the Messengers with Prophet Muhammed and abrogated all previous books with the Qur'an. Therefore the worship should be done according to the Qur'an and the Sunnah of the Prophet .

Q-18 What is meant by Belief in the Last Day?

A. The Belief in the Last Day means to believe that Allah has ordained a fixed term for everything, and a term for this world. He will assuredly raise the dead from their graves and will account for everyone their deeds in this world. On that Day of Resurrection, rewards and punishments will be assigned. Every one will be justly rewarded or punished.

Q-19 What is meant by Belief Preordainment (Qadar)?

A. The Belief in Preordainment (Qadar) means to believe that everything — good or bad — happens or takes place according to what Allah has ordained for it. He has created everything in due proportion.

Q-20 What is the meaning of "There is no God but Allah"?

A. It means there is no true deity except Allah Alone, Negating all false gods and affirming that Allah is the only true God.

Q-21 What is the meaning of "Muhammad is the Messenger of Allah"?

A. It means total submission to him in whatever he ordered, and avoiding what he forbade and believing in all those matters he informed us about.

Q-22 What are the conditions of the testimony of Faith?

A. There are seven conditions of the testimony of Faith:

- 1- Knowledge which negates ignorance.
- 2- Certainty which negates doubt.
- 3- Sincerity and purity of intent which negates Shirk.
- 4- Truthfulness which negates hypocrisy.
- 5- Love and devotion which negates disdain of Allah's religion.
- 6- Submission which negates disobedience.
- 7- Acceptance which negates rejection or denial.

Q-23 What is the greatest thing that Allah has enjoined?

A. The greatest thing Allah has enjoined is Tauhid (Monotheism).

Q-24 What is Tauhid (Islamic Monotheism)?

A. Tauhid means declaring Allah to be the only God who deserves to be worshipped in truth and confirming all attributes with which He has qualified Himself or that are attributed to Him by His Messenger .

Q-25 What are the aspects of Tauhid?

A. There are three aspects of Tauhid:

- 1- Tauhid-ar-Rububiyah.
- 2- Tauhid-al-Uluhiyah.
- 3- Tauhid-al-Asma was-Sifat.

Q- 26 What is Tauhid-ar-Rububiyah?

A. It is declaring Allah to be One and Unique in His work, like creation, sustenance, bringing to life and causing death etc.

Q-27 What is Tauhid-al-Uluhiyah?

A. It is declaring Allah as the Only God to whom all acts worship must be dedicated such salat (prayers), Zakat, Sawm(fasting), supplications vowing etc.

Q-28 What is Tauhid-al-Asma was-Sifat?

A. It is an affirmation of all the Divien Names and Attributes of Allah in a manner that suits His Majesty, as mentioned in the Qur'an and the Sunnah.

Q-29 How would you describe Ibadah?

A. It is a comprehensive word comprising deeds and words that Allah loves and is pleased with whether manifested or hidden.

Q-30 What are the conditions of Ibadah?

A. There are two conditions of Ibadah:

1. Sincerity to Allah.
2. Submission to Allah's Messenger i.e. to act according to his Sunnah.

Q-31 Write some types of Ibadah.

A. Some types of Ibadah are the prayers, the obligatory charity, fasting, the pilgrimage, fear of Allah, hope in His Mercy, Seeking His aid. and other acts of worship which Allah has commanded and enjoined.

Q-32 What is the greatest thing Allah has forbidden?

A. The greatest thing Allah has forbidden is Shirk (polytheism).

Q-33 What is polytheism?

A. It means to believe that there is one who shares Allah in His acts i.e. ascribing partners or setting up rivals to Allah in His rights.

Q-34 What are the types of polytheism?

A. There are three types of polytheism:

1. The greater polytheism (Shirk Akbar).
2. The lesser polytheism (Shirk Asghar).
3. The inconspicuous polytheism (Shirk Khafi).

Q-35 What is greater polytheism?

A. The greater polytheism is to devote any form of worship to other than Allah Allah will never forgive one who dies upon Shirk, nor accept his good deeds, and he would be cast out from the folds of Islam.

Q-36 What are the types of greater polytheism?

A. There are four types of greater polytheism:

1. The polytheism in invocation i.e. involving supplications to other than Allah.
2. The polytheism in intentions i.e. purpose and intentions not for the sake of Allah but directed towards other deities.
3. The polytheism in obedience i.e. rendering obedience to any authority against the Order of Allah.
4. The polytheism in love i.e showing love to others which is due to Allah Alone.

Q-37 What is lesser polytheism?

A. The lesser polytheism is Ar-Riya, that means the acts of worship done to gain praise or fame rather than to please Allah, this type of polytheism, however, does not cast the person committing it out of the fold of Islam.

Q-38 What is inconspicuous polytheism?

A. The inconspicuous polytheism implies being dissatisfied with the conditions ordained by Allah.

Q-39 What is the proof of the inconspicuous polytheism?

A. The proof of the above Shirk is the saying of the Prophet "The inconspicuous polytheism is more hidden among this nation than the track of a black ant over a black stone on a dark night" (Musnad Ahmad)

Q-40 What are the types of Kufr (disbelief)?

A. There are two types of Kufr :

1. The major Kufr which cast its people out of Islam,
2. The lesser or minor Kufr which does not cast the one who commits it out of Islam. It is Kufr of ungratefulness.

Q-41 What are the types of major Kufr?

- A. There are five types of major Kufr:
1. The Kufr of denial.
 2. The Kufr of arrogance associated with recognition of the truth.
 3. The Kufr of doubt.
 4. The Kufr of disregard,
 5. The Kufr of hypocrisy.

Q-42 What are the categories of hypocrisy?

A. There are two categories of hypocrisy:

1. Hypocrisy in Belief.

2. Hypocrisy in deeds and actions.

Q-43 What is the hypocrisy in Belief?

A. Hypocrisy in Belief is of six types:

1. Denial of the Messenger.
2. Denial of the thing with which the Messenger is sent.
3. Hating the Messenger
4. Hating the thing with which the Messenger is sent.
5. Rejoicing at the disgrace of Islam.
6. Disliking the prevalence of Islam.

Q-44 What is the hypocrisy in deeds and actions?

A. The hypocrisy in deeds and actions is of five types:

- 1- When he speaks, he lies.
- 2- When he promises, he breaks it.
3. When he is entrusted, he betrays.
4. When he disputes, he acts immorally.
5. When he makes a pact, he makes pacts treacherously.

Q-45 Are good deeds accepted (by Allah) with the polytheism?

A. Never! None of the deeds are accepted when mixed with polytheism.

Allah says: "If they had joined in worship others with Allah all that they used to do would have been of no benefit to them" (V.6: 88)

"Verily! Allah forgives not setting up partners in worship with Him,

but He forgives whom He pleases sins other than that" '(V.4:116) Q-46 What are the nullifiers of Islam?

A. The nullifiers of Islam are ten:

1. Polytheism of worship.
2. He who does not believe that the polytheists are disbelievers, or doubts their infidelity or holds their belief to be valid.
3. He who sets up intermediaries between one's self and Allah, supplicating them, trusting them and asking them to intercede on his behalf.
4. He who believes that the guidance of others is more perfect than the Prophet.

5. He who hates anything that the Prophet was sent with.
6. He who denies the religion of the Prophet or ridicules its reward or punishment.
7. Sorcery.
8. Supporting the polytheists against the Muslims.
9. He who believes that some people are exempted from abiding by the Shari`ah as Khidr was exempted by the laws of Musa.
10. Turning away from the religion of Allah by neither learning nor applying it.

Q- 47 What are the three fundamentals that every Muslim must learn?

A. The three fundamentals are:

1. Knowing Your Rubb (the Lord, the Creator, the Sustainer, and the One in Whose Hand is the disposal of all affairs).
2. Knowing your religion (Islam).
3. Knowing your Prophet Muhammad (

Q-48 What is Taghut?

A. Everything that is worshipped. or followed or obeyed other than Allah is Taghut.

Q-49 How many Taghut are there and who are their leaders?

A. They are many but their leaders are Five.

Q. 50-Who are the leaders of Taghut ?

A. They are:

1. Satan, may Allah curse him,
2. Anyone who is worshipped with his consent.
3. A person who calls the people to be worshipped instead of Allah.
4. A person who claims the knowledge of Ghaib (unseen, hidden, invisible, absent etc).
5. The ruler who rules by laws other than the law sent down by Allah.

An Art of Islamic Calligraphy

Compiled by

Mohammed Mehboob Hussain

Welcome

Islamic Arts is a subject that needed to be addressed seriously. We find some insufficient and biased material in western sources of knowledge like "Britannica" and Art History Books like "Art through the Ages" that does not portray the actual picture of the Islamic Culture and its Arts.

Calligraphy Islamic is a humble effort since 1999 to present profiles of Muslim Artists since the Holy Prophet Muhammad (PBUH).

We are adding profiles on the basis of availability and our material resources to present them in a meaningful manner. We have added more than 120 profiles (not completed) of Muslim Calligraphers of the past as well as of the contemporary world.

Calligraphy Islamic is being established a resource to find young Muslim artists for current and future projects.

We hope this effort will help us to find the actual basis of fine arts, crafts and creativity in Islamic Ideology.

We need your help for this project and you may do this by sending your comments and suggestions, writing and referring the articles, placing your ads on our site etc.

May Allah help us?

Mohammed Mehboob Hussain (Hyderabad-AP INDIA)

mmhussain60@gmail.com



ا, ā	ل, l	u, ū	k, ka	ku, kū	g, ga	gu, gū	ḥ, ḥa	ḥ, ḥa	ḥ, ḥa	ḥ, ḥa	ḥ, ḥa
ṭ, ṭa	ḍ, ḍa	ḍ, ḍi	ḍ, ḍu	q, qa	p, pa	b, ba	t, ta	n, na	n, nū	m, ma	m, mī
m, mū	y, ya	w, wa	w, wī	r, ra	r, rū	l, la	s, sa	z, za	ṣ, ṣa	qr, qra	h, ha
king				earth		country		god			

فارسی کوفی مغربی نسخ ثلاث الرقعة الديواني

Dywany Rouqaa Thuluth Naskh Maghriby Koufy Farisy

Modern Latin	A	B	C	D	E	F	Z	H		I	K	L	M	N	O	P	Q	R	S	T
Early Latin	A	B	<	D	E	F	Z	H		z	K	L	M	N	O	Γ	Q	P	Y	T
Early Greek	Δ	Δ	Ϛ	Δ	Ξ	Α	Ζ	Θ		Ϝ	Χ	Ι	Κ	Λ	Ο	Π	Φ	Ρ	Σ	Τ
Phoenician	𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓
Early Aramaic	𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓
Nabataean	𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓
Early Arabic	ا	ب	ج	د	هـ	و	ز	ح	ط	ي	ك	ل	م	ن	س	ع	ف	ق	ر	ش

שְׁמִי יִשְׂרָאֵל יְהוָה אֱלֹהֵי יְהוָה אֱחָד — וְאֵדְבַר אֶת
 יְהוָה אֱלֹהֵיךָ בְּכָל כְּבוֹדְךָ וּבְכָל נְפִישְׁךָ וּבְכָל מַאֲדְךָ וְהָיוּ
 הַדְּבָרִים הָאֵלֶּה אֵשֶׁר אֲנִי מַצִּיר הַיּוֹם עָלַי כְּבוֹדְךָ וְיִשְׁנָתָם
 לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּיִשְׁבָתְךָ בְּבִיתְךָ וּבְכִכְּתְךָ בְּדֶרֶךְ
 וּבְיִשְׁכְּכְךָ וּבְקוֹמְךָ וְהָיְתָם לְאוֹת עָלַי יְדֶךָ וְהָיוּ כְּטֹעֲפֹת
 בִּין עֵינֶיךָ וּכְתִבָּתָם עָלַי מַזְוֹת בִּידְּךָ וּבְיִשְׁעֶיךָ
 וְהָיָה אִם יִשְׁמַע תִּשְׁמָעוּ אֲנִי מִקְּדוֹתֵי אֵשֶׁר אֲנִי
 מַצִּירָה אֲתָכֶם הַיּוֹם קִאֲדָבָה אֶת יְהוָה אֱלֹהֵיכֶם וּבְיִשְׁבָרֵי
 בְּכָל כְּבוֹדְכֶם וּבְכָל נְפִישְׁכֶם וּבְדִבְרֵי מִטְרָ אֲרֻכְכֶם בְּעִתֵּי
 יְהוָה וּמִלְקוֹשֵׁי וְאִסְפֹּת דִּגְדָּךְ וְהִירְשֵׁךְ וְיִצְהָרְךָ וְהִתְנִי
 עֲשֵׂב בְּיִשְׁעֶיךָ כִּיבְרָמֹתְךָ וְאִכְכִּילֹת וְיִשְׁבְּעִילֹת הַשְּׁמִירֹת לִכֶּם
 פֶּן יִפְתֹּה כְּבוֹדְכֶם וְסִירְתֶּם וְיִשְׁבְּרִיתֶם אֲכֹלֵי הַיּוֹם אֲחֵרִים
 הַיִּשְׁתַּחֲוִייתֶם כָּלֵהם וְיִחַרְרֶה אִפֶּה יְהוָה בָּכֶם וְיַעֲזֹר אֶת
 הַשְּׁמִיּוֹת וְכֹל יִהְיֶה מִטְרָ וְהִאֲדָמָה לֹא תִתֵּן אֶת יִצְהָרָה
 וְאֲבָרִיתֶם מִהֲרָה מִיֵּלֶךְ הָאָרֶץ הַטְּבִיחָה אֵשֶׁר יְהוָה נָתַן לָכֶם
 וְיִשְׁמָתֶם אֶת רִבְרֵי אֶדְלָה עָלַי כְּבוֹדְכֶם וְעָלַי נְפִישְׁכֶם וְהָיְתָה
 אֲתָם לְאוֹת עָלַי יְדִיכֶם וְהָיוּ כְּטֹעֲפֹת בִּין עֵינֵיכֶם וּכְמִדְרָתֶם
 אֲתָם אֶת בְּנֵיכֶם כְּדֹבָר בָּם בְּיִשְׁבָתְךָ בְּבִיתְךָ וּבְכִכְּתְךָ
 בְּדֶרֶךְ וּבְיִשְׁכְּכְךָ וּבְקוֹמְךָ וּכְתִבָּתָם עָלַי מַזְוֹת בִּיתְךָ
 וּבְיִשְׁעֶיךָ כִּימֵךְ יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עָלַי הִאֲדָמָה
 אֵשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לֵאמֹר כִּימֵי הַשְּׁמִיּוֹת
 עָלַי וְהָאָרֶץ

𐤀𐤓𐤌𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓
 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓
 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓
 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓
 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓 𐤏𐤓𐤕𐤓

Funerary inscription from an-Namara (AD 328), speaking
 of the famous pre-Islamic poet Imru l-Qays.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّهُ سَمِيعٌ عَلِيمٌ

عَمَّا لَمْ يَكُنِ

فَاعِلِيْهِ سَلَامٌ

الحمد لله رب العالمين

هذا من فضلك

الحمد لله الذي جعل القرآن الكريم

عَلَيْهِ تَوَكَّلْ وَأَسْتَعِذْ بِاللَّهِ هُوَ مَوْلَاكَ إِنْ تَدْعُهُمْ إِلَى الْقِيَامِ فَسُوفَ يَخْرُجُوكَ مِنْهَا مُخْرَجًا



ما

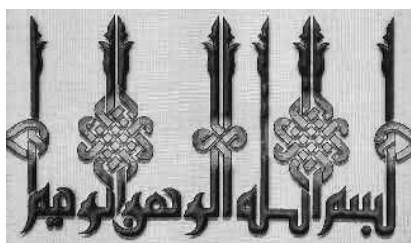


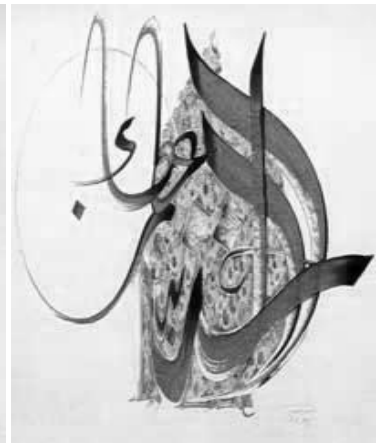

حَسْبُكَ اللَّهُ

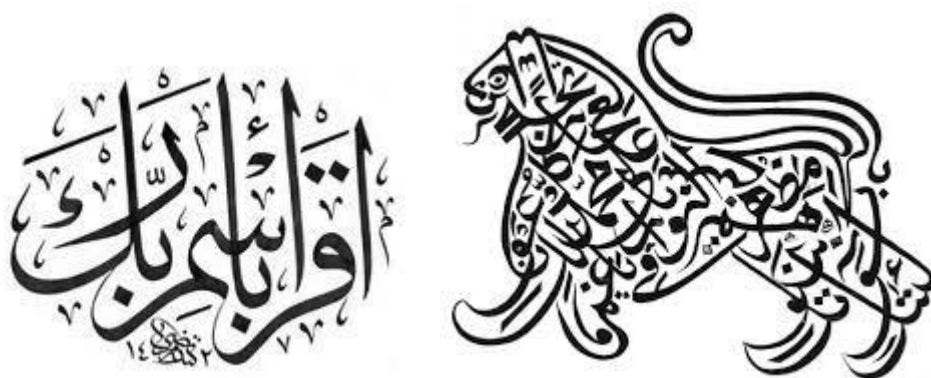
وَفِي الْمَدِينَةِ بَنَاءٌ يُدْعَى الْمَسْجِدَ الْحَرَامَ ۚ إِنَّا بَنَيْنَاهُ لِلْعَالَمِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



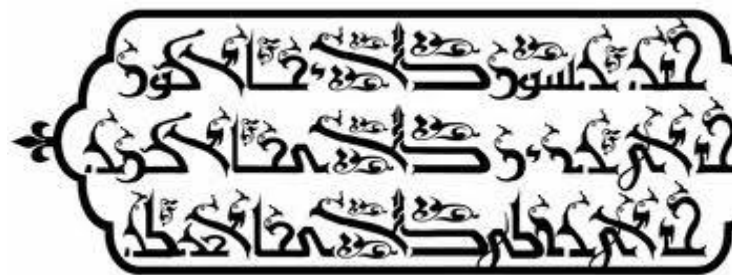
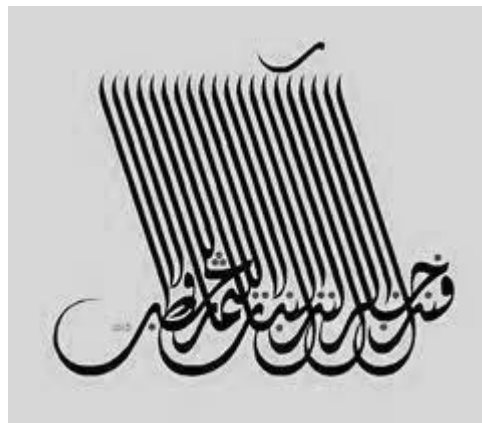


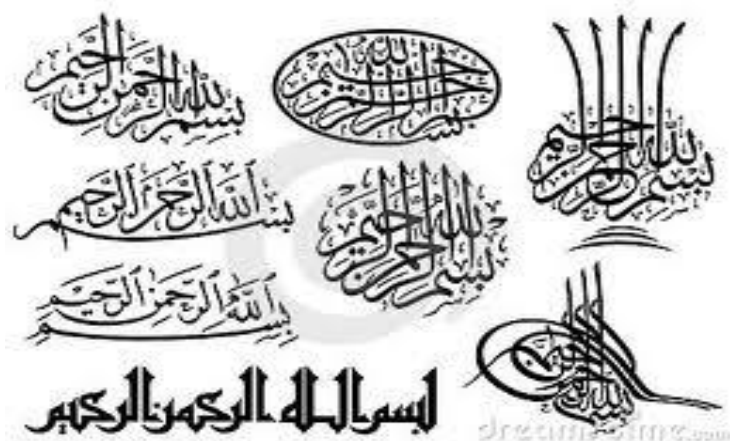
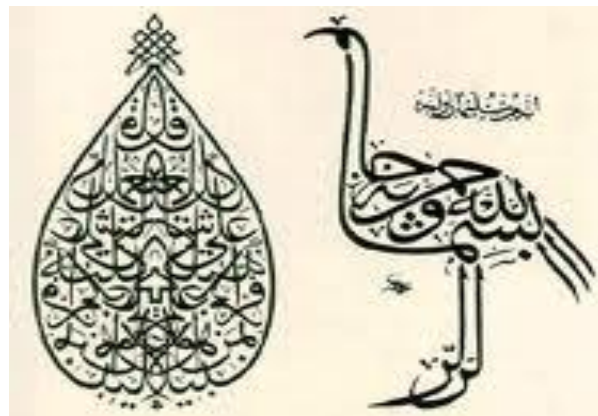




Derived from the text "Farewell to the Prophet" (20)
 "Arabic" 2004 by 1994-1995 AD/2004

Page 28





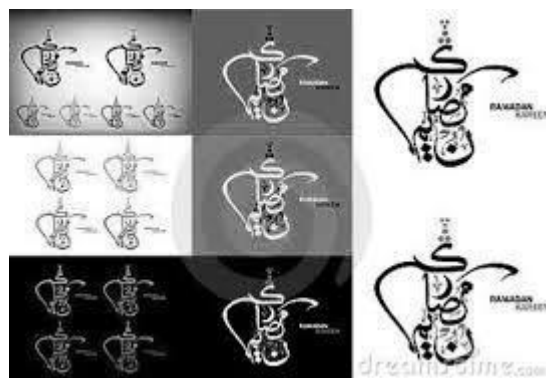
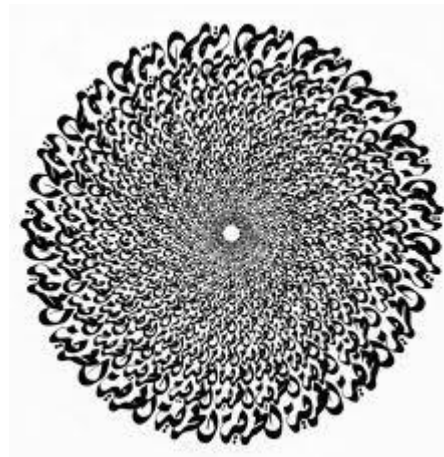


ადამიანს აქვს უფლება
ცეკვებოდეს სულფსებით

EVERYONE HAS THE RIGHT TO ENJOY THE ARTS

UDHR, Article 29
United Nations









Ramadan



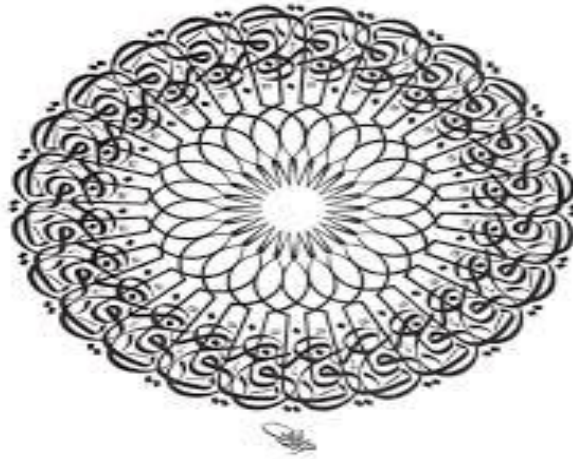
Ramadan
dreamstime.com





Chinese





ا ب ت ث ج ح خ د ذ ر ز
 zaay raa' dhaal daal khaa' Haa' jīm thaa' taa' baa' 'alif
 س ش ص ض ط ظ ع غ
 ghayn Sayn Zaa' Taa' Daad Saad shiin siin
 ف ق ك ل م ن ه و ي
 yaa' waaw haa' nuun miim laam kaaf qaaf faa'





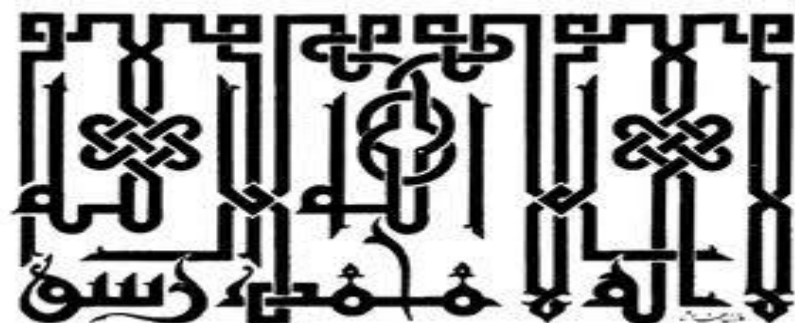
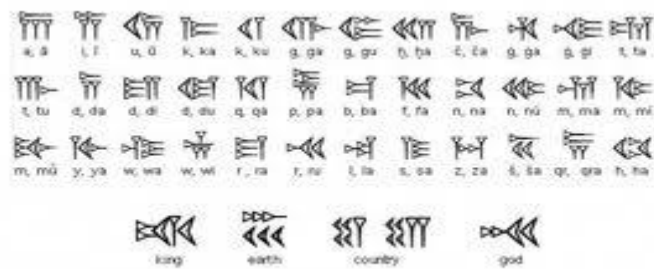
Modern Latin		A	B	C	D	E	F	Z	H		I	K	L	M	N		O	P		Q	R	S	T
Early Latin		A	B	<	D	E	F	Z	H		z	K	L	M	N		O	P		Q	R	S	T
Early Greek		A	Δ	Γ	Δ	Ξ	Α	Z	Θ		z	κ	λ	μ	ν		ο	π		φ	ρ	σ	τ
Phoenician		𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍		𐤎	𐤏		𐤐	𐤑	𐤒	𐤓
Early Aramaic		𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍		𐤎	𐤏		𐤐	𐤑	𐤒	𐤓
Nabataean		𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍		𐤎	𐤏		𐤐	𐤑	𐤒	𐤓
Early Arabic		ا	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص		ض	ط		ظ	ع	ف	ق





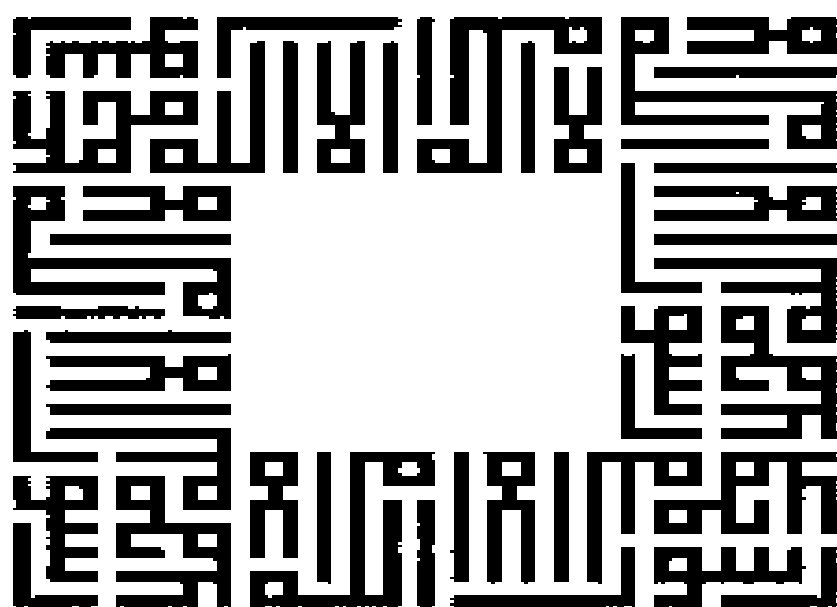
فارسی کوفی مغربی نسخ ثلث الرقعة الديواني

Dywany Rouqaa Thuluth Naskh Maghriby Koufy Farisy





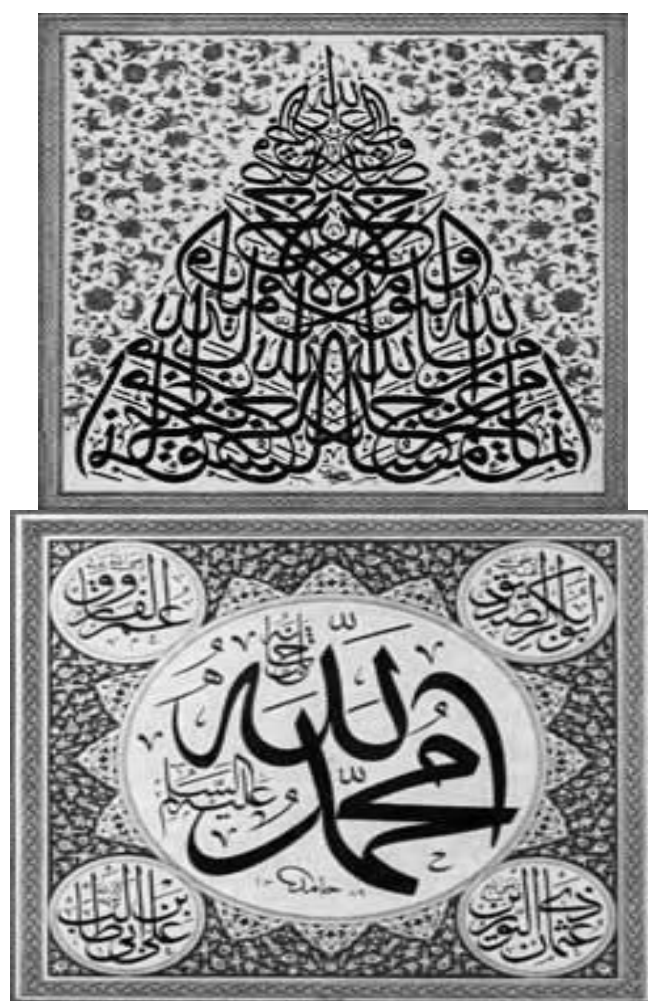




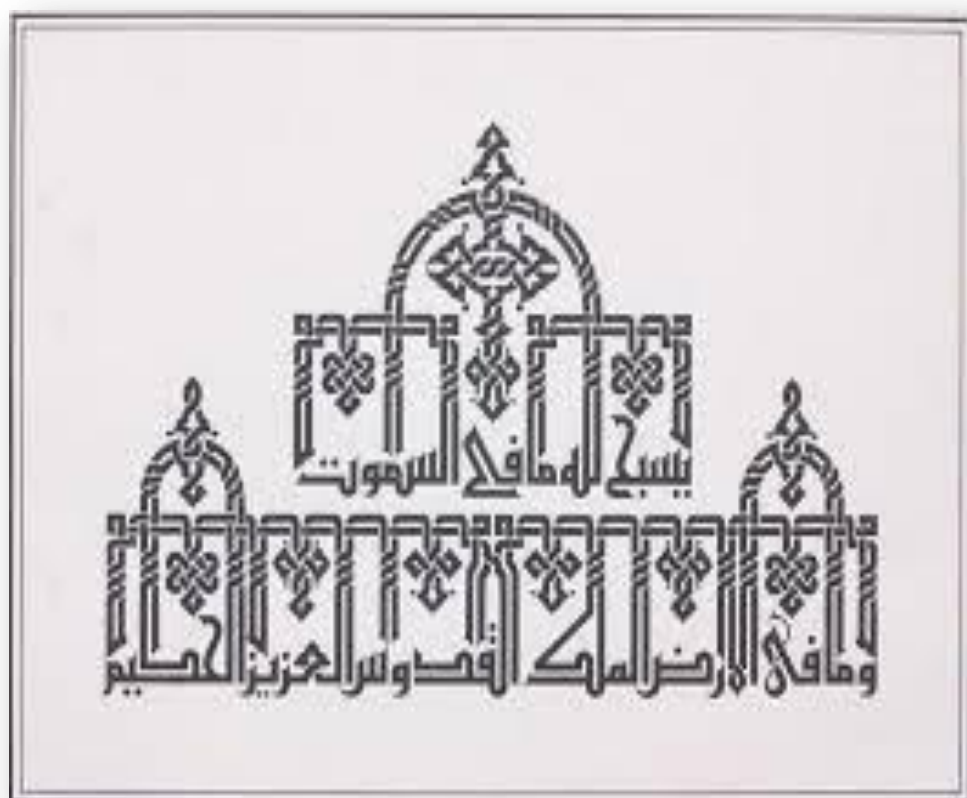






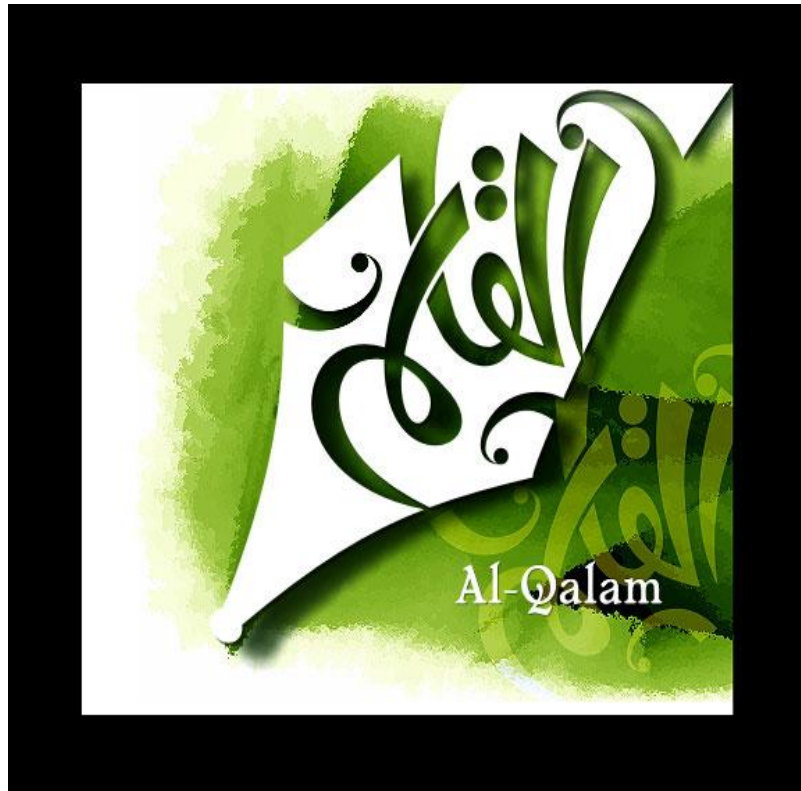




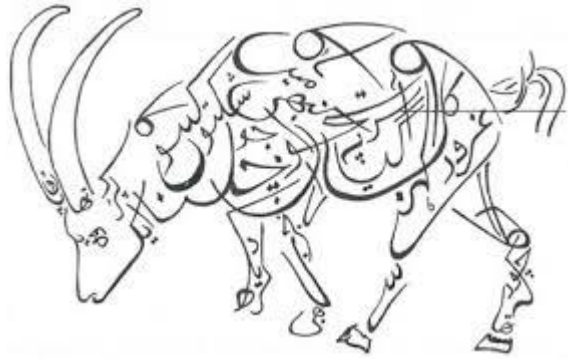








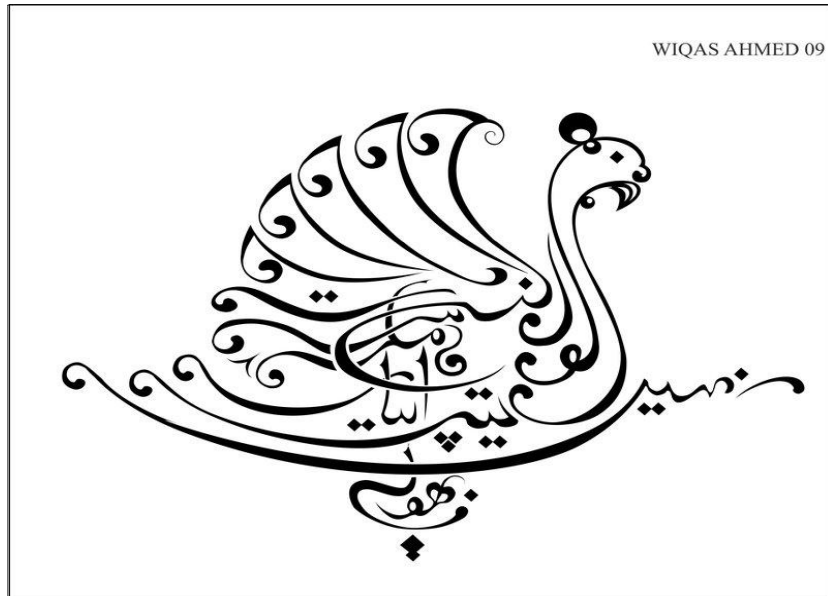
URDU CALIGRAPHY



ان کو ہنسی نہ سہی
مکے تیلانوں

محمد

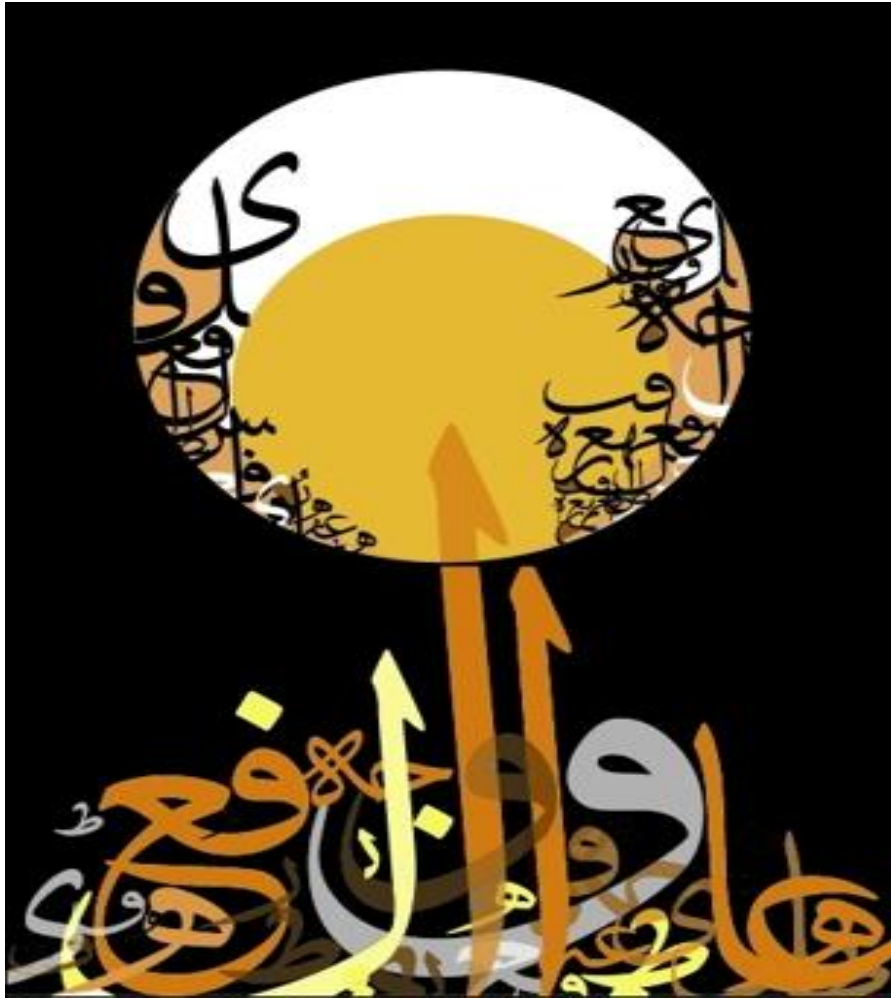
ابو عشق کے متغیر
اور بھی ہیں



Modern (latest) Calligraphy.



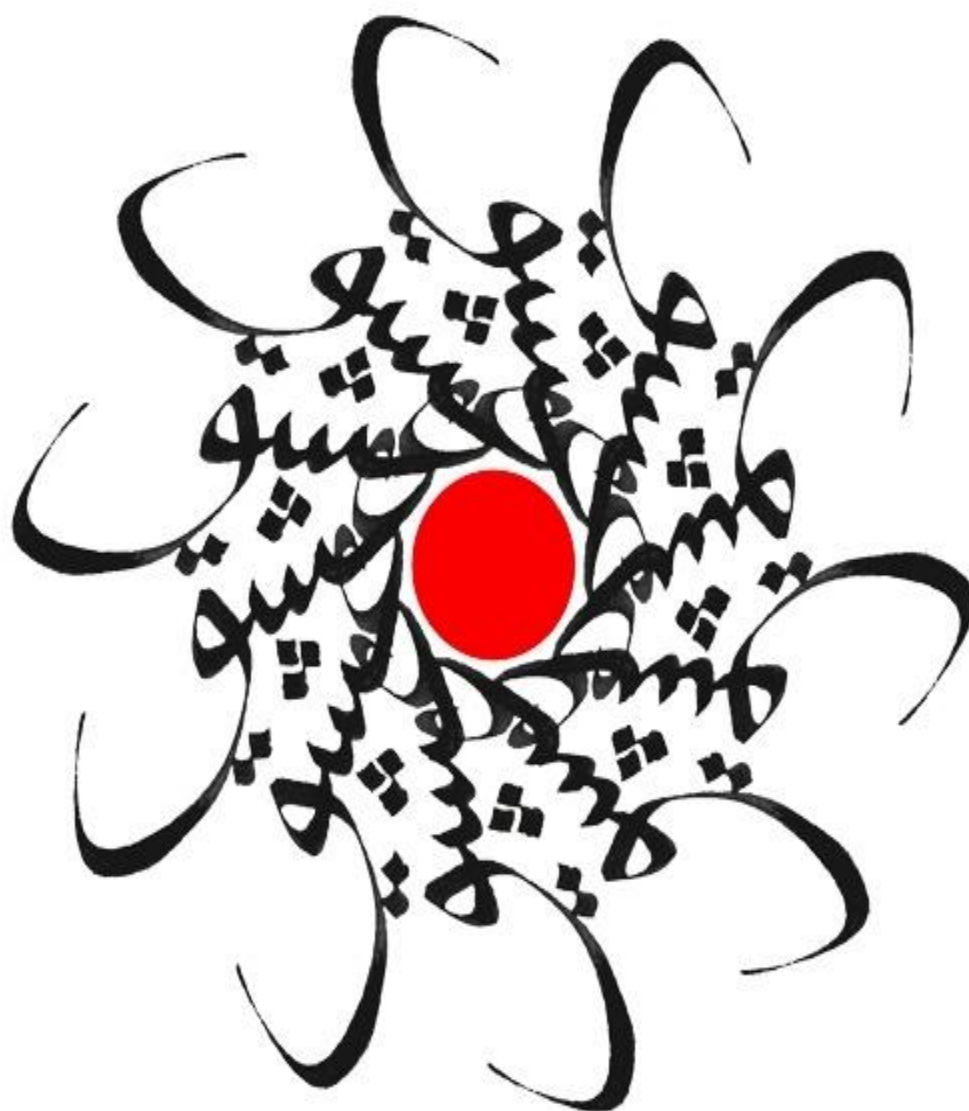






جَلَّ جَلَّ جَلَّ جَلَّ
 وَبِرَّ نَسِيتَعِينِ



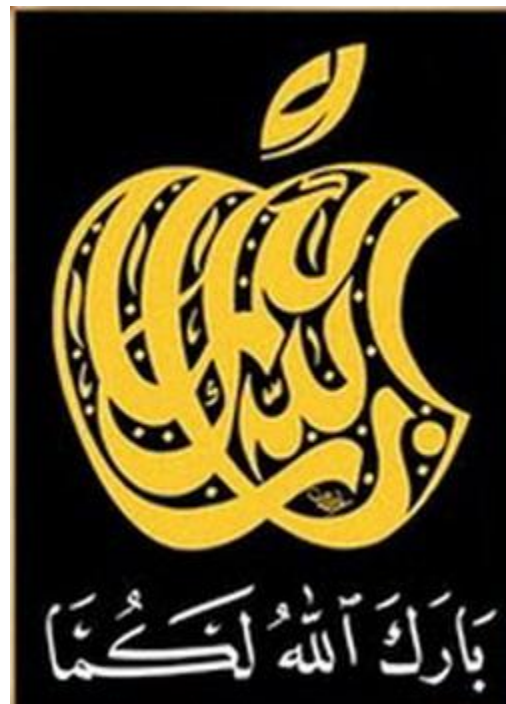




CALLIGRAPHY BY E. A. BARBEE
EVERITT.ORG

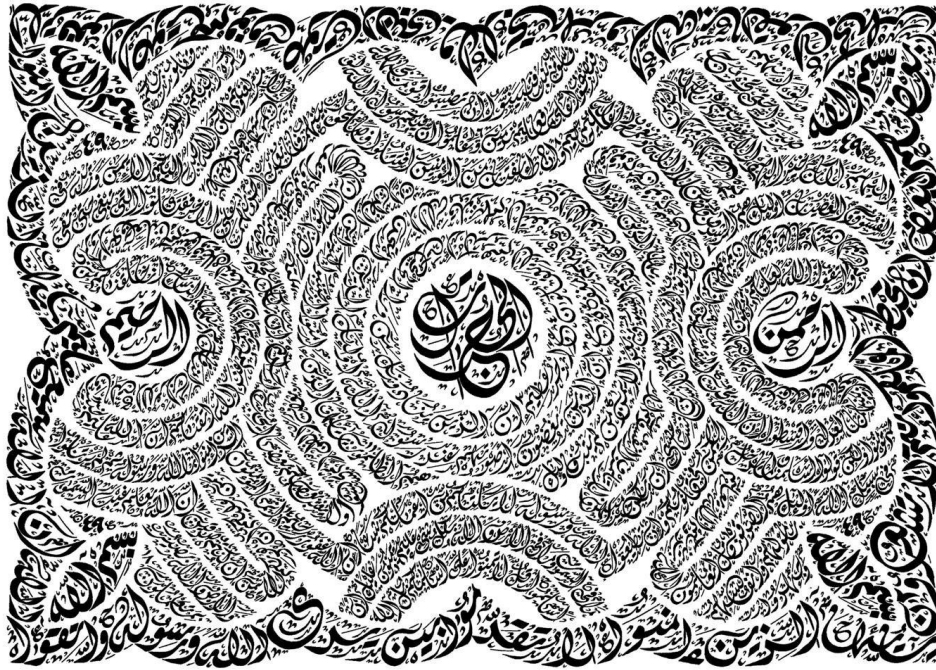




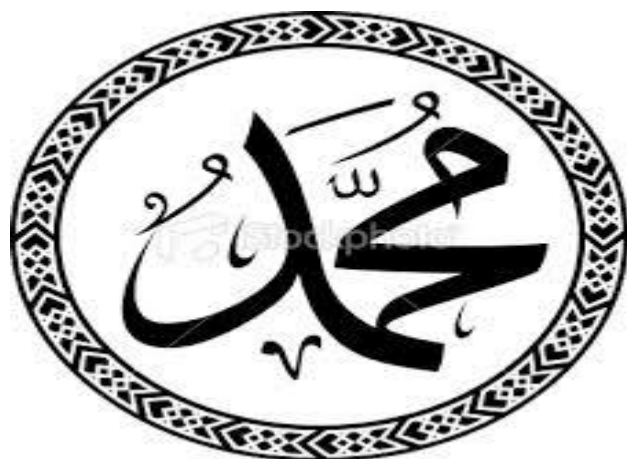


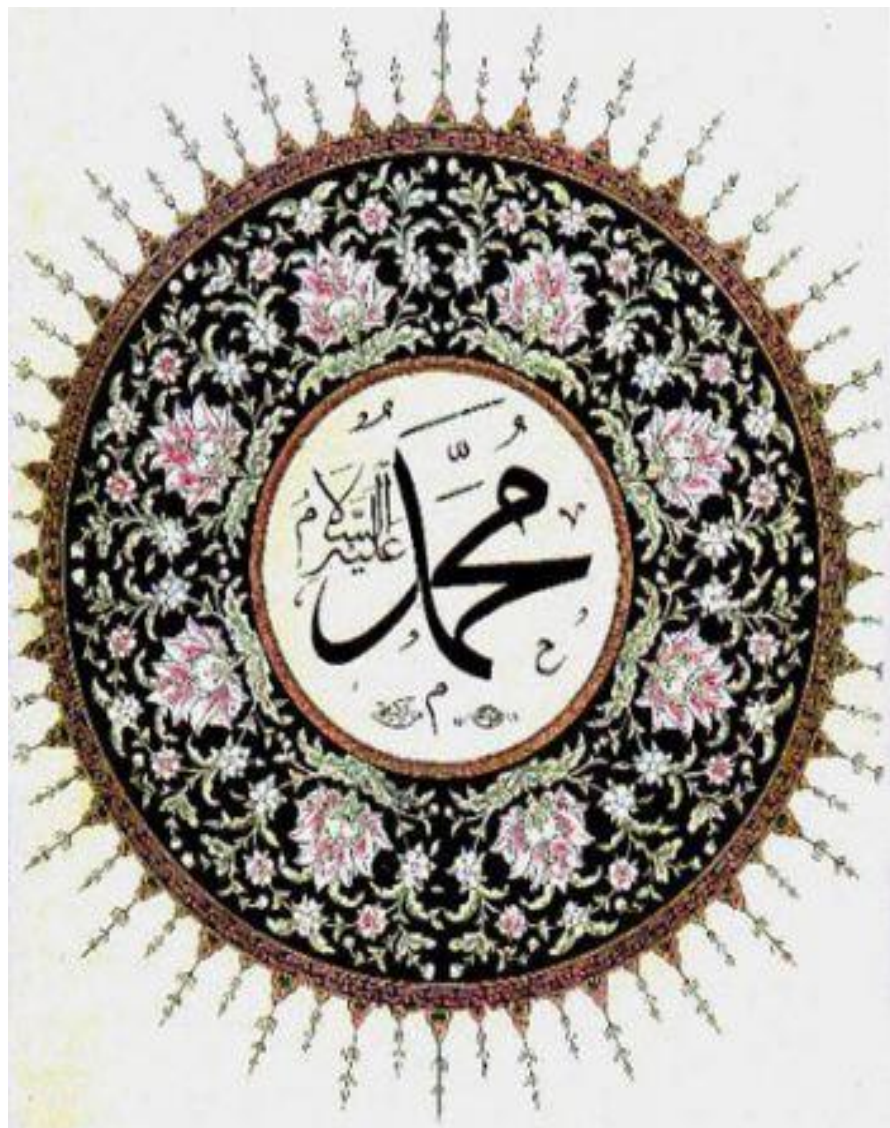






Prophet Muhammed's Name











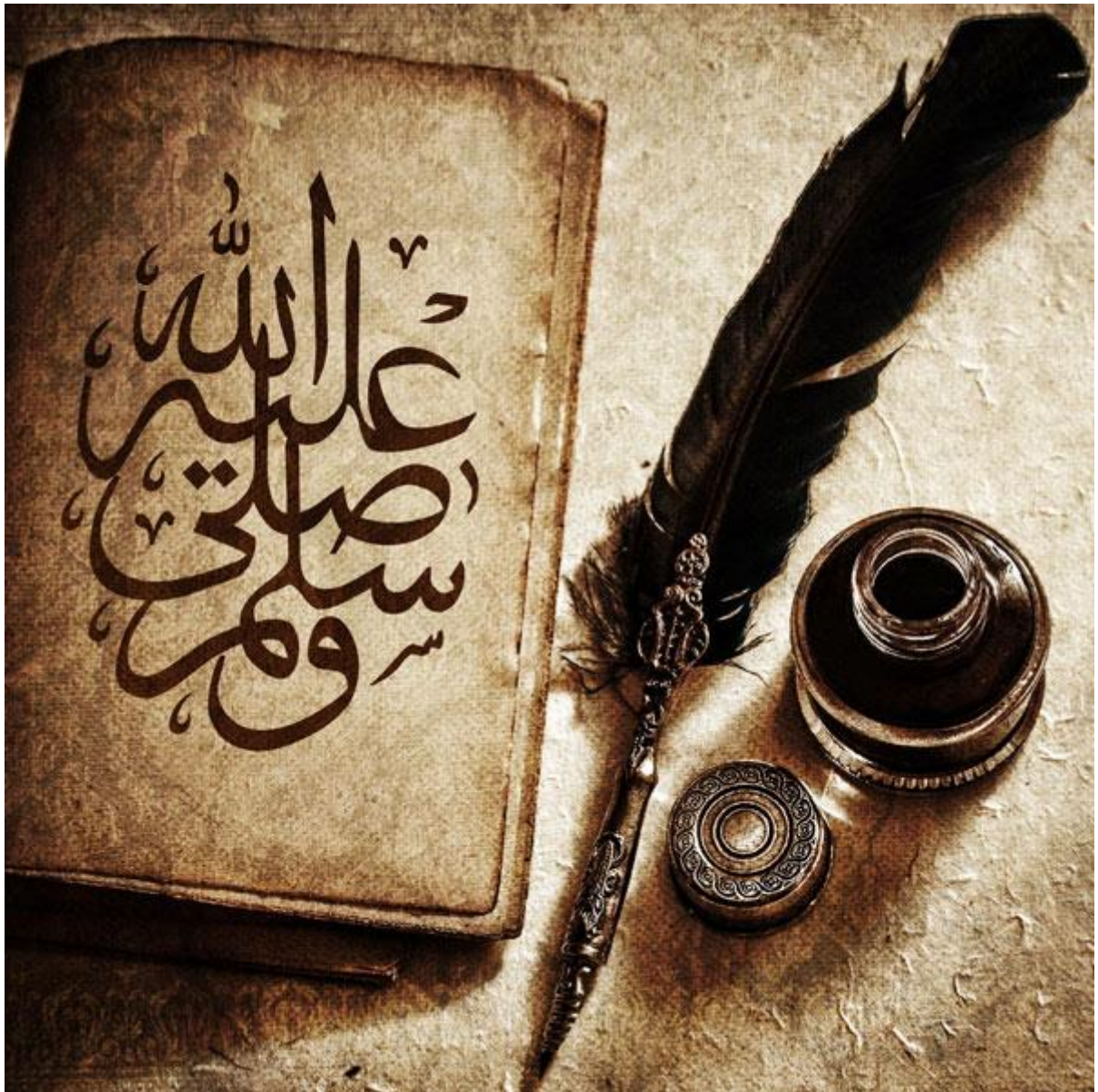




Names of Four Caliphs







A Humble dedication & Tribute.

Islamic Scholars

JABIR IBN HAIYAN-(Died 803 C.E.) Father of Chemistry

Jabir Ibn Haiyan, the alchemist Geber of the Middle Ages, is generally known as the father of chemistry. Abu Musa Jabir Ibn Hayyan, sometimes called al-Harrani and al-Sufi, was the son of the druggist (Attar). The precise date of his birth is the subject of some discussion, but it is established that he practised medicine and alchemy in Kufa around 776 C.E. He is reported to have studied under Imam Ja'far Sadiq and the Ummayed prince Khalid Ibn Yazid. In his early days, he practised medicine and was under the patronage of the Barmaki Vizir during the Abbssid Caliphate of Haroon al-Rashid. He shared some of the effects of the downfall of the Barmakis and was placed under house arrest in Kufa, where he died in 803 C.E.

Jabir's major contribution was in the field of chemistry. He introduced experimental investigation into alchemy, which rapidly changed its character into modern chemistry. On the ruins of his well-known laboratory remained after centuries, but his fame rests on over 100 monumental treatises, of which 22 relate to chemistry and alchemy. His contribution of fundamental importance to chemistry includes perfection of scientific techniques such as crystalization, distillation, calcination, sublimation and evaporation and development of several instruments for the same. The fact of early development of chemistry as a distinct branch of science by the Arabs, instead of the earlier vague ideas, is well-established and the very name chemistry is derived from the Arabic word al-Kimya, which was studied and developed extensively by the Muslim scientists. Perhaps Jabir's major practical achievement was the discovery of mineral and others acids, which he prepared for the first time in his alembic (Anbique). Apart from several contributions of basic nature to alchemy, involving largely the preparation of new compounds and development of chemical methods, he also developed a number of applied chemical processes, thus becoming a pioneer in the field of applied science. His achievements in this field include preparation of various metals, development of steel, dyeing of cloth and tanning of leather, varnishing of water-proof cloth, use of manganese dioxide in glass-making, prevention of rusting, lettering in gold, identification of paints, greases, etc. During the course of these practical endeavours, he also developed aqua regia to dissolve gold. The alembic is his great invention, which made easy and systematic the process of distillation. Jabir laid great stress on experimentation and accuracy in his work. Based on their properties, he has described three distinct types of substances. First, spirits i.e. those which vaporise on heating, like camphor, arsenic and ammonium chloride; secondly, metals, for example, gold, silver, lead, copper, iron, and thirdly, the category of compounds which can be converted into powders. He thus paved the way for such later classification as metals, non-metals and volatile substances. Although known as an alchemist, he did not seem to have seriously pursued the preparation of noble metals as an alchemist; instead he devoted his effort to the development of basic chemical methods and study of mechanisms of chemical reactions in themselves and thus helped evolve chemistry as a science from the legends of alchemy. He emphasised that, in chemical reactions, definite quantities of various substances are involved and thus can be said to have paved the way for the law of constant proportions.

A large number of books are included in his corpus. Apart from chemistry, he also contributed to other sciences such as medicine and astronomy. His books on chemistry, including his Kitab-al-Kimya [Kimya, Arabic for chemistry] , and Kitab al-Sab'een were translated into Latin and various European languages. These translations were popular in Europe for several centuries and have influenced the evolution of modern chemistry. Several technical terms devised by Jabir, such as alkali, are today found

in various European languages and have become part of scientific vocabulary. Only a few of his books have been edited and published, while several others preserved in Arabic have yet to be annotated and published. Doubts have been expressed as to whether all the voluminous work included in the corpus is his own contribution or it contains later commentaries/additions by his followers. According to Sarton, the true worth of his work would only be known when all his books have been edited and published. His religious views and philosophical concepts embodied in the corpus have been criticised but, apart from the question of their authenticity, it is to be emphasised that the major contribution of Jabir lies in the field of chemistry and not in religion. His various breakthroughs e.g., preparation of acids for the first time, notably nitric, hydrochloric, citric and tartaric acids, and emphasis on systematic experimentation are outstanding and it is on the basis of such work that he can justly be regarded as the father of modern chemistry. In the words of Max Mayerhaff, the development of chemistry in Europe can be traced directly to Jabir Ibn Haiyan.

MOHAMMAD BIN MUSA AL-KHAWARIZMI-(Died 840 C.E.)Mathematics, Astronomy, Geography. (Algorithm, Algebra, calculus)

Abu Abdullah Mohammad Ibn Musa al-Khawarizmi was born at Khawarizm (Kheva), south of Aral sea. Very little is known about his early life, except for the fact that his parents had migrated to a place south of Baghdad. The exact dates of his birth and death are also not known, but it is established that he flourished under Al- Mamun at Baghdad through 813-833 and probably died around 840 C.E. Khawarizmi was a mathematician, astronomer and geographer. He was perhaps one of the greatest mathematicians who ever lived, as, in fact, he was the founder of several branches and basic concepts of mathematics. In the words of Phillip Hitti, he influenced mathematical thought to a greater extent than any other medieval writer. His work on algebra was outstanding, as he not only initiated the subject in a systematic form but he also developed it to the extent of giving analytical solutions of linear and quadratic equations, which established him as the founder of Algebra. The very name Algebra has been derived from his famous book *Al-Jabr wa-al-Muqabilah*. His arithmetic synthesised Greek and Hindu knowledge and also contained his own contribution of fundamental importance to mathematics and science. Thus, he explained the use of zero, a numeral of fundamental importance developed by the Arabs. Similarly, he developed the decimal system so that the overall system of numerals, 'algorithm' or 'algorizm' is named after him. In addition to introducing the Indian system of numerals (now generally known as Arabic numerals), he developed at length several arithmetical procedures, including operations on fractions. It was through his work that the system of numerals was first introduced to Arabs and later to Europe, through its translations in European languages. He developed in detail trigonometric tables containing the sine functions, which were probably extrapolated to tangent functions by Maslama. He also perfected the geometric representation of conic sections and developed the calculus of two errors, which practically led him to the concept of differentiation. He is also reported to have collaborated in the degree measurements ordered by Mamun al-Rashid were aimed at measuring of volume and circumference of the earth. The development of astronomical tables by him was a significant contribution to the science of astronomy, on which he also wrote a book. The contribution of Khawarizmi to geography is also outstanding, in that not only did he revise Ptolemy's views on geography, but also corrected them in detail as well as his map of the world. His other contributions include original work related to clocks, sundials and astrolabes. Several of his books were translated into Latin in the early 12th century. In fact, his book on arithmetic, *Kitab al-Jam'a wal-Tafreeq bil Hisab al-Hindi*, was lost in Arabic but survived in a Latin translation. His book on algebra, *Al-Maqala fi Hisab-al Jabr wa-al- Muqabilah*, was also translated into Latin in the 12th century, and it was this translation which introduced this new science to the West "completely unknown till then". His astronomical tables were also translated into European languages and, later, into Chinese. His

geography captioned *Kitab Surat-al-Ard*, together with its maps, was also translated. In addition, he wrote a book on the Jewish calendar *Istikhraj Tarikh al-Yahud*, and two books on the astrolabe. He also wrote *Kitab al-Tarikh* and his book on sun-dials was captioned *Kitab al-Rukhmat*, but both of them have been lost. The influence of Khawarizmi on the growth of science, in general, and mathematics, astronomy and geography in particular, is well established in history. Several of his books were readily translated into a number of other languages, and, in fact, constituted the university textbooks till the 16th century. His approach was systematic and logical, and not only did he bring together the then prevailing knowledge on various branches of science, particularly mathematics, but also enriched it through his original contribution. No doubt he has been held in high repute throughout the centuries since then.

Yaqub Ibn Ishaq al-Kindi--(800-873 C.E.)Philosophy, Physics, Optics, Medicine, Mathematics, Metallurgy.

Abu Yousuf Yaqub Ibn Ishaq al-Kindi was born at Kufa around 800 C.E. His father was an official of Haroon al-Rashid. Al-Kindi was a contemporary of al-Mamun, al-Mu'tasim and al-Mutawakkil and flourished largely at Baghdad. He was formally employed by Mutawakkil as a calligrapher. On account of his philosophical views, Mutawakkil was annoyed with him and confiscated all his books. These were, however, returned later on. He died in 873 C.E. during the reign of al-Mutamid. Al-Kindi was a philosopher, mathematician, physicist, astronomer, physician, geographer and even an expert in music. It is surprising that he made original contributions to all of these fields. On account of his work he became known as the philosopher of the Arabs. In mathematics, he wrote four books on the number system and laid the foundation of a large part of modern arithmetic. No doubt the Arabic system of numerals was largely developed by al-Khawarizmi, but al-Kindi also made rich contributions to it. He also contributed to spherical geometry to assist him in astronomical studies. In chemistry, he opposed the idea that base metals can be converted to precious metals. In contrast to prevailing alchemical views, he was emphatic that chemical reactions cannot bring about the transformation of elements. In physics, he made rich contributions to geometrical optics and wrote a book on it. This book later on provided guidance and inspiration to such eminent scientists as Roger Bacon. In medicine, his chief contribution comprises the fact that he was the first to systematically determine the doses to be administered of all the drugs known at his time. This resolved the conflicting views prevailing among physicians on the dosage that caused difficulties in writing recipes. Very little was known on the scientific aspects of music in his time. He pointed out that the various notes that combine to produce harmony, have a specific pitch each. Thus, notes with too low or too high a pitch are non-pleasant. The degree of harmony depends on the frequency of notes, etc. He also pointed out the fact that when a sound is produced, it generates waves in the air which strike the ear-drum. His work contains a notation on the determination of pitch.

He was a prolific writer, the total number of books written by him was 241, the prominent among which were divided as follows:--Astronomy 16, Arithmetic 11, Geometry 32, Medicine 22, Physics 12, Philosophy 22, Logic 9, Psychology 5, and Music 7. In addition, various monographs written by him concern tides, astronomical instruments, rocks, precious stones, etc. He was also an early translator of Greek works into Arabic, but this fact has largely been overshadowed by his numerous original writings. It is unfortunate that most of his books are no longer extant, but those existing speak very high of his standard of scholarship and contribution. He was known as Alkindus in Latin and a large number of his books were translated into Latin by Gerard of Cremona. His books that were translated into Latin during the Middle Ages comprise *Risalah dar Tanjim*, *Ikhtiyarat al-Ayyam*, *Ilahyat-e-Aristu*, *al-Mosiqa*, *Mad-o-Jazr*, and *Aduiyah Murakkaba*. Al-Kindi's influence on development of science and philosophy was significant in the revival of sciences in that period. In the Middle Ages, Cardano

considered him as one of the twelve greatest minds. His works, in fact, lead to further development of various subjects for centuries, notably physics, mathematics, medicine and music.

THABIT IBN QURRA-(836-901 C.E.)Astronomy, Mechanics, Geometry, Anatomy.

Thabit Ibn Qurra Ibn Marwan al-Sabi al-Harrani was born in the year 836 C.E. at Harran (present Turkey). As the name indicates he was basically a member of the Sabian sect, but the great Muslim mathematician Muhammad Ibn Musa Ibn Shakir, impressed by his knowledge of languages, and realising his potential for a scientific career, selected him to join the scientific group at Baghdad that was being patronised by the Abbasid Caliphs. There, he studied under the famous Banu Musa brothers. It was in this setting that Thabit contributed to several branches of science, notably mathematics, astronomy and mechanics, in addition to translating a large number of works from Greek to Arabic. Later, he was patronised by the Abbasid Caliph al-M'utadid. After a long career of scholarship, Thabit died at Baghdad in 901 C.E. Thabit's major contribution lies in mathematics and astronomy. He was instrumental in extending the concept of traditional geometry to geometrical algebra and proposed several theories that led to the development of non-Euclidean geometry, spherical trigonometry, integral calculus and real numbers. He criticised a number of theorems of Euclid's elements and proposed important improvements. He applied arithmetical terminology to geometrical quantities, and studied several aspects of conic sections, notably those of parabola and ellipse. A number of his computations aimed at determining the surfaces and volumes of different types of bodies and constitute, in fact, the processes of integral calculus, as developed later. In astronomy he was one of the early reformers of Ptolemaic views. He analysed several problems related to the movements of sun and moon and wrote treatises on sun-dials. In the fields of mechanics and physics he may be recognised as the founder of statics. He examined conditions of equilibrium of bodies, beams and levers. In addition to translating a large number of books himself, he founded a school of translation and supervised the translation of a further large number of books from Greek to Arabic. Among Thabit's writings a large number have survived, while several are not extant. Most of the books are on mathematics, followed by astronomy and medicine. The books have been written in Arabic but some are in Syriac. In the Middle Ages, some of his books were translated into Latin by Gerard of Cremona. In recent centuries, a number of his books have been translated into European languages and published. He carried further the work of the Banu Musa brothers and later his son and grandson continued in this tradition, together with the other members of the group. His original books as well as his translations accomplished in the 9th century exerted a positive influence on the development of subsequent scientific research.

ALI IBN RABBAN AL-TABARI--(838-870 C.E.)Medicine, Mathematics, Calligraphy, Literature.

This accomplished Hakim was the tutor of the unparalleled physician Zakariya al-Razi. Luck favoured the disciple more than the teacher in terms of celebrity. As compared to Razi people know very little about his teacher Ali. Ali Bin Rabban's surname was Abu al-Hasan, the full name being Abu al-Hasan Ali Bin Sahl Rabban al-Tabari. Born in 838 C.E. his father Sahl hailed from a respectable Jew family. The nobility and sympathy inherent in his very nature soon endeared him to his countrymen so much so that they used to call him Rabban which implies "my leader". Professionally Sahl was an extremely successful physician. He had command over the art of calligraphy too. Besides he had a deep insight into the disciplines of Astronomy, Philosophy, Mathematics and Literature. Some complicated articles of Batlemus's book *al-Mijasti* came to be resolved by way of Sahl's scholarly expertise, translators preceding him had failed to solve the mystery. Ali received his education in the disciplines of Medical science and calligraphy from his able father Sahl and attained perfection in these fields. He had also mastered Syriac and Greek languages to a high degree of proficiency. Ali hailed from an Israelite family. Since he had embraced Islam, he is classified amongst Muslim Scholars. This family belonged to Tabaristan's famous city Marv.

The fame acquired by Ali Bin Rabban did not simply account for the reason that a physician of the stature of Zakariya al-Razi was amongst his disciple. In fact the main cause behind his exaltation lies in his world-renowned treatise *Firdous al-Hikmat*. Spread over seven parts, *Firdous al-Hikmat* is the first ever Medical encyclopaedia which incorporates all the branches of medical science in its folds. This work has been published in this century (20th century) only. Prior to this publication only five of his manuscripts were to be found scattered in libraries the world over. Dr. Mohammed Zubair Siddiqui compared and edited the manuscripts. In his preface he has provided extremely useful information regarding the book and the author and, wherever felt necessary, explanatory notes have been written to facilitate publication of this work on modern publishing standards. Later on this unique work was published with the cooperation of English and German institutions. Following are the details of its all seven parts:-1. Part one: *Kulliyat-e-Tibb*. This part throws light on contemporary ideology of medical science. In that era these principles formed the basis of medical science. 2. Part two: Elucidation of the organs of the human body, rules for keeping good health and comprehensive account of certain muscular diseases. 3. Part three: Description of diet to be taken in conditions of health and disease. 4. Part four: All diseases right from head to toe. This part is of profound significance in the whole book and comprises twelve papers: i) General causes relating to eruption of diseases. ii) Diseases of the head and the brain. iii) Diseases relating to the eye, nose, ear, mouth and the teeth. iv) Muscular diseases (paralysis and spasm). v) Diseases of the regions of the chest, throat and the lungs. vi) Diseases of the abdomen. vii) Diseases of the liver. viii) Diseases of gallbladder and spleen. ix) Intestinal diseases. x) Different kinds of fever. xi) Miscellaneous diseases- brief explanation of organs of the body. xii) Examination of pulse and urine. This part is the largest in the book and is almost half the size of the whole book. 5. Part five: Description of flavour, taste and colour. 6. Part six: Drugs and poison. 7. Part seven: Deals with diverse topics. Discusses climate and astronomy. Also contains a brief mention of Indian medicine. Though he wrote *Firdous al-Hikmat* in Arabic but he simultaneously translated it into Syriac. He has two more compilations to his credit namely *Deen-o-Doulat* and *Hifdh al-Sehhat*. The latter is available in manuscript-form in the library of Oxford University. Besides Medical science, he was also a master of Philosophy, Mathematics and Astronomy. He breathed his last around 870 C.E.

ABU ABDULLAH AL-BATTANI--(868-929 C.E.)Astronomy, mathematics, Trigonometry.

Abu Abdallah Muhammad Ibn Jabir Ibn Sinan al-Battani al-Harrani was born around 858 C.E. in Harran, and according to one account, in Battan, a State of Harran. Battani was first educated by his father Jabir Ibn San'an al-Battani, who was also a well-known scientist. He then moved to Raqqa, situated on the bank of the Euphrates, where he received advanced education and later on flourished as a scholar. At the beginning of the 9th century, he migrated to Samarra, where he worked till the end of his life in 929 C.E. He was of Sabian origin, but was himself a Muslim. Battani was a famous astronomer, mathematician and astrologer. He has been held as one of the greatest astronomers of Islam. He is responsible for a number of important discoveries in astronomy, which was the result of a long career of 42 years of research beginning at Raqqa when he was young. His well-known discovery is the remarkably accurate determination of the solar year as being 365 days, 5 hours, 46 minutes and 24 seconds, which is very close to the latest estimates. He found that the longitude of the sun's apogee had increased by 16° , $47'$ since Ptolemy. This implied the important discovery of the motion of the solar apsides and of a slow variation in the equation of time. He did not believe in the tridation of the equinoxes, although Copernicus held it. Al-Battani determined with remarkable accuracy the obliquity of the ecliptic, the length of the seasons and the true and mean orbit of the sun. He proved, in sharp contrast to Ptolemy, the variation of the apparent angular diameter of the sun and the possibility of annular eclipses. He rectified several orbits of the moon and the planets and propounded a new and very ingenious theory to determine the conditions of visibility of the new moon. His excellent observations

of lunar and solar eclipses were used by Dunthorne in 1749 to determine the secular acceleration of motion of the moon. He also provided very neat solutions by means of orthographic projection for some problems of spherical trigonometry. In mathematics, he was the first to replace the use of Greek chords by sines, with a clear understanding of their superiority. He also developed the concept of cotangent and furnished their table in degrees. He wrote a number of books on astronomy and trigonometry. His most famous book was his astronomical treatise with tables, which was translated into Latin in the 12th century and flourished as *De scientia stellerum — De numeris stellerum et motibus*. An old translation of this is available of the Vatican. His *Zij* was, in fact, more accurate than all others written by that time. His treatise on astronomy was extremely influential in Europe till the Renaissance, with translations available in several languages. His original discoveries both in astronomy and trigonometry were of great consequence in the development of these sciences.

AL-FARGHANI--(C. 860 C.E.)

Abu'l-Abbas Ahmad ibn Muhammad ibn Kathir al-Farghani, born in Farghana, Transoxiana, was one of the most distinguished astronomers in the service of al-Mamun and his successors. He wrote "Elements of Astronomy" (*Kitab fi al-Harakat al-Samawiya wa Jawami Ilm al-Nujum* i.e. the book on celestial motion and thorough science of the stars), which was translated into Latin in the 12th century and exerted great influence upon European astronomy before Regiomontanus. He accepted Ptolemy's theory and value of the precession, but thought that it affected not only the stars but also the planets. He determined the diameter of the earth to be 6,500 miles, and found the greatest distances and also the diameters of the planets. Al-Farghani's activities extended to engineering. According to Ibn Tughri Birdi, he supervised the construction of the Great Nilometer at al-Fustat (old Cairo). It was completed in 861, the year in which the Caliph al-Mutawakkil, who ordered the construction, died. But engineering was not al-Farghani's forte, as transpires from the following story narrated by Ibn Abi Usaybi'a. Al-Mutawakkil had entrusted the two sons of Musa ibn Shakir, Muhammad and Ahmad, with supervising the digging of a canal named al-Ja'fari. They delegated the work to Al-Farghani, thus deliberately ignoring a better engineer, Sind ibn Ali, whom, out of professional jealousy, they had caused to be sent to Baghdad, away from al-Mutawakkil's court in Samarra. The canal was to run through the new city, al-Ja'fariyya, which al-Mutawakkil had built near Samarra on the Tigris and named after himself. Al-Farghani committed a grave error, making the beginning of the canal deeper than the rest, so that not enough water would run through the length of the canal except when the Tigris was high. News of this angered the Caliph, and the two brothers were saved from severe punishment only by the gracious willingness of Sind ibn Ali to vouch for the correctness of al-Farghani's calculations, thus risking his own welfare and possibly his life. As had been correctly predicted by astrologers, however, al-Mutawakkil was murdered shortly before the error became apparent. The explanation given for Al-Farghani's mistake is that being a theoretician rather than a practical engineer, he never successfully completed a construction.

The *Fihrist* of Ibn al-Nadim, written in 987, ascribes only two works to Al-Farghani: (1) "The Book of Chapters, a summary of the *Almagest*" (*Kitab al-Fusul, Ikhtiyar al-Majisti*) and (2) "Book on the Construction of Sun-dials" (*Kitab 'Amal al-Rukhamat*). The *Jawami*, or 'The Elements' as we shall call it, was Al-Farghani's best-known and most influential work. Abd al-Aziz al-Qabisi (d. 967) wrote a commentary on it, which is preserved in the Istanbul manuscript, Aya Sofya 4832, fols. 97v-114v. Two Latin translations followed in the 12th century. Jacob Anatoli produced a Hebrew translation of the book that served as a basis for a third Latin version, appearing in 1590, whereas Jacob Golius published a new Latin text together with the Arabic original in 1669. The influence of 'The Elements' on mediaeval Europe is clearly vindicated by the presence of innumerable Latin manuscripts in European libraries. References to it by medieval writers are many, and there is no doubt that it was greatly

responsible for spreading knowledge of Ptolemaic astronomy, at least until this role was taken over by Sacrobosco's Sphere. But even then, 'The Elements' of Al-Farghani continued to be used, and Sacrobosco's Sphere was evidently indebted to it. It was from 'The Elements' (in Gherard's translation) that Dante derived the astronomical knowledge displayed in the 'Vita nuova' and in the 'Convivio'.

MOHAMMAD IBN ZAKARIYA AL-RAZI-(864-930 C.E.)Medicine, Ophthalmology, Smallpox, Chemistry, Astronomy.

Abu Bakr Mohammad Ibn Zakariya al-Razi (864-930 C.E.) was born at Ray, Iran. Initially, he was interested in music but later on he learnt medicine, mathematics, astronomy, chemistry and philosophy from a student of Hunayn Ibn Ishaq, who was well versed in the ancient Greek, Persian and Indian systems of medicine and other subjects. He also studied under Ali Ibn Rabban. The practical experience gained at the well-known Muqtadari Hospital helped him in his chosen profession of medicine. At an early age he gained eminence as an expert in medicine and alchemy, so that patients and students flocked to him from distant parts of Asia. He was first placed in-charge of the first Royal Hospital at Ray, from where he soon moved to a similar position in Baghdad where he remained the head of its famous Muqtadari Hospital for along time. He moved from time to time to various cities, specially between Ray and Baghdad, but finally returned to Ray, where he died around 930 C.E. His name is commemorated in the Razi Institute near Tehran. Razi was a Hakim, an alchemist and a philosopher. In medicine, his contribution was so significant that it can only be compared to that of Ibn Sina. Some of his works in medicine e.g. Kitab al- Mansoori, Al-Hawi, Kitab al-Mulooki and Kitab al-Judari wa al-Hasabah earned everlasting fame. Kitab al-Mansoori, which was translated into Latin in the 15th century C.E., comprised ten volumes and dealt exhaustively with Greco-Arab medicine. Some of its volumes were published separately in Europe. His al-Judari wal Hasabah was the first treatise on smallpox and chicken-pox, and is largely based on Razi's original contribution: It was translated into various European languages. Through this treatise he became the first to draw clear comparisons between smallpox and chicken-pox. Al-Hawi was the largest medical encyclopaedia composed by then. It contained on each medical subject all important information that was available from Greek and Arab sources, and this was concluded by him by giving his own remarks based on his experience and views. A special feature of his medical system was that he greatly favoured cure through correct and regulated food. This was combined with his emphasis on the influence of psychological factors on health. He also tried proposed remedies first on animals in order to evaluate in their effects and side effects. He was also an expert surgeon and was the first to use opium for anaesthesia.

In addition to being a physician, he compounded medicines and, in his later years, gave himself over to experimental and theoretical sciences. It seems possible that he developed his chemistry independently of Jabir Ibn Hayyan. He has portrayed in great detail several chemical reactions and also given full descriptions of and designs for about twenty instruments used in chemical investigations. His description of chemical knowledge is in plain and plausible language. One of his books called Kitab-al-Asrar deals with the preparation of chemical materials and their utilization. Another one was translated into Latin under the name Liber Experi- mentorum, He went beyond his predecessors in dividing substances into plants, animals and minerals, thus in a way opening the way for inorganic and organic chemistry. By and large, this classification of the three kingdoms still holds. As a chemist, he was the first to produce sulfuric acid together with some other acids, and he also prepared alcohol by fermenting sweet products. His contribution as a philosopher is also well known. The basic elements in his philosophical system are the creator, spirit, matter, space and time. He discusses their characteristics in detail and his concepts of space and time as constituting a continuum are outstanding. His philosophical views were, however, criticized by a number of other Muslim scholars of the era.

He was a prolific author, who has left monumental treatises on numerous subjects. He has more than 200 outstanding scientific contributions to his credit, out of which about half deal with medicine and 21 concern alchemy. He also wrote on physics, mathematics, astronomy and optics, but these writings could not be preserved. A number of his books, including *Jami-fi-al-Tib*, *Mansoori*, *al-Hawi*, *Kitab al-Jadari wa al-Hasabah*, *al-Malooki*, *Maqalah fi al-Hasat fi Kuli wa al-Mathana*, *Kitab al-Qalb*, *Kitab al-Mafasil*, *Kitab-al-'Ilaj al-Ghoraba*, *Bar al-Sa'ah*, and *al-Taqseem wa al-Takhsir*, have been published in various European languages. About 40 of his manuscripts are still extant in the museums and libraries of Iran, Paris, Britain, Rampur, and Bankipur. His contribution has greatly influenced the development of science, in general, and medicine, in particular.

ABU AL-NASR AL-FARABI--(870-950 C.E.)Sociology, Logic, Philosophy, Political Science, Music.

Abu Nasr Mohammad Ibn al-Farakh al-Farabi was born in a small village Wasij, near Farab in Turkistan in 259 A.H. (870 C.E.). His parents were originally of Persian descent, but his ancestors had migrated to Turkistan. Known as al-Phrarabius in Europe, Farabi was the son of a general. He completed his earlier education at Farab and Bukhara but, later on, he went to Baghdad for higher studies, where he studied and worked for a long time viz., from 901 C.E. to 942 C.E. During this period he acquired mastery over several languages as well as various branches of knowledge and technology. He lived through the reign of six Abbasid Caliphs. As a philosopher and scientist, he acquired great proficiency in various branches of learning and is reported to have been an expert in different languages. Farabi travelled to many distant lands and studied for some time in Damascus and Egypt, but repeatedly came back to Baghdad, until he visited Saif al-Daula's court in Halab (Aleppo). He became one of the constant companions of the King, and it was here at Halab that his fame spread far and wide. During his early years he was a Qadi (Judge), but later on he took up teaching as his profession. During the course of his career, he had suffered great hardships and at one time was the caretaker of a garden. He died a bachelor in Damascus in 339 A.H./950 C.E. at the age of 80 years.

Farabi contributed considerably to science, philosophy, logic, sociology, medicine, mathematics and music. His major contributions seem to be in philosophy, logic and sociology and, of course, stands out as an Encyclopedist. As a philosopher, he may be classed as a Neoplatonist who tried to synthesize Platonism and Aristotelism with theology and he wrote such rich commentaries on Aristotle's physics, meteorology, logic, etc., in addition to a large number of books on several other subjects embodying his original contribution, that he came to be known as the 'Second Teacher' (al-Mou'allim al-Thani) Aristotle being the First. One of the important contributions of Farabi was to make the study of logic more easy by dividing it into two categories viz., *Takhayyul* (idea) and *Thubut* (proof). In sociology he wrote several books out of which *Ara Ahl al-Madina al-Fadila* became famous. His books on psychology and metaphysics were largely based on his own work. He also wrote a book on music, captioned *Kitab al-Musiq*. He was a great expert in the art and science of music and invented several musical instruments, besides contributing to the knowledge of musical notes. It has been reported that he could play his instrument so well as to make people laugh or weep at will. In physics he demonstrated the existence of void. Although many of his books have been lost, 117 are known, out of which 43 are on logic, 11 on metaphysics, 7 on ethics, 7 on political science, 17 on music, medicine and sociology, while 11 are commentaries. Some of his more famous books include the book *Fusus al-Hikam*, which remained a text book of philosophy for several centuries at various centres of learning and is still taught at some of the institutions in the East. The book *Kitab al-lhsa al 'Ulum* discusses classification and fundamental principles of science in a unique and useful manner. The book *Ara Ahl al-Madina al-Fadila* 'The Model City' is a significant early contribution to sociology and political science. Farabi exercised great influence on science and knowledge for several centuries. Unfortunately,

the book *Theology of Aristotle*, as was available to him at that time was regarded by him as genuine, although later on it turned out to be the work of some Neoplatonic writer. Despite this, he was regarded the Second Teacher in philosophy for centuries and his work, aimed at synthesis of philosophy and sufism, paved the way for Ibn Sina's work.

ABUL HASAN ALI AL-MASU'DI--(DIED 957 C.E.) Geography, History.

Abul Hasan Ali Ibn Husain Ibn Ali Al-Masu'di was a descendant of Abdallah Ibn Masu'd, a companion of the Holy Prophet (peace be upon him). An expert geographer, a physicist and historian, Masu'di was born in the last decade of the 9th century C.E., his exact date of birth being unknown. He was a Mutazilite Arab, who explored distant lands and died at Cairo, in 957 C.E. He travelled to Fars in 915 C.E. and, after staying for one year in Istikhar, he proceeded via Baghdad to India, where he visited Multan and Mansoorah before returning to Fars. From there he travelled to Kirman and then again to India. Mansoorah in those days was a city of great renown and was the capital of the Muslim state of Sind. Around it, there were many settlements/townships of new converts to Islam. In 918 C.E., Masu'di travelled to Gujrat, where more than 10,000 Arab Muslims had settled in the sea-port of Chamoor. He also travelled to Deccan, Ceylon, Indo-China and China, and proceeded via Madagascar, Zanzibar and Oman to Basra. At Basra he completed his book *Muruj-al-Thahab*, in which he has described in a most absorbing manner his experience of various countries, peoples and climates. He gives accounts of his personal contacts with the Jews, Iranians, Indians and Christians. From Basra he moved to Syria and from there to Cairo, where he wrote his second extensive book *Muruj al-Zaman* in thirty volumes. In this book he has described in detail the geography and history of the countries that he had visited. His first book was completed in 947 C.E. He also prepared a supplement, called *Kitab al-Ausat*, in which he has compiled historical events chronologically. In 957 C.E., the year of his death, he completed his last book *Kitab al-Tanbih wa al-Ishraf*, in which he has given a summary of his earlier book as well as an errata.

Masu'di is referred to as the Herodotus and Pliny of the Arabs. By presenting a critical account of historical events, he initiated a change in the art of historical writing, introducing the elements of analysis, reflection and criticism, which was later on further improved by Ibn Khaldun. In particular, in *al-Tanbeeh* he makes a systematic study of history against a perspective of geography, sociology, anthropology and ecology. Masu'di had a deep insight into the causes of rise and fall of nations. With his scientific and analytical approach he has given an account of the causes of the earthquake of 955 C.E., as well as the discussions of the water of the Red Sea and other problems in the earth sciences. He is the first author to make mention of windmills, which were invented by the Muslims of Sijistan. Masu'di also made important contributions to music and other fields of science. In his book *Muruj al-Thahab* he provides important information on early Arab music as well as music of other countries.

His book *Muruj al-Thahab wa al-Ma'adin al-Jawahir* (Meadows of Gold and Mines of Precious Stones) has been held as 'remarkable' because of the 'catholicity of its author, who neglected no source of information and of his truly scientific curiosity'. As mentioned above, it was followed by his treatise *Muruj al-Zaman*. In addition to writing a supplement *Kitab al-Ausat*, he completed *Kitab al-Tanbih wa al-Ishraf* towards the end of his career. It is, however, unfortunate that, out of his 34 books as mentioned by himself in *Al-Tanbih*, only three have survived, in addition to *Al-Tanbih* itself. Some doubts have been expressed about some claims related to his extensive travelling e.g., upto China and Madagascar, but the correct situation cannot be assessed due to the loss of his several books. Whatever he has recorded was with a scientific approach and constituted an important contribution to geography, history and earth sciences. It is interesting to note that he was one of the early scientists who propounded several aspects of evolution viz., from minerals to plant, plant to animal and animal to man. His

researches and views extensively influenced the sciences of historiography, geography and earth sciences for several countries.

ABU AL-QASIM AL-ZAHRAWI--(936-1013 C.E.) Father of Modern Surgery, Medicine.

Abul Qasim Khalaf ibn al-Abbas al-Zahrawi (known in the west as Abulcasis) was born in 936 C.E. in Zahra in the neighbourhood of Cordova. He became one of the most renowned surgeons of the Muslim era and was physician to King Al-Hakam-II of Spain. After a long medical career, rich with significant original contribution, he died in 1013 C.E. He is best known for his early and original breakthroughs in surgery as well as for his famous Medical Eyclopaedia called Al-Tasrif, which is composed of thirty volumes covering different aspects of medical science. The more important part of this series comprises three books on surgery, which describe in detail various aspects of surgical treatment as based on the operations performed by him, including cauterization, removal of stone from the bladder, dissection of animals, midwifery, stypics, and surgery of eye, ear and throat. He perfected several delicate operations, including removal of the dead foetus and amputation.

Al-Tasrif was first translated by Gherard of Cremona into Latin in the Middle Ages. It was followed by several other editors in Europe. The book contains numerous diagrams and illustrations of surgical instruments, in use or developed by him, and comprised a part of the medical curriculum in European countries for many centuries. Contrary to the view that the Muslims fought shy of surgery, Al-Zahrawi's Al-Tasrif provided a monumental collection for this branch of applied science. Al-Zahrawi was the inventor of several surgical instruments, of which three are notable: (i) an instrument for internal examination of the ear, (ii) an instrument for internal inspection of the urethra, and (iii) an instrument for applying or removing foreign bodies from the throat. He specialized in curing disease by cauterization and applied the technique to as many as 50 different operations. In his book Al-Tasrif, Al-Zahrawi has also discussed the preparation of various medicines, in addition to a comprehensive account of surgical treatment in specialized branches, whose modern counterparts are E.N.T., Ophthalmology, etc. In connection with the preparation of medicines, he has also described in detail the application of such techniques as sublimation and decantation. Al-Zahrawi was also an expert in dentistry, and his book contains sketches of various instruments used thereof, in addition to a description of various important dental operations. He discussed the problem of non-aligned or deformed teeth and how to rectify these defects. He developed the technique of preparing artificial teeth and of replacement of defective teeth by these. In medicine, he was the first to describe in detail the unusual disease, haemophilia.

There can be no doubt that Al-Zahrawi influenced the field of medicine and surgery very deeply and the principles laid down by him were recognized as authentic in medical science, especially surgery, and these continued to influence the medical world for five centuries. According to Dr. Cambell (History of Arab Medicine), his principles of medical science surpassed those of Galen in the European medical curriculum.

ABUL WAFA MUHAMMAD AL-BUZJANI--(940-997 C.E.) Mathematics, Astronomy, Geometry, Trigonometry.

Abul Wafa Muhammad Ibn Muhammad Ibn Yahya Ibn Ismail al-Buzjani was born in Buzjan, Nishapur in 940 C.E. He flourished as a great mathematician and astronomer at Baghdad and died in 997/998

C.E. He learnt mathematics in Baghdad. In 959 C.E. he migrated to Iraq and lived there till his death. Abul Wafa's main contribution lies in several branches of mathematics, especially geometry and trigonometry. In geometry his contribution comprises solution of geometrical problems with opening of the compass; construction of a square equivalent to other squares; regular polyhedra; construction of regular heptagon taking for its side half the side of the equilateral triangle inscribed in the same circle; constructions of parabola by points and geometrical solution of the equations: $x^4 = a$ and $x^4 + ax^3 = b$. Abul Wafa's contribution to the development of trigonometry was extensive. He was the first to show the generality of the sine theorem relative to spherical triangles. He developed a new method of constructing sine tables, the value of $\sin 30'$ being correct to the eighth decimal place. He also developed relations for sine $(a+b)$ and the formula: $2 \sin^2(a/2) = 1 - \cos a$, and $\sin a = 2 \sin(a/2) \cos(a/2)$. In addition, he made a special study of the tangent and calculated a table of tangents. He introduced the secant and cosecant for the first time, knew the relations between the trigonometric lines, which are now used to define them, and undertook extensive studies on conics. Apart from being a mathematician, Abul Wafa also contributed to astronomy. In this field he discussed different movements of the moon, and discovered 'variation'. He was also one of the last Arabic translators and commentators of Greek works. He wrote a large number of books on mathematics and other subjects, most of which have been lost or exist in modified forms. His contribution includes Kitab 'Ilm al-Hisab, a practical book of arithmetic, al-Kitab al-Kamil (the Complete Book), Kitab al-Handsah (Applied Geometry). Apart from this, he wrote rich commentaries on Euclid, Diophantos and al-Khawarizmi, but all of these have been lost. His books now extant include Kitab 'Ilm al-Hisab, Kitab al-Handsah and Kitab al-Kamil. His astronomical knowledge on the movements of the moon has been criticized in that, in the case of 'variation' the third inequality of the moon as he discussed was the second part of the 'evection'. But, according to Sedat, what he discovered was the same that was discovered by Tycho Brahe six centuries later. Nonetheless, his contribution to trigonometry was extremely significant in that he developed the knowledge on the tangent and introduced the secant and cosecant for the first time; in fact a sizeable part of today's trigonometry can be traced back to him.

ABU ALI HASAN IBN AL-HAITHAM-(965-1040 C.E.) Physics, Optics, Mathematics.

Abu Ali Hasan Ibn al-Haitham was one of the most eminent physicists, whose contributions to optics and the scientific methods are outstanding. Known in the West as Alhazen, Ibn al-Haitham was born in 965 C.E. in Basrah, and was educated in Basrah and Baghdad. Thereafter, he went to Egypt, where he was asked to find ways of controlling the flood of the Nile. Being unsuccessful in this, he feigned madness until the death of Caliph al-Hakim. He also travelled to Spain and, during this period, he had ample time for his scientific pursuits, which included optics, mathematics, physics, medicine and development of scientific methods on each of which he has left several outstanding books. He made a thorough examination of the passage of light through various media and discovered the laws of refraction. He also carried out the first experiments on the dispersion of light into its constituent colours. His book Kitab-al-Manadhir was translated into Latin in the Middle Ages, as also his book dealing with the colours of sunset. He dealt at length with the theory of various physical phenomena like shadows, eclipses, the rainbow, and speculated on the physical nature of light. He is the first to describe accurately the various parts of the eye and give a scientific explanation of the process of vision. He also attempted to explain binocular vision, and gave a correct explanation of the apparent increase in size of the sun and the moon when near the horizon. He is known for the earliest use of the camera obscura. He contradicted Ptolemy's and Euclid's theory of vision that objects are seen by rays of light emanating from the eyes; according to him the rays originate in the object of vision and not in the eye. Through these extensive researches on optics, he has been considered as the father of modern Optics.

The Latin translation of his main work, *Kitab-al-Manadhir*, exerted a great influence upon Western science e.g. on the work of Roger Bacon and Kepler. It brought about a great progress in experimental methods. His research in catoptrics centred on spherical and parabolic mirrors and spherical aberration. He made the important observation that the ratio between the angle of incidence and refraction does not remain constant and investigated the magnifying power of a lens. His catoptrics contain the important problem known as Alhazen's problem. It comprises drawing lines from two points in the plane of a circle meeting at a point on the circumference and making equal angles with the normal at that point. This leads to an equation of the fourth degree. In his book *Mizan al-Hikmah* Ibn al-Haitham has discussed the density of the atmosphere and developed a relation between it and the height. He also studied atmospheric refraction. He discovered that the twilight only ceases or begins when the sun is 19° below the horizon and attempted to measure the height of the atmosphere on that basis. He has also discussed the theories of attraction between masses, and it seems that he was aware of the magnitude of acceleration due to gravity. His contribution to mathematics and physics was extensive. In mathematics, he developed analytical geometry by establishing linkage between algebra and geometry. He studied the mechanics of motion of a body and was the first to maintain that a body moves perpetually unless an external force stops it or changes its direction of motion. This would seem equivalent to the first law of motion. The list of his books runs to 200 or so, very few of which have survived. Even his monumental treatise on optics survived through its Latin translation. During the Middle Ages his books on cosmology were translated into Latin, Hebrew and other languages. He has also written on the subject of evolution a book that deserves serious attention even today.

In his writing, one can see a clear development of the scientific methods as developed and applied by the Muslims and comprising the systematic observation of physical phenomena and their linking together into a scientific theory. This was a major breakthrough in scientific methodology, as distinct from guess and gesture, and placed scientific pursuits on a sound foundation comprising systematic relationship between observation, hypothesis and verification. Ibn al-Haitham's influence on physical sciences in general, and optics in particular, has been held in high esteem and, in fact, it ushered in a new era in optical research, both in theory and practice.

ABU AL-HASAN AL-MAWARDI--(972-1058 C.E.) Political Science, Sociology, Jurisprudence, Ethics.

Abu al-Hasan Ali Ibn Muhammad Ibn Habib al-Mawardi was born at Basrah in 972 C.E. He was educated at first in Basrah where, after completion of his basic education, he learned Fiqh (Islamic jurisprudence) from the jurist Abu al-Wahid al-Simari. He then went to Baghdad for advanced studies under Sheikh Abd al-Hamid and Abdallah al-Baqi. His proficiency in jurisprudence Ethics, Political science and literature proved useful in securing a respectable career for him. After his initial appointment as Qadi (Judge), he was gradually promoted to higher offices, till he became the Chief Justice at Baghdad. The Abbasid Caliph al-Qaim bi Amr Allah appointed him as his roving ambassador and sent him to a number of countries as the head of special missions. In this capacity he played a key role in establishing harmonious relations between the declining Abbasid Caliphate and the rising powers of Buwahids and Seljuks. He was favoured with rich gifts and tributes by most Sultans of the time. He was still in Baghdad when it was taken over by Buwahids. Al-Mawardi died in 1058 C.E.

Al-Mawardi was a great jurist, mohaddith, sociologist and an expert in Political Science. He was a jurist in the school of Fiqh and his book *Al-Hawi* on the principles of jurisprudence is held in high repute. His contribution in political science and sociology comprises a number of monumental books, the most famous of which are *Kitab al-Ahkam al-Sultania*, *Qanun al-Wazarah*, and *Kitab Nasihat al-Mulk*. The books discuss the principles of political science, with special reference to the functions and duties of the

caliphs, the chief minister, other ministers, relationships between various elements of public and government and measures to strengthen the government and ensure victory in war. Two of these books, *al-Ahkam al-Sultania* and *Qanun al-Wazarah* have been published and also translated into various languages. He is considered as being the author/supporter of the 'Doctrine of Necessity' in political science. He was thus in favour of a strong caliphate and discouraged unlimited powers delegated to the Governors, which tended to create chaos. On the other hand, he has laid down clear principles for election of the caliph and qualities of the voters, chief among which are attainment of a degree of intellectual level and purity of character. In ethics, he wrote *Kitab Aadam al-Dunya wa al-Din*, which became a widely popular book on the subject and is still read in some Islamic countries. Al-Mawardi has been considered as one of the most famous thinkers in political science in the middle ages. His original work influenced the development of this science, together with the science of sociology, which was further developed later on by Ibn Khaldun.

ABU-RAIHAN-AL-BIRUNI--(973-1048-C.E.)Astronomy,Mathematics.(Determined Earth's Circumference)

Abu Raihan Mohammad Ibn Ahmad al-Biruni was one of the well-known figures associated with the court of King Mahmood Ghaznawi, who was one of the famous Muslim kings of the 11th century C.E. Al-Biruni was a versatile scholar and scientist who had equal facility in physics, metaphysics, mathematics, geography and history. Born in the city of Kheva near "Ural" in 973 C.E., he was a contemporary of the well-known physician Ibn Sina. At an early age, the fame of his scholarship went around and when Sultan Mahmood Ghaznawi conquered his homeland, he took al-Biruni along with him in his journeys to India several times and thus he had the opportunity to travel all over India during a period of 20 years. He learnt Hindu philosophy, mathematics, geography and religion from three Pandits to whom he taught Greek and Arabic science and philosophy. He died in 1048 C.E. at the age of 75, after having spent 40 years in thus gathering knowledge and making his own original contributions to it. He recorded observations of his travels through India in his well-known book *Kitab al-Hind* which gives a graphic account of the historical and social conditions of the sub-continent. At the end of this book he makes a mention of having translated two Sanskrit books into Arabic, one called *Sakaya*, which deals with the creation of things and their types, and the second, *Patanjal* dealing with what happens after the spirit leaves the body. His descriptions of India were so complete that even the *Aein-i-Akbari* written by Abu-al- Fadal during the reign of Akbar, 600 years later, owes a great deal to al-Biruni's book. He observed that the Indus valley must be considered as an ancient sea basin filled up with alluvials. On his return from India, al-Biruni wrote his famous book *Qanun-i Masoodi* (*al-Qanun al-Masudi, fi al-Hai'a wa al-Nujum*), which he dedicated to Sultan Masood. The book discusses several theories of astronomy, trigonometry, solar, lunar, and planetary motions and relative topics. In another well-known book *al-Athar al-Baqia*, he has attempted a connected account of ancient history of nations and the related geographical knowledge. In this book, he has discussed the rotation of the earth and has given correct values of latitudes and longitudes of various places. He has also made considerable contribution to several aspects of physical and economic geography in this book. His other scientific contributions include the accurate determination of the densities of 18 different stones. He also wrote the *Kitab-al-Saidana*, which is an extensive materia medica that combines the then existing Arabic knowledge on the subject with the Indian medicine. His book the *Kitab-al-Jamahir* deals with the properties of various precious stones. He was also an astrologer and is reputed to have astonished people by the accuracy of his predictions. He gave a clear account of Hindu numerals, elaborating the principle of position. Summation of a geometric progression appropos of the chess game led to the number:- $1616^{\circ} - 1 = 18,446,744,073,709,551,619$.

He developed a method for trisection of angle and other problems which cannot be solved with a ruler and a compass alone. Al-Biruni discussed, centuries before the rest of the world, the question whether the earth rotates around its axis or not. He was the first to undertake experiments related to astronomical phenomena. His scientific method, taken together with that of other Muslim scientists, such as Ibn al-Haitham, laid down the early foundation of modern science. He ascertained that as compared with the speed of sound the speed of light is immense. He explained the working of natural springs and artesian wells by the hydrostatic principle of communicating vessels. His investigations included description of various monstrosities, including that known as "Siamese" twins. He observed that flowers have 3,4,5,6, or 18 petals, but never 7 or 9.

He wrote a number of books and treatises. Apart from Kitab-al- Hind (History and Geography of India), al-Qanun al-Masudi (Astro- nomy, Trigonometry), al-Athar al-Baqia (Ancient History and Geography), Kitab al-Saidana (Materia Medica) and Kitab al-Jawahir (Precious Stones) as mentioned above, his book al-Tafhim-li-Awail Sina'at al-Tanjim gives a summary of mathematics and astronomy. He has been considered as one of the very greatest scientists of Islam, and, all considered, one of the greatest of all times. His critical spirit, love of truth, and scientific approach were combined with a sense of toleration. His enthusiasm for knowledge may be judged from his claim that the phrase Allah is Omniscient does not justify ignorance.

IBN SINA---(980-1037 C.E.) Doctor of doctors, Medicine, Philosophy, Mathematics, Astronomy.

Abu Ali al-Hussain Ibn Abdallah Ibn Sina was born in 980 C.E. at Afshana near Bukhara. The young Bu Ali received his early education in Bukhara, and by the age of ten had become well versed in the study of the Qur'an and various sciences. He started studying philosophy by reading various Greek, Muslim and other books on this subject and learnt logic and some other subjects from Abu Abdallah Natili, a famous philosopher of the time. While still young, he attained such a degree of expertise in medicine that his renown spread far and wide. At the age of 17, he was fortunate in curing Nooh Ibn Mansoor, the King of Bukhhara, of an illness in which all the well-known physicians had given up hope. On his recovery, the King wished to reward him, but the young physician only desired permission to use his uniquely stocked library. On his father's death, Bu Ali left Bukhara and travelled to Jurjan where Khawarizm Shah welcomed him. There, he met his famous contemporary Abu Raihan al-Biruni. Later he moved to Ray and then to Hamadan, where he wrote his famous book Al-Qanun fi al-Tibb. Here he treated Shams al-Daulah, the King of Hamadan, for severe colic. From Hamadan, he moved to Isphahan, where he completed many of his monumental writings. Nevertheless, he continued travelling and the excessive mental exertion as well as political turmoil spoilt his health. Finally, he returned to Hamadan where he died in 1037 C.E. He was the most famous physician, philosopher, encyclopaedist, mathematician and astronomer of his time. His major contribution to medical science was his famous book al-Qanun, known as the "Canon" in the West. The Qanun fi al-Tibb is an immense encyclo- paedia of medicine extending over a million words. It surveyed the entire medical knowledge available from ancient and Muslim sources. Due to its systematic approach, "formal perfection as well as its intrinsic value, the Qanun superseded Razi's Hawi, Ali Ibn Abbas's Maliki, and even the works of Galen, and remained supreme for six centuries". In addition to bringing together the then available knowledge, the book is rich with the author's original contribution. His important original contribution includes such advances as recognition of the contagious nature of phthisis and tuberculosis; distribution of diseases by water and soil, and interaction between psychology and health. In addition to describing pharmacological methods, the book described 760 drugs and became the most authentic materia medica of the era. He was also the first to describe meningitis and made rich contributions to anatomy, gynaecology and child health. His philosophical encyclopaedia Kitab al-Shifa was a monu- mental work, embodying a vast field of knowledge from philosophy to science. He classified the entire field as

follows: theoretical knowledge: physics, mathematics and metaphysics; and practical knowledge: ethics, economics and politics. His philosophy synthesises Aristotelian tradition, Neoplatonic influences and Muslim theology.

Ibn Sina also contributed to mathematics, physics, music and other fields. He explained the "casting out of nines" and its application to the verification of squares and cubes. He made several astronomical observations, and devised a contrivance similar to the vernier, to increase the precision of instrumental readings. In physics, his contribution comprised the study of different forms of energy, heat, light and mechanical, and such concepts as force, vacuum and infinity. He made the important observation that if the perception of light is due to the emission of some sort of particles by the luminous source, the speed of light must be finite. He propounded an interconnection between time and motion, and also made investigations on specific gravity and used an air thermometer. In the field of music, his contribution was an improvement over Farabi's work and was far ahead of knowledge prevailing elsewhere on the subject. Doubling with the fourth and fifth was a 'great' step towards the harmonic system and doubling with the third seems to have also been allowed. Ibn Sina observed that in the series of consonances represented by $(n + 1)/n$, the ear is unable to distinguish them when $n = 45$. In the field of chemistry, he did not believe in the possibility of chemical transmutation because, in his opinion, the metals differed in a fundamental sense. These views were radically opposed to those prevailing at the time. His treatise on minerals was one of the "main" sources of geology of the Christian encyclopaedists of the thirteenth century. Besides Shifa his well-known treatises in philosophy are al-Najat and Isharat.

OMAR AL-KHAYYAM---(1044-1123 C.E.) Mathematics, Poetry.

Ghiyath al-Din Abul Fateh Omar Ibn Ibrahim al-Khayyam was born at Nishapur, the provincial capital of Khurasan around 1044 C.E. (c. 1038 to 1048). Persian mathematician, astronomer, philosopher, physician and poet, he is commonly known as Omar Khayyam. Khayyam means the tent-maker, and although generally considered as Persian, it has also been suggested that he could have belonged to the Khayyami tribe of Arab origin who might have settled in Persia. Little is known about his early life, except for the fact that he was educated at Nishapur and lived there and at Samarqand for most of his life. He was a contemporary of Nidham al-Mulk Tusi. Contrary to the available opportunities, he did not like to be employed at the King's court and led a calm life devoted to search for knowledge. He travelled to the great centres of learning, Samarqand, Bukhara, Balkh and Isphahan in order to study further and exchange views with the scholars there. While at Samarqand he was patronised by a dignitary, Abu Tahir. He died at Nishapur in 1123-24.

Algebra would seem to rank first among the fields to which he contributed. He made an attempt to classify most algebraic equations, including the third degree equations and, in fact, offered solutions for a number of them. This includes geometric solutions of cubic equations and partial geometric solutions of most other equations. His book *Maqalat fi al-Jabr wa al-Muqabila* is a masterpiece on algebra and has great importance in the development of algebra. His remarkable classification of equations is based on the complexity of the equations, as the higher the degree of an equation, the more terms, or combinations of terms, it will contain. Thus, Khayyam recognizes 13 different forms of cubic equation. His method of solving equations is largely geometrical and depends upon an ingenious selection of proper conics. He also developed the binomial expansion when the exponent is a positive integer. In fact, he has been considered to be the first to find the binomial theorem and determine binomial

coefficients. In geometry, he studied generalities of Euclid and contributed to the theory of parallel lines.

The Saljuq Sultan, Malikshah Jalal al-Din, called him to the new observatory at Ray around 1074 and assigned him the task of determining a correct solar calendar. This had become necessary in view of the revenue collections and other administrative matters that were to be performed at different times of the year. Khayyam introduced a calendar that was remarkably accurate, and was named as *Al-Tarikh-al-Jalali*. It had an error of one day in 3770 years and was thus even superior to the Georgian calendar (error of 1 day in 3330 years). His contributions to other fields of science include a study of generalities of Euclid, development of methods for the accurate determination of specific gravity, etc. In metaphysics, he wrote three books *Risala Dar Wujud* and the recently discovered *Nauruz- namah*. He was also a renowned astronomer and a physician. Apart from being a scientist, Khayyam was also a well-known poet. In this capacity, he has become more popularly known in the Western world since 1839, when Edward Fitzgerald published an English translation of his *Rubaiyat* (quatrains). This has since become one of the most popular classics of world literature. It should be appreciated that it is practically impossible to exactly translate any literary work into another language, what to talk of poetry, especially when it involves mystical and philosophical messages of deep complexity. Despite this, the popularity of the translation of *Rubaiyat* would indicate the wealth of his rich thought.

Khayyam wrote a large number of books and monographs in the above areas. Out of these, 10 books and thirty monographs have been identified. Of these, four concern mathematics, three physics, three metaphysics, one algebra and one geometry. His influence on the development of mathematics in general and analytical geometry, in particular, has been immense. His work remained ahead of others for centuries till the times of Descartes, who applied the same geometrical approach in solving cubics. His fame as a mathematician has been partially eclipsed by his popularity as a poet; nonetheless his contribution as a philosopher and scientist has been of significant value in furthering the frontiers of human knowledge.

ABU HAMID AL-GHAZALI-(1058-1128 C.E.) Sociology, Theology, Philosophy.

Abu Hamid Ibn Muhammad Ibn Muhammad al-Tusi al-Shafi'i al-Ghazali was born in 1058 C.E. in Khorasan, Iran. His father died while he was still very young but he had the opportunity of getting education in the prevalent curriculum at Nishapur and Baghdad. Soon he acquired a high standard of scholarship in religion and philosophy and was honoured by his appointment as a Professor at the Nizamiyah University of Baghdad, which was recognised as one of the most reputed institutions of learning in the golden era of Muslim history. After a few years, however, he gave up his academic pursuits and worldly interests and became a wandering ascetic. This was a process (period) of mystical transformation. Later, he resumed his teaching duties, but again left these. An era of solitary life, devoted to contemplation and writing then ensued, which led to the authorship of a number of everlasting books. He died in 1128 C.E. at Baghdad. Ghazali's major contribution lies in religion, philosophy and sufism. A number of Muslim philosophers had been following and developing several viewpoints of Greek philosophy, including the Neoplatonic philosophy, and this was leading to conflict with several Islamic teachings. On the other hand, the movement of sufism was assuming such excessive proportions as to avoid observance of obligatory prayers and duties of Islam. Based on his unquestionable scholarship and personal mystical experience, Ghazali sought to rectify these trends, both in philosophy and sufism. In philosophy, Ghazali upheld the approach of mathematics and exact sciences as essentially correct. However, he adopted the techniques of Aristotelian logic and the Neoplatonic procedures and employed these very tools to lay bare the flaws and lacunae of the then prevalent Neoplatonic philosophy and to diminish the negative influences of Aristotelianism and

excessive rationalism. In contrast to some of the Muslim philosophers, e.g., Farabi, he portrayed the inability of reason to comprehend the absolute and the infinite. Reason could not transcend the finite and was limited to the observation of the relative. Also, several Muslim philosophers had held that the universe was finite in space but infinite in time. Ghazali argued that an infinite time was related to an infinite space. With his clarity of thought and force of argument, he was able to create a balance between religion and reason, and identified their respective spheres as being the infinite and the finite, respectively. In religion, particularly mysticism, he cleansed the approach of sufism of its excesses and reestablished the authority of the orthodox religion. Yet, he stressed the importance of genuine sufism, which he maintained was the path to attain the absolute truth. He was a prolific writer. His immortal books include *Tuhafut al-Falasifa* (The Incoherence of the Philosophers), *Ihya al-'Ulum al-Islamia* (The Revival of the Religious Sciences), "The Beginning of Guidance and his Autobiography", "Deliverance from Error". Some of his works were translated into European languages in the Middle Ages. He also wrote a summary of astronomy. Ghazali's influence was deep and everlasting. He is one of the greatest theologians of Islam. His theological doctrines penetrated Europe, influenced Jewish and Christian Scholasticism and several of his arguments seem to have been adopted by St. Thomas Aquinas in order to similarly reestablish the authority of orthodox Christian religion in the West. So forceful was his argument in the favour of religion that he was accused of damaging the cause of philosophy and, in the Muslim Spain, Ibn Rushd (Averros) wrote a rejoinder to his *Tuhafut*.

ABU MARWAN IBN ZUHR----(1091-1161 C.E.) Surgery, Medicine.

Abu Marwan Abd al-Malik Ibn Zuhr was born at Seville in 1091/c. 1094 C.E. After completing his education and specializing in medicine, he entered the service of Almoravides (Al-Murabatun), but after their defeat by the Al-Mohades (Al-Muwahadun), he served under 'Abd al-Mu'min, the first Muwahid ruler. He died in Seville in 1161/c. 1162 C.E. As confirmed by George Sarton, he was not a Jew, but an orthodox Muslim. Ibn Zuhr was one of the greatest physicians and clinicians of the Muslim golden era and has rather been held by some historians of science as the greatest of them. Contrary to the general practice of the Muslim scholars of that era, he confined his work to only one field medicine. This enabled him to produce works of everlasting fame. As a physician, he made several discoveries and breakthroughs. He described correctly, for the first time, scabies, the itch mite and may thus be regarded as the first parasitologist. Likewise, he prescribed tracheotomy and direct feeding through the gullet and rectum in the cases where normal feeding was not possible. He also gave clinical descriptions of mediastinal tumours, intestinal phthisis, inflammation of the middle ear, pericarditis, etc. His contribution was chiefly contained in the monumental works written by him; out of these, however, only three are extant. *Kitab al-Taisir fi al-Mudawat wa al-Tadbir* (Book of Simplification concerning Therapeutics and Diet), written at the request of Ibn Rushd (Averroes), is the most important work of Ibn Zuhr. It describes several of Ibn Zuhr's original contributions. The book gives in detail pathological conditions, followed by therapy. His *Kitab al-Iqtisad fi Islah al-Anfus wa al-Ajsad* (Book of the Middle Course concerning the Reformation of Souls and the Bodies) gives a summary of diseases, therapeutics and hygiene written specially for the benefit of the layman. Its initial part is a valuable discourse on psychology. *Kitab al-Aghthiya* (Book on Foodstuffs) describes different types of food and drugs and their effects on health.

Ibn Zuhr in his works lays stress on observation and experiment and his contribution greatly influenced the medical science for several centuries both in the East and the West. His books were translated into Latin and Hebrew and remained popular in Europe as late as the advent of the 18th century.

AL-IDRISI--(1099-1166 C.E.) Geography (World Map, First Globe)

Abu Abdallah Muhammad Ibn Muhammad Ibn Abdallah Ibn Idris al-Qurtubi al-Hasani, was born in Ceuta, Spain, in 1099 C.E. He was educated in Cordova. Later he travelled far and wide in connection with his studies and then flourished at the Norman court in Palermo. The date of his death is controversial, being either 1166 or 1180 C.E. Biographical notes on him are to be found rather rarely, and according to F. Pons Boigues the underlying reason is the fact that the Arab biographers considered al-Idrisi to be a renegade, since he had been associated with the court of a Christian king and written in praise of him, in his work. The circumstances which led him to settle in Sicily at the court of Roger II are not on record. His major contribution lies in medicinal plants as presented in his several books, specially *Kitab al-Jami-li-Sifat Ashtat al-Nabatat*. He studied and reviewed all the literature on the subject of medicinal plants and formed the opinion that very little original material had been added to this branch of knowledge since the early Greek work. He, therefore, collected plants and data not reported earlier and added this to the subject of botany, with special reference to medicinal plants. Thus, a large number of new drugs plants together with their evaluation became available to the medical practitioners. He has given the names of the drugs in six languages: Syriac, Greek, Persian, Hindi, Latin and Berber. In addition to the above, he made original contributions to geography, especially as related to economics, physical factors and cultural aspects. He made a planisphere in silver for King Roger II, and described the world in *Al-Kitab al-Rujari* (Roger's Book), also entitled *Nuzhat al-Mushtaq fi Ikhtiraq al-Afaq* (The delight of him who desires to journey through the climates). This is practically a geographical encyclopaedia of the time, containing information not only on Asia and Africa, but also Western countries. Al-Idrisi, later on, also compiled another geographical encyclopaedia, larger than the former entitled *Rawd-Unnas wa-Nuzhat al-Nafs* (Pleasure of men and delight of souls) also known as *Kitab al-Mamalik wa al-Masalik*. Apart from botany and geography, Idrisi also wrote on fauna, zoology and therapeutical aspects. His work was soon translated into Latin and, especially, his books on geography remained popular both in the East and the West for several centuries.

IBN RUSHD--(1128-1198 C.E.) Philosophy, Law, Medicine, Astronomy, Theology.

Abu'l Waleed Muhammad Ibn Ahmad Ibn Muhammad Ibn Rushd, known as Averroes in the West, was born in 1128 C.E. in Cordova, where his father and grandfather had both been judges. His grandfather was well versed in Fiqh (Maliki School) and was also the Imam of the Jamia Mosque of Cordova. The young Ibn Rushd received his education in Cordova and lived a quiet life, devoting most of his time to learned-pursuits. He studied philosophy and law from Abu J'afar Haroon and from Ibn Baja; he also studied medicine. Al-Hakam, the famous Umayyad Caliph of Spain, had constructed a magnificent library in Cordova, which housed 500,000 books, He himself had studied many of these and made brief marginal comments on them. This rich collection laid the foundation for intellectual study in Spain and provided the background for men like Ibn Rushd, who lived 2 centuries later. Abu Yaqub, the Caliph of Morocco, called him to his capital and appointed him as his physician in place of Ibn Tufail. His son Yaqub al-Mansur retained him for some time but soon Ibn Rushd's views on theology and philosophy drew the Caliph's wrath. All his books, barring strictly scientific ones, were burnt and he was banished to Lucena. However, as a result of intervention of several leading scholars he was forgiven after about four years and recalled to Morocco in 1198; but he died towards the end of the same year. Ibn Rushd made remarkable contributions in philosophy, logic, medicine, music and jurisprudence. In medicine his well-known book *Kitab al-Kulyat fi al-Tibb* was written before 1162 C.E. Its Latin translation was known as 'Colliget'. In it, Ibn Rushd has thrown light on various aspects of medicine, including the diagnoses, cure and prevention of diseases. The book concentrates on specific areas in comparison of Ibn Sina's wider scope of *al-Qanun*, but contains several original observations of Ibn Rushd. In philosophy, his most important work *Tuhafut al-Tuhafut* was written in response to al-Ghazali's work. Ibn Rushd was criticised by many Muslim scholars for this book, which, nevertheless, had a profound

influence on European thought, at least until the beginning of modern philosophy and experimental science. His views on fate were that man is neither in full control of his destiny nor is it fully predetermined for him. He wrote three commentaries on the works of Aristotle, as these were known then through Arabic translations. The shortest Jami may be considered as a summary of the subject. The intermediate was Talkhis and the longest was the Tafsir. These three commentaries would seem to correspond to different stages in the education of pupils; the short one was meant for the beginners, then the intermediate for the students familiar with the subject, and finally the longest one for advanced studies. The longest commentary was, in fact, an original contribution as it was largely based on his analysis including interpretation of Qu'ranic concepts.

In the field of music, Ibn Rushd wrote a commentary on Aristotle's book *De Anima*. This book was translated into Latin by Mitchell the Scott. In astronomy he wrote a treatise on the motion of the sphere, *Kitab fi-Harakat al-Falak*. He also summarised *Almagest* and divided it into two parts: description of the spheres, and movement of the spheres. This summary of the *Almagest* was translated from Arabic into Hebrew by Jacob Anatoli in 1231. According to Ibn al-Abbar, Ibn Rushd's writings spread over 20,000 pages, the most famous of which deal with philosophy, medicine and jurisprudence. On medicine alone he wrote 20 books. Regarding jurisprudence, his book *Bidayat al-Mujtahid wa-Nihayat-al-Muqtasid* has been held by Ibn Jafar Thahabi as possibly the best book on the Maliki School of Fiqh. Ibn Rushd's writings were translated into various languages, including Latin, English, German and Hebrew. Most of his commentaries on philosophy are preserved in the Hebrew translations, or in Latin translations from the Hebrew, and a few in the original Arabic, generally in Hebrew script. This reveals his wider acceptance in the West in comparison to the East. The commentary on zoology is entirely lost. Ibn Rushd also wrote commentaries on Plato's *Republic*, Galen's treatise on fevers, al-Farabi's logic, etc. Eighty-seven of his books are still extant.

Ibn Rushd has been held as one of the greatest thinkers and scientists of the 12th century. According to Philip Hitti, Ibn Rushd influenced Western thought from the 12th to the 16th centuries. His books were included in the syllabi of Paris and other universities till the advent of modern experimental sciences.

IBN AL-BAITAR-(DIED 1248 C.E.) Pharmacy, Botany

Abu Muhammad Abdallah Ibn Ahmad Ibn al-Baitar Dhiya al-Din al-Malaqi was one of the greatest scientists of Muslim Spain and was the greatest botanist and pharmacist of the Middle Ages. He was born in the Spanish city of Malaqa (Malaga) towards the end of the 12th century. He learned botany from Abu al-Abbas al-Nabati, a learned botanist, with whom he started collecting plants in and around Spain. In 1219 he left Spain on a plant-collecting expedition and travelled along the northern coast of Africa as far as Asia Minor. The exact modes of his travel (whether by land or sea) are not known, but the major stations he visited include Bugia, Qastantunia (Constantinople), Tunis, Tripoli, Barqa and Adalia. After 1224 he entered the service of al-Kamil, the Egyptian Governor, and was appointed chief herbalist. In 1227 al-Kamil extended his domination to Damascus, and Ibn al-Baitar accompanied him there which provided him an opportunity to collect plants in Syria. His researches on plants extended over a vast area: including Arabia and Palestine, which he either visited or managed to collect plants from stations located there. He died in Damascus in 1248.

Ibn Baitar's major contribution, *Kitab al-Jami fi al-Adwiya al-Mufrada*, is one of the greatest botanical compilations dealing with medicinal plants in Arabic. It enjoyed a high status among botanists up to the 16th century and is a systematic work that embodies earlier works, with due criticism, and adds a great part of original contribution. The encyclopaedia comprises some 1,400 different items, largely medicinal plants and vegetables, of which about 200 plants were not known earlier. The book refers to

the work of some 150 authors mostly Arabic, and it also quotes about 20 early Greek scientists. It was translated into Latin and published in 1758. His second monumental treatise *Kitab al-Mughni fi al-Adwiya al-Mufrada* is an encyclopaedia of medicine. The drugs are listed in accordance with their therapeutical value. Thus, its 20 different chapters deal with the plants bearing significance to diseases of head, ear, eye, etc. On surgical issues he has frequently quoted the famous Muslim surgeon, Abul Qasim Zahrawi. Besides Arabic, Baitar has given Greek and Latin names of the plants, thus facilitating transfer of knowledge. Ibn Baitar's contributions are characterised by observation, analysis and classification and have exerted a profound influence on Eastern as well as Western botany and medicine. Though the *Jami* was translated/published late in the western languages as mentioned above, yet many scientists had earlier studied various parts of the book and made several references to it.

NASIR AL-DIN AL-TUSI--(1201-1274 C.E.) Astronomy, Non-Euclidean Geometry.

Abu Jafar Muhammad Ibn Muhammad Ibn al-Hasan Nasir al-Din al-Tusi was born in Tus (Khurasan) in 1201 C.E. He learnt sciences and philosophy from Kamal al-Din Ibn Yunus and others. He was one of those who were kidnapped by Hasan Bin Sabah's agents and sent to Almut, Hasan's stronghold. In 1256 when Almut was conquered by the Mongols, Nasir al-Din joined Halagu's service. Halagu Khan was deeply impressed by his knowledge, including his astrological competency; appointed him as one of his ministers, and, later on, as administrator of Auqaf. He was instrumental in the establishment and progress of the observatory at Maragha. In his last year of life he went to Baghdad and died there. Nasir al-Din was one of the greatest scientists, philosophers, mathematicians, astronomers, theologians and physicians of the time and was a prolific writer. He made significant contributions to a large number of subjects, and it is indeed difficult to present his work in a few words. He wrote one or several treatises on different sciences and subjects including those on geometry, algebra, arithmetic, trigonometry, medicine, metaphysics, logic, ethics and theology. In addition he wrote poetry in Persian. In mathematics, his major contribution would seem to be in trigonometry, which was compiled by him as a new subject in its own right for the first time. Also he developed the subject of spherical trigonometry, including six fundamental formulas for the solution of spherical right-angled triangles. As the chief scientist at the observatory established under his supervision at Maragha, he made significant contributions to astronomy. The observatory was equipped with the best possible instruments, including those collected by the Mongol armies from Baghdad and other Islamic centres. The instruments included astrolabes, representations of constellations, epicycles, shapes of spheres, etc. He himself invented an instrument 'turquet' that contained two planes. After the devoted work of 12 years at the observatory and with the assistance of his group, he produced new astronomical tables called *Al-Zij-Ikhani* dedicated to Ilkhan (Halagu Khan). Although Tusi had contemplated completing the tables in 30 years, the time required for the completion of planetary cycles, but he had to complete them in 12 years on orders from Halagu Khan. The tables were largely based on original observations, but also drew upon the then existing knowledge on the subject. The *Zij Ikhani* became the most popular tables among astronomers and remained so till the 15th century. Nasir al-Din pointed out several serious shortcomings in Ptolemy's astronomy and foreshadowed the later dissatisfaction with the system that culminated in the Copernican reforms. In philosophy, apart from his contribution in logic and metaphysics, his work on ethics entitled *Akhlaq-i-Nasri* became the most important book on the subject, and remained popular for centuries. His book *Tajrid-al-'Aqaid* was a major work on al-Kalam (Islamic Scholastic Philosophy) and enjoyed widespread popularity. Several commentaries were written on this book and even a number of supercommentaries on the major commentaries, *Sharh Qadim* and *Sharh Jadid*. The list of his known treatises is exhaustive; Brockelmann lists 56 and Sarton 64. About one-fourth of these concern mathematics, another fourth astronomy, another fourth philosophy and religion, and the remainder other subjects. The books, though originally written in Arabic and Persian,

were translated into Latin and other European languages in the Middle Ages and several of these have been printed. Tusi's influence has been significant in the development of science, notably in mathematics and astronomy. His books were widely consulted for centuries and he has been held in high repute for his rich contributions.

JALAL AL-DIN RUMI--(1207-1273 C.E.) Sociology

Jalal al-Din Mohammad Ibn Mohammad Ibn Mohammad Ibn Husain al-Rumi was born in 604 A.H. (1207/8 C.E.) at Balkh (now Afghanistan). His father Baha al-Din was a renowned religious scholar. Under his patronage, Rumi received his early education from Syed Burhan-al-Din. When his age was about 18 years, the family (after several migrations) finally settled at Konya and at the age of 25, Rumi was sent to Aleppo for advanced education and later to Damascus. Rumi continued with his education till he was 40 years old, although on his father's death Rumi succeeded him as a professor in the famous Madrasah at Konya at the age of about 24 years. He received his mystical training first at the hands of Syed Burhan al-Din and later he was trained by Shams al-Din Tabriz. He became famous for his mystical insight, his religious knowledge and as a Persian poet. He used to teach a large number of pupils at his Madrasah and also founded the famous Maulvi Order in Tasawwuf. He died in 672 A.H. (1273 C.E.) at Konya, which subsequently became a sacred place for dancing dervishes of the Maulvi Order.

His major contribution lies in Islamic philosophy and Tasawwuf. This was embodied largely in poetry, especially through his famous Mathnawi. This book, the largest mystical exposition in verse, discusses and offers solutions to many complicated problems in metaphysics, religion, ethics, mysticism, etc. Fundamentally, the Mathnawi highlights the various hidden aspects of Sufism and their relationship with the worldly life. For this, Rumi draws on a variety of subjects and derives numerous examples from everyday life. His main subject is the relationship between man and God on the one hand, and between man and man, on the other. He apparently believed in Pantheism and portrayed the various stages of man's evolution in his journey towards the Ultimate. Apart from the Mathnawi, he also wrote his Diwan (collection of poems) and Fihi-Ma-Fih (a collection of mystical sayings). However, it is the Mathnawi itself that has largely transmitted Rumi's message. Soon after its completion, other scholars started writing detailed commentaries on it, in order to interpret its rich propositions on Tasawwuf, Metaphysics and Ethics. Several commentaries in different languages have been written since then. His impact on philosophy, literature, mysticism and culture, has been so deep throughout Central Asia and most Islamic countries that almost all religious scholars, mystics, philosophers, sociologists and others have referred to his verses during all these centuries since his death. Most difficult problems in these areas seem to get simplified in the light of his references. His message seems to have inspired most of the intellectuals in Central Asia and adjoining areas since his time, and scholars like Iqbal have further developed Rumi's concepts. The Mathnawi became known as the interpretation of the Qur'an in the Pahlavi language. He is one of the few intellectuals and mystics whose views have so profoundly affected the world-view in its higher perspective in large parts of the Islamic World.

IBN AL-NAFIS---(1213-1288 C.E.) Anatomy

Ala-al-Din Abu al-Hasan Ali Ibn Abi al-Hazm al-Qarshi al-Damashqi al-Misri was born in 607 A.H. of Damascus. He was educated at the Medical College-cum-Hospital founded by Nur al-Din Zangi. In medicine his teacher was Muhaththab al-Din Abd al-Rahim. Apart from medicine, Ibn al-Nafis learnt jurisprudence, literature and theology. He thus became a renowned expert on Shafi'i School of Jurisprudence as well as a reputed physician. After acquiring his expertise in medicine and jurisprudence, he moved to Cairo where he was appointed as the Principal at the famous Nasri Hospital.

Here he imparted training to a large number of medical specialists, including Ibn al-Quff al-Masihi, the famous surgeon. He also served at the Mansuriya School at Cairo. When he died in 678 A.H. he donated his house, library and clinic to the Mansuriya Hospital. His major contribution lies in medicine. His approach comprised writing detailed commentaries on early works, critically evaluating them and adding his own original contribution. His major original contribution of great significance was his discovery of the blood's circulatory system, which was re-discovered by modern science after a lapse of three centuries. He was the first to correctly describe the constitution of the lungs and gave a description of the bronchi and the interaction between the human body's vessels for air and blood. Also, he elaborated the function of the coronary arteries as feeding the cardiac muscle.

The most voluminous of his books is *Al-Shamil fi al-Tibb*, which was designed to be an encyclopaedia comprising 300 volumes, but it could not be completed due to his death. The manuscript is available at Damascus. His book on ophthalmology is largely an original contribution and is also extant. However, his book that became most famous was *Mujaz al-Qanun* and a number of commentaries were written on this. His own commentaries include one on Hippocrates' book. He wrote several volumes on Ibn Sina's *Qanun*, that are still extant. Likewise he wrote a commentary on Hunayn Ibn Ishaq's book. Another famous book embodying his original contribution was on the effects of diet on health, entitled *Kitab al-Mukhtar fi al-Aghdhiya*. Ibn Al-Nafis' works integrated the then existing medical knowledge and enriched it, thus exerting great influence on the development of medical science, both in the East and the West. However, only one of his books was translated into Latin at early stages and, therefore, a part of his work remained unknown to Europe for a long time.

IBN KHALDUN---(1332-1395 C.E.) Sociology, Philosophy of History, Political Science.

Abd al-Rahman Ibn Mohammad is generally known as Ibn Khaldun after a remote ancestor. His parents, originally Yemenite Arabs, had settled in Spain, but after the fall of Seville, had migrated to Tunisia. He was born in Tunisia in 1332 C.E., where he received his early education and where, still in his teens, he entered the service of the Egyptian ruler Sultan Barquq. His thirst for advanced knowledge and a better academic setting soon made him leave this service and migrate to Fez. This was followed by a long period of unrest marked by contemporary political rivalries affecting his career. This turbulent period also included a three year refuge in a small village Qalat Ibn Salama in Algeria, which provided him with the opportunity to write *Muqaddimah*, the first volume of his world history that won him an immortal place among historians, sociologists and philosophers. The uncertainty of his career still continued, with Egypt becoming his final abode where he spent his last 24 years. Here he lived a life of fame and respect, marked by his appointment as the Chief Malakite Judge and lecturing at the Al-Azhar University, but envy caused his removal from his high judicial office as many as five times. Ibn Khaldun's chief contribution lies in philosophy of history and sociology. He sought to write a world history preambled by a first volume aimed at an analysis of historical events. This volume, commonly known as *Muqaddimah* or 'Prolegomena', was based on Ibn Khaldun's unique approach and original contribution and became a masterpiece in literature on philosophy of history and sociology. The chief concern of this monumental work was to identify psychological, economic, environmental and social facts that contribute to the advancement of human civilization and the currents of history. In this context, he analysed the dynamics of group relationships and showed how group-feelings, *al-'Asabiyya*, give rise to the ascent of a new civilisation and political power and how, later on, its diffusion into a more general civilization invites the advent of a still new '*Asabiyya* in its pristine form. He identified an almost rhythmic repetition of rise and fall in human civilization, and analysed factors contributing to it. His contribution to history is marked by the fact that, unlike most earlier writers interpreting history largely in a political context, he emphasised environmental, sociological, psychological and economic factors governing the apparent events. This revolutionised the science of history and also laid the

foundation of Umraniyat (Sociology). Apart from the Muqaddimah that became an important independent book even during the lifetime of the author, the other volumes of his world history Kitab al-I'bar deal with the history of Arabs, contemporary Muslim rulers, contemporary European rulers, ancient history of Arabs, Jews, Greeks, Romans, Persians, etc., Islamic History, Egyptian history and North-African history, especially that of Berbers and tribes living in the adjoining areas. The last volume deals largely with the events of his own life and is known as Al-Tasrif. This was also written in a scientific manner and initiated a new analytical tradition in the art of writing autobiography. A book on mathematics written by him is not extant.

Ibn Khaldun's influence on the subject of history, philosophy of history, sociology, political science and education has remained paramount ever since his life. His books have been translated into many languages, both in the East and the West, and have inspired subsequent development of these sciences. For instance, Prof. Gum Ploughs and Kolosio consider Muqaddimah as superior in scholarship to Machiavelli's The Prince written a century later, as the former bases the diagnosis more on cultural, sociological, economic and psychological factors.